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THE
W O R K S
OF
NATHANIEL LARDNER, D.D.

IN ELEVEN VOLUMES:

CONTAINING THE
CREDIBILITY OF THE GOSPEL HISTORY;
JEWISH AND HEATHEN TESTIMONIES;
HISTORY OF HERETICS;
AND HIS SERMONS AND TRACTS:

WITH
GENERAL CHRONOLOGICAL TABLES, AND COPIOUS INDEXES.

TO THE FIRST VOLUME IS PREFIXED
THE LIFE OF THE AUTHOR,
BY
ANDREW KIPPIS, D.D. F.R.S. AND S.A.

VOLUME V.

L O N D O N:
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M,DCC,LXXXVIII.



CHAP.
CXIV.
CXV.
CXVI.
CXVII.
CXVIII.
CXIX.
CXX.
CXXI.
CXXII.

CXXIII.
CXXIV.
CXXV.
CXXVI.
CXXVII.
CXXVIII.
CXXIX.
CXXX.
CXXXI.

V

C O N T E N T S

OF THE

F I F T H V O L U M E,

CREDIBILITY OF THE GOSPEL HISTORY.

CHAP.		A. D.	PAGE,
CXIV.	JEROM - - - - -	392	I
CXV.	RUFINUS - - - - -	397	75
CXVI.	THE THIRD COUNCIL OF CARTHAGE - - - -	397	78
CXVII.	AUGUSTINE, BISHOP OF HIPPO REGIUS IN AFRICA	395	80
CXVIII.	JOHN CHRYSOSTOM, BISHOP OF CONSTANTINOPLE	398	123
CXIX.	SEVERIAN, BISHOP OF GABALA IN SYRIA - - -	401	160
CXX.	SULPICIOUS SEVERUS - - - - -	401	162
CXXI.	CHROMATIUS, BISHOP OF AQUILEIA - - - -	401	168
CXXII.	A COMMENTARY UPON SAINT MARK'S GOSPEL, ASCRIBED TO VICTOR, PRESEYTER OF ANTIOCH	401	170
CXXIII.	INNOCENT, BISHOP OF ROME - - - - -	402	175
CXXIV.	PAULINUS, BISHOP OF NOLA - - - - -	403	175
CXXV.	PELAGIUS - - - - -	405	178
CXXVI.	PRUDENTIUS - - - - -	405	181
CXXVII.	PALLADIUS - - - - -	408	183
CXXVIII.	NONNUS - - - - -	410	184
CXXIX.	ISIDORE, OF PELUSIUM - - - - -	412	185
CXXX.	CYRIL, BISHOP OF ALEXANDRIA - - - - -	412	189
CXXXI.	THEODORET - - - - -	423	191

CHAP.	A. D.	PAGE.
CXXXII. JOHN CASSIAN - - - - -	424	203
CXXXIII. EUTHERIUS, BISHOP OF TYANA - - - - -	431	208
CXXXIV. PROSPER OF AQUITAIN - - - - -	434	211
CXXV. WORKS ASCRIBED TO PROSPER - - - - -	...	212
CXXXVI. VINCENTIUS LIRINENSIS - - - - -	434	216
CXXXVII. EUCHERIUS, BISHOP OF LYONS - - - - -	434	226
CXXXVIII. CÆCILIVS SEDULIVS - - - - -	434	229
CXXXIX. ANOTHER SEDULIVS. - - - - -	818	231
CXL. LEO, BISHOP OF ROME - - - - -	440	235
CXLI. SALVIAN - - - - -	440	238
CXLII. EUTHALIUS, BISHOP OF SULCA IN ÆGYPT - - -	458	241
CXLIII. DIONYSIVS, FALSELY CALLED THE AREOPAGITE -	490	245
CXLIV. GENNADIUS - - - - -	494	247
CXLV. GELASIUS, BISHOP OF ROME - - - - -	496	248
CXLVI. ANDREW, BISHOP OF CÆSAREA IN CAPPADOCIA -	500	249
CXLVII. THE ALEXANDRIAN MSS. AND DIVERS STICHOMETRIES - - - - -	...	252
CXLVIII. COSMAS OF ALEXANDRIA - - - - -	535	264
CXLIX. FACUNDUS, BISHOP OF HERMIANA IN AFRICA -	540	273
CL. ARETHAS - - - - -	540	274
CLI. ARATOR - - - - -	544	276
CLII. JUNILIUS - - - - -	550	276
CLIII. MAGNUS AURELIUS CASSIODORIUS SENATOR -	556	279
CLIV. THE IMPERFECT WORK UPON ST. MATTHEW -	560	285
CLV. VICTOR TUNUNENSIS - - - - -	566	294
CLVI. GREGORY I. BISHOP OF ROME - - - - -	590	296
CLVII. ISIDORE, BISHOP OF SEVILLE - - - - -	596	304
CLVIII. LEONTIVS - - - - -	610	310
CLIX. VENERABLE BEDE - - - - -	701	313
CLX. JOHN DAMASCENUS - - - - -	730	315
CLXI. PHOTIVS, PATRIARCH OF CONSTANTINOPLE -	858	319
CLXII. OECUMENIVS - - - - -	950	322
CLXIII. THEOPHYLACT - - - - -	1070	326
CLXIV. EUTHYMIUS - - - - -	1110	332
CLXV. NICEPHORUS CALLISTI - - - - -	1325	334
AN APPENDIX, CONTAINING AN ACCOUNT OF THE ECCLESIASTICAL HISTORIES OF SOCRATES, SOZOMEN, AND THEODORET - - - - -	...	337

C O N T E N T S.

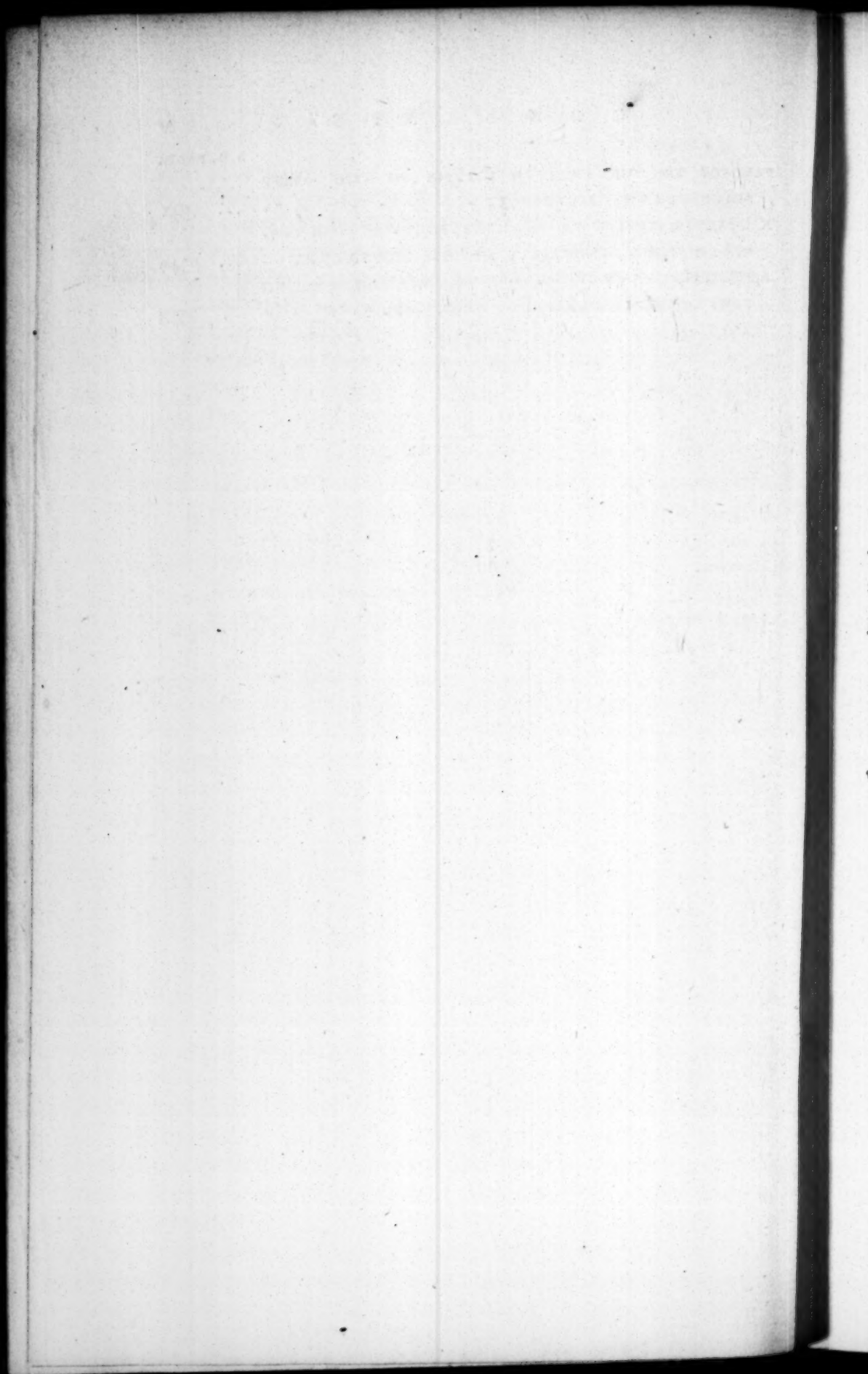
v

A.D. PAGE.

PREFACE TO THE TWELFTH VOLUME OF THE FIRST EDITION OF THE SECOND PART - - - - -	...	341
A GENERAL REVIEW OF THE CREDIBILITY OF THE GOSPEL HISTORY, ESPECIALLY OF THE SECOND PART -	...	344
A RECAPITULATION OF THE FOUR VOLUMES OF THE SECOND PART OF THE CREDIBILITY OF THE GOSPEL HISTORY -	...	353

E R R A T A.

Page. line.		read.	Page.		read.
23 1	—	ancient	26 note ^t	— for viii.	iv.
73 12	— for 4,	14	67 col. 1. l. 13	for suo suo	
119 9	dele the		94 col. 1. l. 18	for Domine	Domino
232 18	— for XV.	XI.	104 col. 1. l. 1	—	p
	IN THE NOTES.		187 col. 1. l. 4	— τυφος ιερογυα	
79 col. 2. line 3.	—	1	419 col. 1. at bottom	lica	Virgili



P R E F A C E

TO THE TENTH VOLUME OF THE FIRST EDITION.

I TAKE this opportunity to inform my readers, that the eleventh volume is in good forwardness. It will contain all the writers of the fifth and sixth centuries, that need to be alleged by me: and it may be published soon after next Christmas. The remainder of Christian writers will be at the beginning of the twelfth volume: after which will follow, in the same volume, a Recapitulation, and proper Tables and Indexes. *

AUG. 6, 1753.

* In this edition the Tables and Indexes are placed at the end of the eleventh volume.

THE
CREDIBILITY
OF THE
GOSPEL HISTORY.

PART II.

[VOL. X. FIRST PUBLISHED IN MDCCLIII.]

CHAP. CXIV.

JEROM.

I. *His time.* II. *His history and character.* III. *A catalogue of the books of the Old Testament, from his prologue to the books of Samuel and the Kings, translated by him from Hebrew, with remarks.* IV. *Of the books called Hagiographa.* V. *A catalogue of the books of the Old and New Testament, from his letter to Paulinus.* VI. *Another catalogue of the books of the Old and the New Testament.* VII. *His preface to his commentary upon St. Matthew, concerning the four evangelists, and their gospels.* VIII. *His history of the eight writers of the New Testament, from his book of Illustrious Men, with remarks.* 1. Matthew. 2. Mark. 3. Luke. 4. John. 5. Paul. 6. James. 7. Peter. 8. Jude. IX. *Apocryphal books mentioned by Jerom.* X. *His editions of the books of scripture, and commentaries upon them, and other works for explaining the scriptures.* XI. *His respect for the scriptures.* XII. *Various readings.* XIII. *Observations upon the original languages, and the style of the scriptures.* XIV. *Select passages concerning divers matters.*

I. EUSEBIUS HIERONYMUS ^a, or St. JEROM, was born of Christian parents ^b, at Stridon, on the confines of Dalmatia and

^a Hieronymus, patre Eusebio natus, oppido Stridonis, quod a Gothis eversum, Dalmatiae quondam Pannoniaeque confinium fuit, usque in praesentem annum, id est, Theodosii principis decimum quartum, haec scripsi. . . . De Vir. Ill. cap. 135. ^b Quanto magis ego Christianus, de parentibus Christianis natus? Pr. in Job. T. i. p. 798, in.

Pannonia. It is generally allowed by learned men, that he died in the year 420; but it is not easy to determine with certainty the time of his birth. Some have supposed that ^c he was not born till about 342; others ^d place his birth in 329, or 330, or 331, and say that ^e he was about ninety years of age when he died. I cannot but accede to the former: that date seems more agreeable to the whole course of his life, and in particular to what he says of ^f his being at a grammar school in the time of the emperor Julian, and his being ^g a youth only when he was in Gaul, which certainly was not till afterwards.

Jerom was ordained presbyter by Paulinus, at Antioch, in 378; but it was upon this condition he accepted that office, that ^h he should not be confined to any one church, or be drawn from his monastic, studious course of life.

He is placed by Cave as flourishing about the year 378, when he was ordained presbyter; but I presume it will not be much disliked that I place him at the year 392, when he wrote his book of Illustrious Men, which has been so often quoted by me in this work; and I take this opportunity to refer to ⁱ Tillemont's account of that book, as deserving particular notice.

Nor will it be amiss for me to transcribe below ^k a passage or two of Jerom himself relating to it. One of them is in a letter to Augustine, who had met with this work without a title, and

^c Baron. Ann. 372. n. lviii. . . . lxii. Tillem. S. Jerome, art. 2, et note 2. Mem. Ec. T. xii.

^d Cav. H. L. T. i. p. 267. Pagi, Ann. 420. n. xxi. S. Basnag. Ann. 378. n. xii.

^e . . . qui natus est anno 329, denatus 420, ætatis 92. H. Hod. de Bib. Text. Orig. l. iii. P. ii. c. 2. p. 350. — De Hieronymo ipso, qui anno 331 natus, et nonagenario propior, presbyter Bethleemiticus, A. C. 420 obiit, nihil dicere quam pauca præstat. Fabr. Bib. Gr. T. viii. p. 376.

^f Dum adhuc esset puer, et in grammaticæ ludo exerceret, omnesque urbes victimarum cæde polluerentur, ac subito in ipso persecutionis ardore Juliani nunciaretur interitus, &c. In Abac. cap. 3. T. iii. p. 1636, in.

^g . . . quum ipse adolescentulus in Gallia viderim Atticotos, gentem Britannicam, humanis vesci carnibus. Adv. Jovin. l. ii. p. 202, M. T. iv.

^h Fac a te ordinatum, idem ab eo audies, quod a me misello homine sanctæ memoriæ episcopus Paulinus audivit: Num rogavi te, ut ordinarer? Si sic presbyterium tribuis, ut monachum non auferas, tu videris de judicio

tuo. Sin autem sub nomine presbyteri tollis mihi propter quod seculum dereliqui, ego habeo quod semper habui, nullum dispendium in ordinatione passus es. Ad Pamm. ep. 38, al. 61. T. iv. p. 333, in.

ⁱ See S. Jerome, art. 58. T. xii.

^k Dicis accepisse te librum meum a quodam fratre, qui titulum non haberet; in quo scriptores ecclesiasticos, tam Græcos quam Latinos, enumeraverim. . . Ergo hic liber, vel De Illustribus Viris, vel proprie De Scriptoribus Ecclesiasticis, appellandus est; licet a plerisque emendatoribus imperitis De Auctoribus dicatur inscriptus. Ad Aug. ep. 74, al. 89. T. iv. P. ii. p. 818. — Scripsi librum De Illustribus Viris ab apostolis usque ad nostram ætatem, imitatus Tranquillum Græcumque Apollonium; et post catalogum plurimorum, me quoque in calce voluminis, quasi abortivum, et minimum omnium Christianorum, posui: ubi mihi necesse fuit usque ad decimum quartum annum Theodosii principis quæ scripserim breviter annotare. Ad Desider. ep. 48, al. 144. T. iv. p. 562.

did not know what to call it. Jerom tells him it should be intitled, *Of Illustrious Men*, or more particularly, *Of Ecclesiastical Writers*. I likewise refer to his preface or introduction to it, which is inscribed to his great friend Fl. L. Dexter, who was son of Pacian, bishop of Barcelona¹, and had the honour to be for some time præfect of the prætorium.

Jerom, in the last chapter of that work, says he brought it down to the 14th year of Theodosius; it is therefore the common opinion of learned men, that it was finished in that year. Pagi, however, says that^m it was not published till the fifteenth year of Theodosius, 393; and that the fourteenth year should be understood inclusively, not exclusively.

II. As I do not write at large the history of Jerom, it may not be proper for me to attempt his character: nevertheless, considering his great eminence and fame as a writer, I am unwilling quite to omit either.

Heⁿ studied grammar and other parts of literature at Rome, where^o he was when the tidings of the emperor Julian's death was brought thither. One^p of his masters was the celebrated grammarian Donatus, author of commentaries upon Terence and Virgil: he seems^q to have had other masters for logic, and the several branches of philosophy. Having studied some while at Rome, he went into^r Gaul. Whilst he was at Treves, as^s we learn from one of his epistles, he wrote out for the use of his friend Rufinus the Commentaries of Hilary of Poitiers upon the Psalms, and his long treatise of Synods, composed in 358. He afterwards returned into Italy; and now, whilst he was in the western part of the empire, he^t seems to have col-

¹ Vid. De V. I. cap. 132; et adv. Ruf. l. ii. T. iv. p. 419.

^m Nam Hieronymus librum illum anno trecentesimo nonagesimo tertio, quo Theodosius die xix. Januarii annum decimum quintum iniit, et quindecennalia celebravit, in lucem emisit. Solebant quippe auctores (ut toties a me monitum est) annis hujusmodi solenniis dicatis opera sua publicare. Quare eo in opere Hieronymus loquitur de scriptoribus qui usque ad annum Theodosii xiv. inclusive, non vero exclusive, florere; ipsumque in lucem dedit anno decimo quinto Theodosii. Pagi, Ann. 389. n. iv.

ⁿ Puto quod puer legeris. . . . Victorini in Dialogos Ciceronis, et in Terentii Comœdias præceptoris mei Donati, æque in Virgilium. Adv. Ruf. l. i. p. 367. — Dum adhuc essem puer, et liberalibus studiis erudirer, solebam cum cæteris ejusdem ætatis et propositi diebus Dominicis sepulchra apostolorum et martyrum circuire, &c.

In Ez. cap. xl. T. iii. 979, F. ^o See before, note ^f.

^p Victorinus rhetor, et Donatus grammæus meus, Romæ insignes habentur. Chr. p. 184.

^q Stultus ego, qui me putaverim hæc absque philosophis scire non posse . . . nequidquam me doctus magister per *ταχυσως* introduxit in logicam. Ad Domn. ep. 32, al. 51. T. iv. p. 245, in.

^r Vid. supra, note ^s; et conf. Pr. ii. in Ep. ad Gal.

^s Interpretationem quoque Psalmorum Davidicorum, et proximum valde de Synodis librum sancti Hilarii, quem ei apud Treviros manu mea ipse descripseram, ut mihi transferas peto. Ad Flor. ep. 4, al. 6. T. iv. p. 6.

^t . . . Bibliotheca, quam mihi Romæ summo studio et labore confeceram, carere non poteram. Ad Eustoch. ep. 18, al. 22. T. iv. P. ii. p. 42. Conf. et Ep. ad Florent. ubi supra.

lected a good library; to which, undoubtedly, additions were made afterwards. From Italy he went into the east, where he spent several years, partly in the deserts of Syria, partly at Antioch, partly at Constantinople. In 382 he came to Rome, and was made secretary to Pope Damasus. Near the end of 385 he returned into the east: I place below ^a the description of his voyage, in his own words. In the year 386 he settled at Bethlehem, where he resided the remaining part of his life; excepting, perhaps, an excursion into Egypt, and some journeys in Palestine.

As Jerom owes a large part of his reputation to his acquaintance with Hebrew, an uncommon thing among Christians at that time, some particular notice may be fitly taken of it. He seems to have begun his acquaintance with that language in his younger ^x days, which he afterwards improved by great application and diligence. He had at least two Hebrew masters, of great note for skill in their own tongue; one ^y an unbeliever, another ^z a Christian. To ^a these, or other learned rabbins, he often refers in his Commentaries upon the scriptures of the Old Testament; mentioning some of their observations, or interpretations of texts which he had received from them. In his preface to the book of Job, translated by him from Hebrew, he says that ^b at a great expence he had procured the instructions of

^a Mense Augusto, stantibus Etesis, cum sancto Vincentio presbytero, et adolescente fratre, et aliis monachis . . . navim in Romano portu securus ascendi. . . Veni Rhegium. . . Malui per Maleas et Cycladas Cyprum pergere. Ubi susceptus a venerabili episcopo Epiphanio, cujus testimonio gloriaris, veni Antiochiam, ubi fructus sum communione pontificis confessorisque Paulini, et deductus ab eo media hyeme, et frigore gravissimo, intravi Ierosolymam. . . Inde contendi Egyptum, lustravi monasteria Nistriae. . . Protinus concito gradu Bethleem meam reversus sum. Adv. Ruf. l. iii. p. 459, F.

^x Hebraeam linguam, quam ego ab adolescentia multo labore ac sudore ex parte didici, et indefatigabili meditatione non desero, ne ipse ab ea deferar, &c. Ad Eustoch. ep. 86, al. 27. T. iv. p. 686.

^y Veni rursus Ierosolymam et Bethleem. Quo labore, quo pretio, Baraninam nocturnum habui præceptorem! Timebat enim Judæos, et mihi alterum exhibebat Nicodemum. Horum omnium frequenter in opusculis meis facio mentionem. Ad Pamm. et Ocean. ep. 41, al. 65. ib. p. 342.

Conf. adv. Ruf. l. i. ib. p. 363

et 369, in.

^z Ad quam edomandam cuidam fratri, qui ex Hebræis crediderat, me in disciplinam dedi: ut post Quintiliani acumina, Ciceronis fluvios, gravitatemque Frontonis, et lenitatem Plinii, alphabetum discerem, et stridentia anhelantiaque verba meditarer. Ad Rustic. ep. 95, al. 4. p. 774.

^a Verbum Hebraicum . . . lxx. transtulerunt. . . Hebræus, quo ego præceptore usus sum, Arturum interpretatus est. In Is. cap. xiii. T. iii. p. 109.—Referebat mihi Hebræus, præsentem visionem non pertinere ad illud tempus quo Nabuchodonosor Jerusalem cepit. . . sed ad Sennacherib tempora. In Is. cap. xxii. p. 138.—Hebræus autem, qui nos in Veteris Testamenti lectione erudit, &c. Ib. p. 200.—Est vir quidam, a quo ego plura didicisse me gaudeo, et qui Hebræum sermonem ita elimarit, ut inter scribas eorum Chaldæus existimetur. Is longe alia via ingressus est. Ad Damaf. de Seraphim et Calculo. T. iii. p. 220. Vid. ib. p. 222. Vid. et in Naum. cap. ii. T. iii. p. 1568, M.

^b Memini me ob intelligentiam hujus voluminis Lyddæum quendam præceptorem, qui apud Hebræos pri-

mus

of a very learned Jew, to lead him into the right interpretation of that difficult book. He ^c speaks to the like purpose in the preface to his translation of the book of Chronicles, from the Seventy; and says that he had travelled over the land of Judea in the company of some Jews, in great reputation for learning; supposing that a distinct knowledge of the situation and names of places in that country might contribute more than a little to the understanding of the scriptures, especially the historical books. In his Comment upon the book of Nahum he says, that ^d in his perambulation over the land of Judea, he had been shewn by his learned Jewish conductor the place of the nativity of that prophet, which was then a small village in Galilee, almost in ruins.

It is pleasant to observe how ^e Jerom represents the harshness which the study of the Hebrew language, and the reading of their authors, had brought upon his Latin style and pronunciation. He speaks after this manner in a letter supposed to be written so early as the year 384.

I may not give any account of his controversial writings against Helvidius, Jovinian, Vigilantius, and others; I am obliged to decline it for avoiding too great prolixity: besides, the history of those controversies is well known, and may be seen in many (A) authors. Nor may I remark here upon his difference with his

mus haberi putabatur, non parvis redemisse nummis; cujus doctrina an aliquid profecerim, nescio. Hoc unum scio, non potuisse me interpretari nisi quod ante intellexeram. Pr. in Job. T. i. p. 795.

^c Quomodo Græcorum historias magis intelligunt, qui Athenas viderint... ita sanctam scripturam lucidius intuebitur, qui Judæam oculis contemplatus est. Unde et nobis curæ fuit, cum eruditissimis Hebræorum hunc laborem subire, ut circumiremus provinciam quam universæ Christi ecclesiæ sonant. Fateor enim, mi Domnion, et Rogatione carissimi, numquam me in divinis voluminibus propriis viribus credidisse, nec habuisse magistrum opinionem meam; sed ea etiam, de quibus scire me arbitrabar, interrogare solitum. Quanto magis de his, super quibus anceps eram? Denique, quum a me nuper literis flagitassetis, ut vobis Paralipomenon librum Latino sermone transferrem, de Tiberiade legis quondam doctorem, qui apud Hebræos admirationi habebatur, assumpsi; et contuli cum eo a vertice, ut aiunt, usque ad extremum unguem. Et sic confirmatus, ausus sum facere quod jubebatis. Pr. in Paral. T. i. p. 1418.

^d Porro, quod addi-

tur: 'Naum Elcesæi:' [cap. i. 1.] quidam putant, Elcesæum patrem esse Naum... quum Elcesæi usque hodie in Galilæa viculus sit; parvus quidem, et vix ruinis veterum ædificiorum indicans vestigia; sed tamen notus Judæis, et mihi quoque a circumducente monstratus. Pr. in Naum, T. iii. p. 1559.

^e Nos, ut scis, Hebræorum lectione detenti, in Latina lingua rubiginem obduximus, in tantum ut loquentibus quoque nobis stridor quidam non Latinus interstrepit. Ad Marcell. de Ephod et Teraphim, T. ii. p. 616, al. ep. 130. Scripta Romæ, 384.—Loquar? Sed omnem sermonis elegantiam, et Latini eloqui venustatem, stridor lectionis Hebrææ sordidavit. Nostis enim et ipsæ, quod plus quam quindecim anni sunt, ex quo in manus meas numquam Tullius, numquam Maro, numquam Gentilium literarum quilibet auctor ascendit. Pr. iii. in Galat. T. iv. p. 287. Scr. A. C. 388, vel circiter.—Obsecro te, lector, ut ignoscas celeri sermone dictanti; nec requiras eloqui venustatem, quam multo tempore Hebrææ linguæ studio perdidici. In Agg. cap. ii. T. iii. p. 1704, F.

(A) Accounts of those controversies may be seen in all ecclesiastical

his friend Rufinus; though I fear it cannot be quite passed over, and will come in our way hereafter. And in shewing his testimony to the scriptures, I shall be led to take notice of many of his works relating to them, for explaining and illustrating them.

Great commendations of Jerom may be seen in divers ancient writers who were his contemporaries, or who lived not long after him; particularly ^f Sulpicius Severus, ^g Augustine, and ^h Prosper, who fail not to mention his skill in three languages, Latin, Greek, and Hebrew; and extol his learning, diligence, zeal for the catholic faith, and freedom in reproving the vices of the clergy, and other Christians of his time.

Nor can it, in my opinion, be improper to take notice of what Jerom upon divers occasions says of himself, and of his laborious, studious course of life: that ⁱ he had been from the be-

hastical historians, and in the writers of Jerom's life. The history of Jovinian may be read in Mr. Bower's Lives of the Popes, vol. i. p. 253. . . 257. And the affair of Vigilantius is largely treated by Ja. Bafnage, Hist. de l'Eglise, l. xix. ch. 13. § 5. . . 13. For Jovinian see also, by all means, S. Bafnage. Annal. 382. n. xii. xiii.

^f . . . Hieronymus, vir maxime catholicus, et sacrae legis peritissimus. S. Sever. Dial. i. cap. 3, al. c. 7.—Igitur inde digressus, Bethleem oppidum petii. . . Ecclesiam loci illius Hieronymus presbyter regit. . . Mihi jam pridem Hieronymus superiore illa mea peregrinatione compertus, facile obtinuerat, ut nullum mihi expetendum rectius arbitrarer. Vir enim praeter fidei meritum, dotemque virtutum, non solum Latinis atque Graecis, sed et Hebraeis ita literis institutus est, ut se illi in omni scientia nemo audeat comparare. Miror autem si non et vobis per multa quae scripsit opera compertus est, cum per totum orbem legatur. Nobis vero, inquit Gallus, nimium nimiumque compertus est. . . Ego, ut dicere institueram, apud Hieronymum sex mensibus fui; cui jugis adversus malos pugna perpetuumque certamen. Concivit odia perditorum: oderunt eum haeretici, quia eos impugnare non desinit; oderunt clerici, quia vitam eorum insectatur et crimina. Sed plane eum boni omnes admirantur et diligunt: nam qui eum haeticum esse arbitrantur, insaniunt. Vere dixerim, catholica hominis sententia sana doctrina est. Totus semper in lectione, totus in libris est; non die, non nocte, requiescit; aut legit aliquid semper, aut scribit. Id. ib. cap. 8, g. al. c. 4.

^g Quamvis non defuerit temporibus nostris presbyter Hieronymus,

homo doctissimus, et omnium trium linguarum peritus, qui non ex Graeco, sed ex Hebraeo in Latinum eloquium easdem scripturas converteret. Aug. de Civ. Dei, l. xviii. c. 43. T. vii.—Illud tamen scio, quod etiam sanctus Hieronymus, qui hodieque in literis ecclesiasticis tam excellentis doctrinae fama ac labore versatur. Aug. de Peccat. Merit. l. iii. c. 6. n. xii. T. x.—Nec sanctum Hieronymum, quia presbyter fuit, contemnendum arbitreris, qui Graeco et Latino, insuper et Hebraeo, eruditus eloquio, et occidentali ad orientalem transiens ecclesiam, in locis sanctis atque in literis sacris usque ad decrepitam vixit aetatem: omnesque, vel pene omnes, qui ante illum aliquid ex utraque parte orbis de doctrina ecclesiastica scripserant, legit. Contr. Julian. Pelag. l. i. c. 7. n. xxxiv. T. x. et alibi passim.

^h Tunc etiam Bethleem praecleari nominis hospes, Hebraeo simul, et Graeco, Latioque venustus Eloquio, morum exemplum, mundi-que magister, Hieronymus, libris valde excellentibus hostem Dissecuit. . . .

Prosper de Ingratis, cap. 3.

ⁱ Dum essem juvenis, miro discendi ferebar ardore, nec juxta quorundam praesumptionem ipse me docui. Ad Panim. et Ocean. ep. 41, al. 65. T. iv. p. 342, M.—Nos autem, qui Hebraeae linguae saltem parvam habemus scientiam, et Latinus nobis utcumque sermo non deest, et de aliis magis possumus judicare, et ea quae ipsi intelligimus in nostra lingua exprimere. Adv. Ruf. l. ii. T. iv. P. ii. p. 427, fin.

ginning

ginning diligent and inquisitive; that* all his days he had been employed in the schools of rhetoricians and philosophers, or¹ in reading the scriptures of the Old and New Testament; that, beside Latin and Greek, he had endeavoured to make himself master of Hebrew; that^m he did not rely upon his own judgment and understanding in interpreting the scriptures, but consulted other commentators, and was willing to improve by their labours; that^a he never thought himself too old to learn, but embraced all opportunities of increasing in knowledge; that^o he was not employed, as many monks were, in making baskets of rushes, and skreens of palm-leaves, to get a livelihood, but in studying the scriptures, and putting out correct editions of them.

And though some may apprehend that hereby Jerom incurs the imputation of vanity, I rather think that he does not exceed the bounds of modesty; for he had many enemies, as appears from his writings. His most laborious and beneficial performances, correcting the ancient, and making new versions of the scriptures, were all suspected to be of a dangerous tendency, and were opposed and censured by many.

However, we are not to imagine that Jerom was in all things exempt from just reprehension. Some reflections upon him may be found in ancient writers. I forbear to take any thing from Rufinus: but as I have transcribed commendations of our author, I know not how to excuse myself in passing over the censures of Palladius, another contemporary writer, bishop of He-

* Qui et Hebræum sermonem ex parte didicimus, et in Latino, pene ab ipsis incunabilis, inter grammaticos et rhetores et philosophos detriti sumus. Pr. in Joh. T. i. p. 798, al. ep. 113. Vid. et adv. Ruf. l. ii. p. 429, M. et l. iii. p. 443, init.

¹ . . . si nihil mihi profuit Hebræorum eruditio, et ab adolescentia usque ad hanc ætatem quotidiana in lege, prophetis, evangelis, et meditatio. Ad Domn. ep. 32, al. 51. T. iv. p. 245. Scr. Ann. 395.

^m Non quo ab adolescentia aut legere unquam, aut doctos viros ea quæ nesciebam interrogare, cessaverim: et meipsum tantum, ut plerique, habuerim magistrum. Denique nuper ob hanc maxime causam Alexandriam perrexi, ut viderem Didymum, et ab eo in scripturis omnibus quæ habebam dubia sciscitarem. Ad Eph. Pr. i. T. iv. p. 319.

ⁿ Jam capis spargebatur caput, et magistrum potius quam discipulum decebat. Perrexi tamen Alexandriam, audiui Didymum, &c. Ad Patm. et Ocean. ep. 41, al. 65. T. iv. p. 342.

^o Si aut fiscellam junco texerem, aut palmarum folia complicarem, ut in sudore vultus mei comederem panem, et ventris opus sollicita mente tractarem; nullus morderet, nemo reprehenderet. Nunc autem, quia juxta sententiam Salvatoris volo operari cibum qui non perit, et antiquam divinorum voluminum viam sentibus virgultisque purgare; mihi genuinus insigitur, corrector vitiorum falsarius vocor, et errores non auferre, sed serere. Tanta est enim vetustatis consuetudo, ut etiam confessa plerisque vitia placeant; dum magis pulchros habere malunt codices, quam emendatos. Quapropter, O Paula, et Eustochium, unicum nobilitatis et humilitatis exemplar, pro stabello, calathis, sportulisque, munusculo monachorum, spiritualia hæc et mansura dona suscipite; ac beatam Job, qui adhuc apud Latinos jacebat in stercore, et vermiculus scatebat errorum, integrum immaculatumque gaudete. Prol. in Job e Græco in Latin. sermonem a se conversum, T. i. p. 1187.

lenopolis in Bithynia, author of the Lausiac History; so called from Lausus, a great man in the imperial court at Constantinople, to whom it is inscribed; containing the lives of those who about this time were remarkable for great austerities in Palestine and Egypt.

Palladius is placed by ^p Cave as flourishing about the year 401, though his History was not written till about 421, in the fifty-third year of his age. Whether he is the same as Palladius who wrote a Dialogue of the Life of St. Chrysostom, in 408, is not certain.

Says Palladius, 'In ^q those parts lived Jerom, a presbyter, ' remarkable for his great capacity, and Roman eloquence; but ' his envious disposition obscured the merit of all his services. ' Posidonius, who was there a good while, said to me, "The " liberal Paula, who takes care of him, I believe will die with- " out reproach; but such is the envy of this person, that no " good man will be able to live there, not even his own bro- " ther." And so it has come to pass.' This, Palladius calls the prophecy of the excellent Posidonius; who, as ^r Tillemont thinks, was at Bethlehem in 387: and Palladius must have been there about the same time.

In another place, the same writer, speaking of Paula, who lived at Bethlehem under Jerom's direction, says, 'She' was ' well disposed for the spiritual life, if she had not been hindered ' by a certain man, named Jerom, from Dalmatia. She had so ' many good qualities, that she might have excelled most, if ' not all of her sex; but his envy obstructed her, that he might ' serve his own purposes.'

Tillemont supposes that these reflections may have been occasioned by Jerom's moderating Paula's alms and austerities, which "he owns he often endeavoured to do; and likewise by diverting her from seeking after allegorical interpretations of scripture: and indeed Jerom ^x speaks particularly of an attempt to lead her into the Origenist scheme. Nevertheless, perhaps, that is not the whole which is here intended: and the farther consideration of the character of this writer, and of Jerom's conduct and writings, may afford us some elucidations.

^p H. L. T. i. p. 376. ^q . . . ἱερ-
νομας γὰρ τις περισπούδης ἦν καὶ εἰς τοῦτο ἐκείνῳ,
ἐρεῖν λόγῳ βασιλικῶν πολλὰ κινούμενος, καὶ ἰκανὴν
αὐτοῦ τὸ πᾶν δὲ εἶχεν βασκανίαν, ὥς ἀπὸ ταύτης
καλυπτεῖσθαι τὸν λόγον τῆν ἀρετῇ. κ. λ. Hist.
Laus. c. 78. p. 1005. Bib. PP. Morell.
Par. 1644. ^r See T. xii. S. Jerome,
art. 45. ^s Hist. Laus. c. 124.
p. 1037. ^t See S. Jerome, art. 51.

Mem. Ec. T. xii.

al. 27. p. 678, F. 679, init.

^x Tan-
gam ergo breviter, quomodo hæreticorum
cœnoscus devitaverit lacus. . . . Quidam ve-
terator callidus, atque, ut sibi videbatur,
doctus et sciolus, me nesciente, cœpit ei
proponere quæstiones, et dicere, &c. Ep.
86. ib. p. 684, init.

^y Vid. ep. 86,

Palladius was an Origenist, or at least a favourer of Origen, and a friend to his memory. He commends Rufinus and Melania. He says ' that ' Rufinus was the meekest as well as the ' most learned man he ever knew. When he and Melania lived ' at Jerusalem, as they did many years, they honoured and re- ' lieved the clergy, he says, and gave offence to none, and were ' useful to almost all the world.' Melania², with whom Jerom was offended after the difference between him and Rufinus³, is here greatly extolled: nor indeed is she to be blamed for her continued friendship for Rufinus, the^b guide and companion of her spiritual life, as he is called by Paulinus. I mention these things only for shewing the character of Palladius.

Now let us observe some things in Jerom. In the former part of his life he translated many works of Origen into Latin, and frequently commended him, calling him the greatest doctor of the churches since the times of the apostles. Afterwards his esteem for Origen abated very much. It may be perceived that in 393 or 394 began the difference between him and Rufinus, who appeared to be more favourable to Origen than Jerom then was.

In 397 Rufinus came from the east to Rome, and in that year, or in 398, published there a Latin version of Origen's books Of Principles. From that time Jerom's enmity against Origen became more manifest and violent. He said that when he commended him, he never intended to declare his approbation of any of his peculiar opinions^c. He admired his great capacity, learning, critical skill in the style and idioms of the scripture; but he never approved his doctrine. If men would not believe him, but would have it that once he was an Origenist, he was now so no longer.

Rufinus staid at Rome above a year, and was well received by pope Siricius; who also, when he went from thence to Aquileia in

¹ H. L. cap. 117. p. 1037.

² Vid. ib. cap. 117. p. 1031. et c. 119. p. 1033, &c.

³ Vid. Hieron. ep. 33, al. 101. T. iv. p. 256. Ad Ctesiph. ep. 43. p. 476, M. et Rufin. Inveſt. l. ii. ib. p. 436, M.

^b . . . sanctæ Melaniæ spiritali in vita comitem. Paulin. ep. 28, al. ep. 9. p. 178.

^c Obijciunt mihi, quare Origenem aliquando laudaverim. Ni fallor, duo loca sunt in quibus eum laudavi. . . . Quid ibi de dogmatibus ecclesiæ dicitur? Quid de Patre, Filio, et Spiritu Sancto? Quid de carnis resurrectione? Quid de animæ itatu atque substantia? . . . Lauda-

vi interpretem, non dogmatistam; ingenium, non fidem; philosophum, non apostolum. . . . Arguite potius ubi hæresim defenderim, ubi prævum Origenis dogma laudaverim. . . . Si mihi creditis, Origenista numquam fui; si non creditis, nunc esse cessavi. Ad Pamm. et Ocean. ep. 41, al. 65. T. iv. p. 342, 343.—Sicut enim interpretationem et idiomata scripturarum Origeni semper tribui, ita dogmatum constantissime abstuli veritatem. Ad Theoph. ep. 39, al. 62. p. 337, M.—In Origene miramur scientiam scripturarum; et tamen dogmatum non recipimus falsitatem. Adv. Ruf. l. iii. p. 463, F.

398, gave him^d letters of communion. Siricius died before the end of that year; and was succeeded by Anastasius, who condemned Origen and his followers^e.

About this time Theophilus, bishop of Alexandria (whose true character may be seen in^f Isidore of Pelusium, a witness beyond exception, and in other^g ancient as well as^h modern writers)ⁱ out of private spite and envy began to persecute Dioscurus and his brothers (called 'tall' on account of their stature) whom before he had greatly favoured, and other monks of the best understanding in Egypt, under a pretence that they were Origenists. In 401, ^kTheophilus held a synod at Alexandria, in which Origen and his followers were condemned, and the reading his books was prohibited^l. Soon after, in^m this very year, as it seems, and at the request of Theophilus, Epiphanius held a council in Cyprus for the same purpose: and with the assistance of the Roman governor, and an armed force, Theophilus droveⁿ many monks from their monasteries in the desert of Nitria, and expelled them out of Egypt: Palladius, writer of the Life of St. Chrysostom, says, they^o were in number three hundred. They fled therefore for shelter to Palestine, where^p he pursued them: from thence they went to Constan-

^a Cernentes hæretici de parva scintilla maxima incendia concitari, et suppositam dudum flammam jam ad culmina pervenisse; nec posse latere quod multos deciperat, petunt et impetrant ecclesiasticas epistolas, ut communicantes ecclesiæ discissile viderentur. Non multum tempus in medio. Succedit in pontificatum vir ignis Anastasius. Ad Princip. Virg. ep. 96, al. 16. p. 728, M. — Siricii jam in Domino dormientis profers epistolam, et viventis Anastasii dicta contemnis. Adv. Ruf. l. iii. p. 459, init. Vid. et p. 455, l.

^c Ergo beati episcopi Anastasius, et Theophilus, et Venerius, et Chromatius, et omnis tam orientalis quam occidentalis catholicorum synodus, qui pari sententia et pari spiritu illum [Origenem] hæreticum denunciant populis. Adv. Ruf. l. ii. p. 417, M. — Tale quid et contra papam Anastasium disputas; ut quia Siricii episcopi habes epistolam, iste contra se scribere non potuerit. Ib. l. iii. p. 462, init.

^f Isid. l. i. ep. 152. ^g Socr. l. vi. c. 7. Soz. l. viii. c. 19.

^h See Cave's Life of St. Chrysostom, in the Lives of the Fathers of the Fourth Century; and Tillet. T. xi. Theophile, art. 6.

ⁱ Ισας δ' αν και η Ζηλις πανελως τοις διελον, η μη πεπαυμενη ηδη δι' εχθραν ιδιαν εκνευση Γεοργιος, επιβελοντα Αματωρ και Διοσκουρην, Ευστα-

σιο τε και Ευθυμην, τοις επιελον μακροισ. π. α. Soz. l. viii. c. 12, init. ^k Vid. Pagi, in Baron. A. 401. n. ii. iii.

^l Prosperoque cursu septimo die Alexandriam pervenimus, ubi sæda inter episcopos atque monachos certamina gerebantur, ex ea occasione, quia congregati in unum sæpius sacerdotes frequentibus decrevisse synodis videbantur, ne quis Origenis libros legeret aut haberet. Sulp. Sev. Dial. i. c. 3. Vid. et Socr. l. vi. c. 10. ^m Vid. Pagi, ann. 401.

n. xx. et Theophil. ad Epiphan. Ep. ap. Hieron. T. iv. P. ii. p. 829, 830. Et conf. Cav. H. L. T. i. p. 370. de Concil. Cypr.

ⁿ . . . εισερχεται προς τον αυγουσταλιον . . . και αξιος τριβωλιακη βοηθεια εφικται της ανδρας αυτο πασης λιγυσι. Pallad. De V. S. Chr. c. 7. — Quæ cum reprimi sacerdotum auctoritate non posset, scævo exemplo ad regendam ecclesiæ disciplinam prefectus assumitur, cujus terrore dispersi fratres, ac per diversas oras monachi sunt fugati, ita ut propositis edictis in nulla consistere sede sinerentur. S. Sever. ubi supra.

^o Pallad. Ib. ^p Ος αναβραβησεν υπο της εχθρας, χαρακτησαι γεγραμμενα προς της της Παλαιστίνης επισκοπης, λιγυν' Οικ ιδει παρα γρημην μιν εν ταις πολεισιν υποδεδρασθαι ταυτας. Pallad. De V. Chr. cod. cap.

tinople; but he would not let them enjoy rest there: he still prosecuted them with accusations and complaints.

All these things Jerom approved of. He¹ translated into Latin the Synodical Epistle of Theophilus, and two other of his epistles, filled with invectives against Origen. He triumphs in his victory over the monks in Egypt, who were called Origenists; and says, 'Whom' Demetrius formerly expelled from Alexandria, Theophilus was now driving out of the whole world.' Theophilus sent two men into Palestine, to hinder people from giving a reception to the tall brothers, and their companions, who had fled thither from Egypt. Jerom² calls them holy men, and applauds their zeal in travelling over Palestine to find them out, and pursuing the basilisks into their holes and coverts. In the same letter, which is written to Theophilus, he encourages and animates him to proceed as he had begun in extirpating heresy: which brings to my mind the account of his journey into Egypt in 386, where, he says, he³ also visited the monasteries of Nitria, and perceived some asps lying hid among the saints; meaning, I suppose, Origenists.

Moreover, describing the hospitality at Bethlehem, he says, 'We⁴ receive and entertain all strangers, without regard to merit; none are excepted but heretics.' And he concludes his books against Rufinus, saying, 'Let⁵ us but have the same faith, and we are reconciled.'

For certain this is very strange—that a man of the first rank in the learned world, and a master of the Christian philosophy, should be able to think it allowable, and even commendable, to drive men out of their native country, and pursue them as venomous serpents, barely because of some difference

¹ Duas, Synodicam et Paschalem, ejus epistolas contra Origenem illiusque discipulos, et alias adversus Apollinarium et eundem Origenem, per hoc ferme biennium interpretatus sum: et in ædificationem ecclesiæ legendas nostræ linguæ hominibus dedi. Aliud operum ejus nescio me transulisse. Adv. Ruf. l. iii. p. 453, M.

² Quem Demetrius Alexandri urbe pepulit, toto orbe fugat Theophilus. AdPamm. et Marcell. ep. 87, al. 78. p. 689, M.

³ Unde licet per sanctos fratres, Priscum et Eubulum, tuus ad nos sermo cessaverit; tamen quia vidimus illos zelo fidei concitatos, raptim Palæstinæ regiones, et dispersos regulos usque ad suas latebras persequutos, breviter scribimus, quod totus mundus exultet, et in tuis victoriis gloriatur. . . Maeste virtute, maeste zelo fidei. . .

Ad Theoph. ep. 59, al. 70. p. 597.

⁴ Inde contendi Ægyptum, lustravi monasteria Nitriæ, et inter sanctorum choros aspides latere perspexi. Adv. Ruf. l. ii. p. 459.

⁵ Nobis in monasterio hospitalitas cordi est, omnesque ad nos venientes læta humanitatis fronte suscipimus. Veremur enim ne Maria cum Josepho locum non inveniat in diversorio. . . Solos hæreticos non recipimus, quos solos vos recipitis. . . Propositum quippe nobis est, pedes lavare venientium, non merita discutere. Adv. Rufin. l. iii. p. 455, init.

⁶ In extrema epistola scribis manu tua, Opto te pacem diligere. Ad quod breviter respondebo, Si pacem desideras, arma depone. Sit inter nos una fides, et illico pax sequetur. Adv. Ruf. l. iii. p. 473.

of opinion, when they lived peaceably, and gave no disturbance to any; and that he should withhold relief from such upon that account only, or hinder those who would relieve them. Said Palladius, 'His envious disposition obscured the merit of all his services.' A man needed not to be an Origenist, to speak in that manner: many of Jerom's friends must have been grieved and offended at his conduct. Postumian, the chief speaker in the Dialogue of Sulpicius Severus, from which I some while ago transcribed a commendation of Jerom, who^y likewise was in Egypt and Palestine in the year 401, expresses his surprise that^z he, who formerly had been esteemed a follower of Origen, should now be remarkably forward in condemning all his writings: and though Postumian is reserved and modest, he cannot forbear declaring his dislike and concern, that men professing Christianity should have been so hardly treated by bishops.

The erroneous opinions ascribed to Origen about this time, as reckoned up by Epiphanius^a in a letter written to John, bishop of Jerusalem, which we still have in Jerom's Latin translation, are in number eight. They are enumerated after the like manner by Jerom in a letter of his own, to which^b I refer. As those passages are too long to be transcribed, I place below some others^c, somewhat shorter, but sufficient; in which Origen is charged with heterodox opinions concerning the person of

^y Vid. Pagi, Ann. 401. n. xx.

^z Origenem secutus primo tempore putabatur, quem nunc idem præcipue vel omnia illius scripta damnaret. . . . Nam etsi fortasse videantur parere episcopis debuisse, non ob hanc tamen causam multitudinem tantam sub Christi confessione viventem, præsertim ab episcopis oportuisset affligi. Dial. i. c. 3.

^a Apud Hieron. ep. 110, al. 60. T. iv. P. ii. p. 822, &c. et ap. Epiphan. Opp. T. ii. p. 312.

^b Ad Pamm. ep. 38, al. 61. T. iv. p. 309, 310.

^c Confitemini et vos in quibusdam errare Origenem, et mihi non faciam. Dicite eum male sensisse de Filio, pejus de Spiritu Sancto; animarum de coelo ruinas impie protulisse; resurrectionem carnis verbo tantum confiteri, cæterum assertionem destruere; et post multa secula, atque unam omnium restitutionem, id ipsum fore Gabrielem quod Diabolum, Paulum quod Caiapham, virgines quod prostribulas. Ad Pamm. et Ocean. ep. 41, al. 65. T. iv. p. 345, init. — Quæ quum legissem, contulisseque cum Græco, illico animadverti quæ Origenes de Patre, et Filio, et Spiritu Sancto impie dixerat, et

quæ Romanæ aures ferre non poterant, in meliorem partem ab interprete commutata. Cætera autem dogmata, de angelorum ruina, de animarum lapsu, de resurrectionis præstigiis . . . de restitutione omnium in æqualem statum . . . vel ita vertisse, ut in Græco invenerat, vel . . . Adv. Ruf. l. i. p. 355, M. — Probo inter multa Origenis mala, hæc maxime hæretica: Dei Filium creaturam, Spiritum Sanctum ministrum, mundos innumerabiles æternis seculis succedentes, angelos versos in animas hominum, animam Salvatoris fuisse antequam nasceretur ex Maria, et hanc esse, quæ quum in forma Dei esset, non est rapinam arbitrata æqualem se esse Deo; sed se exinanivit, formam servi accipiens: resurrectionem nostrorum corporum sic futuram, ut eadem membra non habeant . . . in restitutione omnium, quando indulgentia principalis venerit, . . . angelos, diabolum, dæmonas, animas omnium hominum, tam Christianorum quam Judæorum et Gentilium, unius conditionis et mensuræ fore. Adv. Ruf. l. ii. T. iv. p. 403; et conf. ib. p. 407.

Christ and the Spirit, and the origin of the human soul, and the resurrection of the body, and the punishments of the future state.

Nevertheless it does not appear that either Rufinus, or the monks who suffered so much upon that account, held those erroneous opinions which were ascribed to Origen, and were collected out of his works, particularly his books Of Principles.

It is not allowed by all that Origen himself was heterodox in the doctrine of the Trinity; if he was, there is no reason to think that he was followed therein by any of those, to whom men now gave the denomination of Origenists. Rufinus undoubtedly was an Homoüfian; so were generally all the rest. Moreover Rufinus vindicated himself in his books called Invectives against Jerom, and in the Apology for his Faith, sent to pope Anastasius: in which last, not now to refer to any other places, he first declares his belief concerning the Trinity; then of the resurrection of the same body^d, with all its members, but free from corruption; then of the general judgment^e, when men will receive according to their works, and much more the Devil, the great seducer of mankind, who according to the scriptures will undergo the punishment of eternal fire. About^f the origin of the soul, he said there were different opinions in the writings of ancient Christians; and it was a difficult question, which he was not able to decide. He^g had made a Latin version of Origen's books Of Principles; but he did not thereby take upon him the defence of all his opinions.

That the monks above mentioned held the errors of Origen, there is no proof: Theophilus did not concern himself about that; they were condemned by him^h unheard. But they believed, with Origen, that God is spiritual and incorruptible;

^d Sed et carnis nostræ resurrectionem fatemur integre et perfecte futuram, hujus ipsius carnis nostræ, in qua nunc vivimus . . . nullo omnino ejus membro amputato, vel aliqua corporis parte defecta: sed cui nihil omnino ex omni natura sua desit, nisi sola corruptio. Ad Anastas. Ap. pro Fide sua, ap. Hieron. T. v. p. 259. Conf. Invect. l. i. ap. Hieron. T. iv. P. ii. p. 356, &c.

^e Dicimus quoque judicium futurum; in quo judicio unusquisque recipiat propria corporis prout gessit, sive bona, sive mala. Quod si homines recepturi sunt pro operibus suis, quanto magis et diabolus, qui omnibus existit causa peccati? &c. Apol. ib. p. 260.

^f Audio et de anima quæstiones esse commotas. . . Si autem de me quid sententiam quærat, fateor me de hac quæstione apud quam plurimos tractatorum diversa legisse. . . Ego vero, cum hæc singula legerim, Deo teste dico, quia usque ad præsens certi vel definiti aliquid de hac quæstione non teneo, sed Deo relinquo scire quid sit in vero, et si cui ipse revelare dignabitur. Ibid.

^g Origenis ego neque defensor neque assertor sum, neque primus interpres, &c. Ibid.

^h . . . και συγχροει καλα των μεταχρον ενθεν, οτις δε καλας αυτες εις απολογιαν, εις μεταδους λογον. κ. λ. Pallad. de Vit. Chryf. cap. 7.

whilst many other of the silly monks in Egypt thought him to be corporeal: and Theophilus himself, if ¹ Socrates and Sozomen are not mistaken, now professed the same opinion, the more effectually to secure his evil designs; though before he had much opposed it.

That they who were called Origenists did not hold all the opinions imputed to Origen, may be argued hence—that they said his works had been interpolated by heretics.

However, it is not unlikely that there was a good number of men who embraced divers of Origen's peculiar opinions. We can perceive, from Sulpicius, that ^k Martin, bishop of Tours, was favourable to the opinion concerning the salvation of the fallen angels; but then it is not advanced as a doctrine of religion, but as a pleasing speculation, supposed to be not unfuitable to magnificent apprehensions of the Divine perfections, and the vast extent of his unmerited goodness, displayed in his dealings with sinful men. So Origen, as was formerly ^l observed, when he discoursed of abstruse points, and advanced propositions justly liable to dispute, was wont to insert expressions of caution and diffidence. And they who now followed him in his opinions, seem to have imitated him in the modest manner of proposing them: which may be of use to shew the unreasonableness of the excessive enmity and clamour against Origen and his friends. And indeed if learned and thoughtful men are not allowed freely to propose their sentiments, and humbly and modestly to recommend them to the consideration of others, learning and religion will decline very fast, as they did in the Christian world soon after this time.

Whether Jerom himself ever was an Origenist, may be disputed: Huet ^m says he was, and ⁿ Du Pin readily assents to his argument; but to me it is not clear. I admire, and may often quote and commend, Origen and Augustin, without any regard to those sentiments which are reckoned more especially theirs.—Whether he once followed Origen in his peculiarities or not, his disrespect for him afterwards, and the hard treat-

¹ Vid. Socrat. l. vi. c. 7. et Soz. l. viii. cap. 11, 12.

^k Martinum diabolo repugnantem respondisse constanter, antiqua delicta melioris vitæ conversatione purgari; et per misericordiam Domini absolvendos esse peccatis qui peccare desinrent. Contradicente diabolo, . . . tunc in hanc vocem fertur exclamasse Martinus: ^l Si tu ipse, O miserabilis, ab hominum infestatione desisteres, et te factorum tuorum vel hoc tempore, cum dies judicii in

^l proximo est, poeniteret, ego tibi, vere confusus in Domino, Christi misericordiam pollicerer. O quam sancta de Domini pietate præsumptio, in qua etsi auctoritatem præstare non potuit, ostendit adfectum! Sulp. Sev. de Vit. Martin. cap. 24, al. 22.

¹ See vol. ii. p. 460.

^m Origenian. l. ii. c. 4. sect. 1. n. vi. xvi. xvii.

ⁿ Bib. des Aut. Ec. T. iii. P. i. p. 118, 119.

ment given by him to those who were reckoned Origen's admirers and followers, must, I think, appear to be inexcusable.

Learned moderns are very much agreed in their judgments about Jerom: they allow him to be the most learned of all the Latin fathers; but they find many faults in him. He so extols celibacy and virginity, as to seem to disparage the marriage state. He^o is inconstant and passionate. His^o style is declamatory and hyperbolical. He^o exceeds in his censures and in his commendations; nevertheless^o he is very eloquent. As Cave has comprised divers particulars of Jerom's life and character in a few words, I transcribe him^o below. Ludovicus Vives^o pleasantly compared Jerom to an 'advocate pleading before a judge in a capital cause.' That is Jerom's true character. He is always, as it were, upon causes of life and death: and that eagerness and violence of temper may be reckoned at once the ground of all his faults, and of all his excellencies. I intend that inquisitiveness, application, and diligence, whereby he acquired great learning and knowledge, and was qualified to perform many beneficial services for the church of Christ, and mankind in general.

III. I now proceed to observe his testimony to the scriptures.

1. I begin with transcribing his Preface concerning all the books of the Old Testament, which he prefixed to his Latin translation of the books of Samuel and the Kings from Hebrew;

^o Optabile tamen foret, ut sanctissimus ille doctor constantior animi fuisset et moderatior, neque tam facile bili suæ fuisset morigeratus, ut in contraria, pro rerum ac temporum statu, trahi se et jactari sivisset, nonnumquam etiam maximos viros amarissimis convitiis perfudisset. Huet. Orig. p. 205. fin.

^p Verum in hisce omnibus erudiendis, cavendum nobis est ab insigni inconstantia quæ in Hieronymo passim deprehenditur; ab ejus stilo declamatorio, et hyperbolis referto; ab affectibus, quibus non parum indulgebat. I. Cleric. Qu. Hieron. viii. p. 216.

^q Primum igitur cavere sibi debent, qui Hieronymum legere aggrediuntur, a declamatorio ejus stilo: quo quæ vult laudare sine modo extollit; quæ vero vituperare instituit, ita infamat, quasi intoleranda plane essent. Ii, quibus favit, nullas mediocres virtutes; quibus adversatus est, nulla modica vitia habuerunt. Ib. p. 233.

^r In illo quæ phrasis! quod dicendi artificium! quo non Christianos modo omnes post se intervallo reliquit, verum etiam cum ipso Cicerone certare videtur! Ego certe,

nisi me sanctissimi viri fallit amor, quam Hieronymianam orationem cum Ciceronianam confero, videor mihi nescio quid in ipso eloquentiæ principe desiderare. Erasmi. ap. Cav. H. L. p. 268.

^o Ceterum quod sanctissimi viri pace dictum sit, præservidi erat et impotentis animi, qui affectibus suis nimis indulgebat: semel laceratus, adversarios acerbissime tractavit, et ab invectiva ac satirica scribendi vena vix ac ne vix temperavit. Testes sunt nobis satis luculenti, inimicitie quas cum Rufino olim sibi necessario, Joanne Ierosolymitano, Joviniano, Vigilantio, aliisque habuit. In hos, arrepta levi quavis occasione, et remota omni pene gravitate, tota convitiarum plaustra evomit, nulla personæ, dignitatis, eruditionis, ratione habita. Cav. H. L. de Hieronymo, T. i. p. 268.

^t Ubique scilicet declamat peroratque. Adeo ut non in scite dixerit egregius ille ingeniorum censor, Jo. Ludovicus Vives [De conscribendis epistolis, lib. ult.], 'eum videri semper ad judices dicere de causa capitali.' Gregor. Majanſii Epistolæ. In Pr. p. xi. Lipsiæ. 1737.

and

2nd that being his first translation from Hebrew, he calls the Prologue, a "head, or beginning with a helmet: which Preface is supposed to have been written in 392, or not long before.

“ The Hebrews have two-and-twenty letters; and they have as many books of divine doctrine for the instruction of mankind. The first book is called by them Bresith, by us Genesis; the second is called Exodus; the third Leviticus; the fourth Numbers; the fifth Deuteronomy. These are the five books of Moses, which they call Thora, the law.

“ The second class contains the prophets, which they begin with the book of Joshua, the son of Nun. The next is the book of the Judges, with which they join Ruth; her history happening in the time of the Judges. The third is Samuel, which we call the first and second book of the Kingdoms. The fourth is the book of the Kings, or the third and fourth book of the Kingdoms, or rather of the Kings; for they do

“ Hic Prologus Scripturarum, quasi galeatum principium omnibus libris quos de Hebræo vertimus in Latinum, convenire potest, &c. Vid. infr. not. x, sub fin.

x Viginti et duas literas esse apud Hebræos, Syrorum quoque et Chaldæorum lingua testatur, quæ Hebrææ magna ex parte confinis est. . . . Quomodo igitur viginti duo elementa sunt, per quæ scribimus omne quod loquimur, et eorum initis vox humana comprehenditur; ita viginti duo volumina supputantur, quibus quasi literis et exordiis in Dei doctrina tenera adhuc et lactens viri iusti eruditur infantia. — Primus apud eos liber vocatur Bresith, quem nos Genesim dicimus. Secundus Ellesmoth, qui Exodus appellatur. Tertius Vajecra, id est, Leviticus. Quartus . . . quem Numeros vocamus. Quintus . . . Deuteronomium prænotatur. Hi sunt quinque libri Moïsi, quos proprie Thora, id est, Legem, appellant. — Secundum prophetarum ordinem faciunt: et incipiunt ab Jesu, filio Nave, qui apud eos Josua Ben Nun dicitur. Deinde subtexunt Sophtim, id est, Judicum librum; et in eundem compingunt Ruth, quia in diebus judicum facta narratur historia. Tertius sequitur Samuel, quem nos Regnorum primum et secundum dicimus. Quartus Malachim, id est, Regum, qui tertio et quarto Regnorum volumine continetur. Meliusque multo est Malachim, id est, Regum quam Malachoth, id est, Regnorum, dicere. Non enim multarum gentium regna describit, sed unus Israelitici populi, qui tribus duodecim continetur. Quintus Isaias. Sextus Jeremias. Septimus Ezechiel. Octavus

liber Duodecim Prophetarum, qui apud illos vocatur Thare Asra. — Tertius ordo *αγιγραφα* possidet: et primus liber incipit a Job. Secundus a David, quem quinque incisionibus, et uno Psalmorum volumine, comprehendunt. Tertius est Salomon, tres libros habens: Proverbia, quæ illi Parabolas, id est, Masaloth, appellant; Ecclesiastes, id est, Coëleth; Canticum Canticorum. Sextus est Daniel. Septimus Dabre-Jamim, id est, Verba Dierum, quod significantius *χρονικα* totius divinæ historię possumus appellare: qui liber apud nos *παλαιπομειαν* primus et secundus inscribitur. Octavus Ezras, qui et ipse similiter apud Græcos et Latinos in duos libros dividitur. Nonus Esther. — Atque ita sunt pariter Veteris Legis libri viginti duo, id est, Moïsi quinque, Prophetarum octo, Hagiographorum novem. Quamquam nonnulli Ruth et Cinoth inter *αγιγραφα* scripserint, et libros hos in suo putent numero supputandos: ac per hoc esse præfixæ legis libros viginti quatuor. — Hic Prologus Scripturarum, quasi galeatum principium omnibus libris quos de Hebræo vertimus in Latinum, convenire potest: ut scire valeamus, quicquid extra hos est, inter *αποκριφα* esse ponendum. Igitur Sapientia, quæ vulgo Salomonis inscribitur, et Jesu filii Syrach liber, et Judith, et Tobias, et Pastor, non sunt in canone. Machabæorum primum librum Hebraicum reperi. Secundus Græcus est; quod ex ipsa quoque *επιστοι* probari potest. Præf. de omnib. Libr. V. T. Tom. i. p. 317—322. ed. Bened.

‘ not contain the history of many nations, but of the people of
 ‘ Israel only, consisting of twelve tribes. The fifth is Isaiah;
 ‘ the sixth, Jeremiah; the seventh, Ezekiel; the eighth, the
 ‘ book of the Twelve Prophets.

‘ The third class is that of Hagiographa, or sacred writings:
 ‘ the first of which is Job; the second David, of which they
 ‘ make one volume, called the Psalms, divided into five parts;
 ‘ the third is Solomon, of which there are three books—the
 ‘ Proverbs, or Parables, as they call them, the Ecclesiastes, and
 ‘ the Song of Songs; the sixth is Daniel; the seventh is
 ‘ the Chronicles, consisting with us of two books, called the first
 ‘ and second of the Remains; the eighth is Ezra, which among
 ‘ the Greeks and Latins makes two books; the ninth is
 ‘ Esther.

‘ Thus there are in all two-and-twenty books of the old
 ‘ law; that is, five books of Moses, eight of the prophets, and
 ‘ nine of the Hagiographa. But some reckon Ruth and the
 ‘ Lamentations among the Hagiographa; so there will be four-
 ‘ and-twenty.

‘ This prologue I write as a preface to all the books to be
 ‘ translated by me from the Hebrew into Latin, that we may
 ‘ know that all the books which are not of this number, are to
 ‘ be reckoned apocryphal; therefore Wisdom, which is com-
 ‘ monly called Solomon’s, and the book of Jesus the son of Si-
 ‘ rach, and Judith, and Tobit, and the Shepherd, are not in the
 ‘ canon. The first book of Maccabees I have found in He-
 ‘ brew; the second is Greek, as is evident from the style.’

2. It may not be amiss to observe, that not far from the be-
 ginning of that prologue, Jerom says, ‘ The ’ Hebrews have
 ‘ five letters, which they write differently at the end from what
 ‘ they do in the beginning and middle of words, for which rea-
 ‘ son five of their books are reckoned double; as Samuel, the
 ‘ Kings, the Chronicles, Ezra, and Jeremiah with the La-
 ‘ mentations.’

3. In the preface to his translation of the books of Solomon
 from Hebrew, he again says, ‘ that ² those three books only are
 ‘ his—

¶ Porro quinque literæ duplices apud
 Hebræos sunt: Caph, Mem, Nun, Phe,
 Sade. Aliter enim per has scribunt prin-
 cipia medietatesque verborum, aliter fines.
 Unde et quinque a plerisque libri duplices
 aestimantur—Samuel, Malachim, Dabre-
 Jamim, Ezras, Jeremias cum Cinoth, id
 est, Lamentationibus suis. Ibid. col. 317,
 318.

Vol. V.

B

tro consecravi, interpretationem videlicet
 trium Salomonis voluminum; Mafioth,
 quas Hebræi parabolas, vulgata autem edi-
 tio Proverbia vocat; Coeleth, quanti Grae-
 ce Ecclesiasten, Latine Concionatorem,
 possumus dicere; Sir Asirum, quod in nos-
 tra lingua vertitur Canticum Canticorum.
 Fertur et Hanaqûes, Jesu filii Sirach liber, et
 alius *Ἰουδαϊστικὸς*, qui Sapiëntia Salomonis
 inscribitur.

‘ his—the Proverbs, Ecclesiastes, or the Preacher, and the
 ‘ Song of Songs.’ He adds, ‘ There is also the book of Jesus
 ‘ the son of Sirach, and a pseudepigraphal or falsely-ascribed
 ‘ book, called the Wisdom of Solomon ; the former of which
 ‘ I have seen in Hebrew, and called, not Ecclesiasticus, but the
 ‘ Parables ; with which likewise have been joined Ecclesiastes
 ‘ and the Song of Songs, that the collection might the better
 ‘ resemble the books of Solomon both in number and design.
 ‘ The second is not to be found at all among the Hebrews,
 ‘ and the style plainly shews it to be of Greek original : some
 ‘ ancient writers say it is a work of Philo the Jew. As,
 ‘ therefore, the church reads Judith, and Tobit, and the books
 ‘ of Maccabees, but does not receive them among the canonical
 ‘ scriptures ; so likewise it may read these two books for the
 ‘ edification of the people, but not as of authority for proving
 ‘ any doctrines of religion.’

4. In the preface to his translation of the books of Solomon from the Greek version, called the version of the Seventy, he says : ‘ I have translated the three books of Solomon^a, that is, ‘ the Proverbs, Ecclesiastes, and the Canticles, from the ancient ‘ version of the Seventy. . . . As for the book called by many ‘ the Wisdom of Solomon, and Ecclesiasticus, which all know ‘ to be written by Jesus the son of Sirach, I have forborn to ‘ translate them ; for it was my intention, my friends [Paula ‘ and Eustochium], to send you a correct edition of canonical ‘ scriptures, and not to bestow labour upon others.’

5. Near the beginning of his Commentary upon the book of Ecclesiastes, he says, that^b Solomon published three volumes, the Proverbs, the Ecclesiastes, and the Canticles.

6. In his Commentaries upon^c Isaiah, and^d Zechariah, the book

inscribitur. Quorum priorem Hebraicum reperi, non Ecclesiasticum, ut apud Latinos, sed Parabolas prenotatum, cui juncti erant Ecclesiastes et Canticum Canticorum ; ut similitudinem Salomonis, non solum librorum numero, sed etiam materiarum genere, cognosceret. Secundus apud Hebræos nusquam est, quia et ipse stilus Græcam eloquentiam redolet ; et nonnulli scriptorum veterum hunc esse Judæi Philonis affirmant. Sicut ergo Judith, et Tobie, et Machabæorum libros legit quidem ecclesia, sed inter canonicas scripturas non recipit ; sic et hæc duo volumina legat ad edificationem plebis, non ad auctoritatem ecclesiasticorum dogmatum confirmandam. Præf. in libr. Salom. T. i. p. 938, 939. ^a Tres libros Salomonis, id est, Proverbia, Ecclesi-

asten, Canticum Canticorum, veteri Septuaginta Interpretum auctoritati reddidi. . . . Porro in eo libro, qui a plerisque Sapientia Salomonis inscribitur, et in Ecclesiastico, quem esse Jesu filii Sirach nullus ignorat, calamo temperavi ; tantummodo canonicas scripturas vobis emendare desiderans, et studium meum certis magis quam dubiis commendare. Pr. in libr. Salom. juxta Septuag. Interp. T. i. p. 1419.

^b Is itaque juxta numerum vocabulorum tria volumina edidit—Proverbia, Ecclesiasten, et Cantica Canticorum. In libr. Ec. T. ii. p. 715. ^c De quo et in Sapientia reperimus, quæ nomine Salomonis inscribitur. In Is. cap. 63. T. iii. p. 469. ^d Unde et in Sapientia, quæ Salomonis inscribitur (si cui tamen placet

p. 45.

book of Wisdom is quoted, but in such a manner as to denote that it was only called Solomon's by some, but was not really his, nor generally received as of authority.

7. In the prologue to his translation of Jeremiah from Hebrew, he says, he ^e does not translate the book of Baruch, because it was not in Hebrew, nor received by the Hebrews.

8. In the prologue to his Commentary upon Jeremiah he says, he ^f does not intend to explain the book of Baruch, which in the edition of the Seventy is commonly joined with the prophecies of Jeremiah, but is not among the Hebrews; nor shall he take any notice of the pseudepigraphal epistle of Jeremiah.

9. In the preface to his translation of Daniel from Hebrew, he says, that ^g the Jews did not place the book of Daniel among the prophets, but among those who wrote the Hagiographa; ^h and that their whole scripture is divided into three parts, the ⁱ Law, the Prophets, and the Hagiographa; that is, into five, ^k eight, and eleven books.

10. Nevertheless Jerom considers Daniel as a prophet. In his letter to Paulinus, to be transcribed largely by and by, he reckons him with Isaiah, Jeremiah, and Ezekiel ^l; he calls him there the last of the four prophets, and speaks most honourably of his prophecy.

11. In the forecited preface to his translation of Daniel, he assures us that ^m the Jews have not, in their copies of the book of

placet librum recipere), scriptum reperi-
mus... In Zach. cap. 12. T. iii. p.
784. in.

^e Librum autem Baruch,
notarii ejus, qui apud Hebræos nec legitur
nec habetur, prætermisimus. Prol. in Je-
rem. T. i. p. 554.

^f Libellum autem
Baruch, qui vulgo editioni Septuaginta
copulatur, nec habetur apud Hebræos, et
ἐνδεδειγμένη ἐπιστολὴν Ἰερωνίμου nequaquam
censui differendam. In Jerem. Prol. T.
iii. p. 526.

^g Illud admonéo, non
haberi Danielelem apud Hebræos inter pro-
phetas, sed inter eos qui ἀποκρυφαῖα conscrip-
serunt. In tres siquidem partes omnis ab
eis scriptura dividitur; in Legem, in Pro-
phetas, in ἀποκρυφαῖα, id est, in quinque, et
octo, et undecim libros. De quo non est
hujus temporis dicere. Pr. in Dan. T. i.
p. 990.

^h Isaiam, Jeremiam, Eze-
chielem, et Danielelem, quis possit vel intel-
ligere vel exponere? . . . Quartus vero; qui
et extremus inter quatuor prophetas, tem-
porum conficius, et totius mundi philosto-
ros [philostoricos], lapidem præcisum de
monte sine manibus, et regna omnia sub-

vertentem, claro sermone pronuntiat. Ad
Paulin. ep. 50. al. 103. T. iv. n. 573.

Hoc idcirco, ut difficultatem vobis Da-
nielis ostenderem; qui apud Hebræos nec
Susannæ habet historiam, nec hymnum
trium puerorum, nec Belis Draconisq[ue]
fabulas; quas nos, quia in toto orbe dis-
persæ sunt, vero . . . anteposito, easque ju-
gulante, subjecimus; ne videremur apud
imperitos magnam partem voluminis de-
truncasse. Avlivi ego quemdam de præ-
ceptoribus Judæorum, quum Susannæ de-
rideret historiam, et a Græco nescio quo
diceret esse confictam, illud opponere quod
Origeni quoque Africanus opposuit, ety-
mologias has, ἀπὸ τοῦ οὐρανοῦ ὄχι καὶ, καὶ ἀπὸ τοῦ
πύθου περὶ καὶ, de Græco sermone descendere.
. . . Deinde tantum fuisse otii tribus pueris
cavillabatur, ut in camino æstuantis incen-
dii metro luderent, et per orationem ad laudem
Dei omnia elementa provocarent. Aut
quod miraculum divinæ que aspirationis ju-
diciū, vel draconem interfectum ossa pi-
cis, vel sacerdotum Belis machinas depre-
hensas? Quæ magis prudentia solertia

of Daniel, the story of Susanna, nor the song of the Three Children in the Furnace, nor the fables of Bell and the Dragon; and that he had met with a Jewish master who criticized all those things, and ridiculed Christians for paying so much regard to them.

12. The learned reader may do well to observe also what Jerom says to the like purpose, and very largely, in his preface to his Commentaries upon the book of Daniel ^k.

13. In the prologue to his translation of the Twelve Prophets from Hebrew, he says, that ^l according to the Hebrews they are one book; which the reader undoubtedly remembers to have been said by him above.

14. In the Catalogue above transcribed, he said, the Chronicles were reckoned one book. In like manner again expressly, in the preface to his translation of the Chronicles, from the Greek version of the Seventy, he says; 'the ^m Chronicles are reckoned by the Jews one book, but because of their length they had been divided by Christians into two.' We likewise learn from him, that ⁿ the books of Samuel were then oftentimes called the books of the Kingdoms.

15. In the preface to his translation of Ezra and Nehemiah from Hebrew, he says, that ^o by the Hebrews they are reckoned one book, called Ezra; but reckoning them two, he had not translated the dreams of those apocryphal books, the third and fourth of Ezra, which were not found among the Jews, and therefore were not to be regarded.

16. In his book against Vigilantius ^p he censures an apocry-

vi, quam prophetali spiritu perpetrata. T. i. p. 990. ^k T. iii. p. 1074.

^l Hoc tantum vos, O Paula et Eustochium, admonitas volo, unum librum esse duodecim prophetarum. T. i. p. 727.

^m Hoc primum sciendum, quod apud Hebræos Paralipomenon liber unus sit, et apud illos vocetur Dabre Jamim, id est, Verba Dierum; qui propter magnitudinem apud nos divisus est. In libr. Paral. juxta Septuag. Interp. T. i. p. 1418.

ⁿ Legamus Samuelem, sive, ut in communi titulo habetur, Regnorum libros. Ad Pam. ep. 33, al. 101. T. iv. p. 253, F.

^o Nec quemquam moveat, quod unus a nobis editus liber est. Nec apocryphorum tertii et quarti somniis delectetur: quia et apud Hebræos Ezræ Necemique sermones in unum volumen coarctantur; et quæ non habentur apud illos, nec de viginti quatuor sensibus sunt, procul abjicienda. Pr. in Ezr. T. i. p.

1106, 1107. ^p Tu vigilans dormis, et dormiens scribis: et proponis mihi librum apocryphum, qui sub nomine Efdram a te et similibus tui legitur; ubi scriptum est, quod post mortem nullus pro alius audeat deprecari; quem ego librum nunquam legi. Quid enim necesse est in manus sumere quod ecclesia non recipit? Nisi forte Balsamum mihi, et Barbelum, et Thesaurum Manichæi . . . proferas. . . Nam in Commentariolo tuo, quasi pro te faciens, de Salomone sumis testimonium, quod Salomon omnino non scripsit; ut qui habes alterum Efdram, habeas et Salomonem alterum. Et, si tibi placuerit, legito fictas revelationes omnium patriarcharum et prophetarum. Et quum illas didiceris, inter mulierum textrilas cantato, inno legendas propone in tabernis tuis, ut facilius per has nenas vulgus indoctum provoces ad bibendum. Adv. Vigil. T. iv. P. ii. p. 283, 284.

phal book of Ezra, intending, as ^a is supposed, that which is called the fourth book of Ezra. In the same place he condemns all sorts of apocryphal books in general, published with the names of Solomon or Ezra, or any of the patriarchs or prophets; and he expressly says, the church did not receive that book of Ezra, and (which may be thought strange by some) that he had never read it.

17. Jerom translated likewise Tobit and Judith from Chaldee into Latin, at the desire of some of his friends. But ^r in the prefaces to each he brands them as apocryphal, and not received by the Jews.

18. Jerom never translated Wisdom, nor ^r Ecclesiasticus, nor the books of Maccabees.

19. In his Commentary upon Isaiah he says, that ^r after Haggai, Zechariah, and Malachi, the Jews had no prophets until the time of John the Baptist.

20. From what has been seen we plainly perceive that St. Jerom's canon of the Old Testament was that of the Jews. All other books, not received by them, he calls apocryphal; particularly Wisdom, Ecclesiasticus, Tobit, Judith, and the Maccabees. Those books, he says, the church does not receive among the canonical scriptures; they may be read for the edification of the people, but are not to be esteemed as of authority for proving any doctrines of religion. He also rejects Baruch, and the Epistle of Jeremiah, and the song of the Three Children in the furnace, and the story of Bel and the Dragon, and the third and fourth book of Ezra, as they are called. Upon the whole, he receives, as we have seen, all the books commonly received by the Jews, particularly Solomon's Song and Esther among the rest, and no other. Some Christians there were in his time, who paid too great a regard to the additional stories in the book of Daniel, and to

^a Librum Esdræ quantum intelligere videtur. Nam falsa Vigilantii opinio sumpta videtur e capite septimo iv. Esdræ, ver. 36 —44. Benediſtin. in loc.

^r Mirari non desino exactionis vestræ instantiam. Exigitis enim ut librum Chaldæo sermone conscriptum ad Latinum stilum traham; librum utique Tobie, quem Hebræi de Catalogo Divinarum Scripturarum secantes, his quæ Apocrypha memorant manciparunt. Feci satis desiderio tuo, non tamen meo studio. Arguunt enim nos Hebræorum studia; et imputant nobis, contra suam canonem Latinis auribus ista transferre. Pr. in libr. Tob. T. i. p. 1153.—Apud Hebræos liber

Judith inter apocrypha legitur; cujus auctoritas ad roboranda illa quæ in contentionem veniunt minus idonea judicatur. Chaldæo tamen sermone conscriptus inter historias computatur. Pr. in libr. Judith. T. i. p. 1170.

^r Machabæorum librum primum se Hebræice reperisse scribit [Pr. in Reg.], ut etiam Ecclesiasticum; sed neutrum eorum exinde tranſtulit. Hod. p. 358, M.

^r Quis mihi istos genuit? Ego eram sterilis et vidua, deserta, et captiva; in populo Judæorum filios habere desieram; multo tempore non pepereram. Post Aggæum, et Zachariam, et Malachiam, nullos Prophetas ante Joannem Baptistam videram. In Is. cap. 49. T. iii. p. 469.

several of the apocryphal books above named. But our learned author used his best endeavours to reduce them to the Jewish Canon, or Hebrew Verity^u, as he often calls it.

21. Beside the apocryphal books just mentioned, there are divers others relating to the Old Testament, as 'the Revelation of Elias,' and 'the Ascension of Isaiah.' But I defer farther notice of them till we come to observe the apocryphal books of the New Testament, as the considering them all together may be the shortest method.

IV. I might here conclude my remarks upon this preface of Jerom; but I am desirous to take some particular notice of the division of the books of the Old Testament, which, according to his account, then obtained among the Jews.

1. Isaac Vossius suspected that^v the division of the books of the Old Testament into the Law, the Prophets, and the Hagiographa, was an invention of Aquila, who in the second century made a new version of the Jewish scriptures into Greek; whereas the old partition was that of the Law, the Prophecies, and Psalms. Moreover he says, that the word itself, *αγιογραφα*, is absurd, and unsuitable to the Greek language; and probably was coined by Aquila.

Humphry Hody says, that^w the division of the Jewish sacred books into the Law, the Prophets, and Kethubhim or Hagiographa, is of the highest antiquity. Nevertheless he cannot believe that the books of Joshua, the Judges, Samuel, and the Kings, were placed in the rank of prophets by the ancient Jews; to him this appears to be done very foolishly. Nor are the Rabbins agreed what books ought to be placed among Prophets, and what among Hagiographa. By Kethubhim^x, or Hagiographa,

^u Canonem Hebraicæ Veritatis, excepto Octateucho, quem nunc in manibus habeo, pueris tuis et notariis deli describendum. Ad Lucin. ep. 52, al. 28. T. iv. p. 579, in. — Veniamus ad aliud ejusdem Zachariæ testimonium, quod Joannes Evangelista assurit juxta Hebraicam Veritatem. De Optim. Gen. Iterpr. ad Pamm. ep. 33, al. 101. p. 252. Vid. ib. p. 254, M. et passim.

^x Aquilæ temporibus, et ab ipso forte Aquila, excogitatum fuisse divisionem librorum sacrorum in Legem, Prophetas, et Hagiographa; cum antea obtinuerat partitio in Legem, Prophetas, et Hymnos. *Αγιογραφα* ineptum, uti dicit, vocabulum, et contra naturam linguæ Græcæ formatum; ab Aquila suspicatur confectum fuisse, cujus versionem ait plenam fuisse futilibus istiusmodi vocabulis. Vocem quoque *Ισαγια*, qua Hagiographa inter-

dum designantur, ab eodem fuisse confectum opinatur. Hod. de Bib. Text. Orig. l. iv. c. 1. p. 578.

^v Librorum Bibliorum distributionem in Legem, Prophetas, et Kethubhim sive Hagiographa, esse ultimæ antiquitatis, haud dubito. Id vero minime credo, libros Joshuæ, Judicum, Samuelis, et Regum, in ordinem Prophetarum a Judæis vetustissimis relatos fuisse, ut factum est ætate B. Hieronymi, et a Judæis recentioribus. Ineptissime hoc fieri videtur; neque enim inter Rabbinos de Prophetis et Hagiographis satis convenit. Hod. ib. l. ii. c. 9. p. 190.

^w Per Kethubhim, sive Hagiographa, intelligi debent, et sine controversia a Judæis antiquissimis intellecti fuerunt, omnes illi libri præter Legem Mosaicam, qui per Spiritum Sanctum scripti sunt, non tamen fuerunt prophetici. Ib. p. 190.

he says ought to be understood, and were intended by the ancient Jews, all those books beside the law which were written by inspiration, and were not strictly prophetical.

He moreover says, that ^a the modern Rabbins, as well as Maimonides, and the Jews in Jerom's time, place Daniel among the Hagiographa. But he says this was done by them upon very frivolous reasons.

Indeed Daniel is expressly called a prophet by our blessed Saviour. Matth. xxiv. 15; Mark, xiii. 14. By ^b Josephus he is reckoned among the greatest of the prophets; and if any man among the ancient Jews deserved that title, he does.

2. Let us then look back, and recollect the general divisions of the Jewish scriptures in ancient writers.

1. In the second prologue to the book of Ecclesiasticus, or the prologue of Jesus the son of Sirach, are these expressions: 'the ^c law and the prophets, and others that have followed their steps;' afterwards, 'the ^d law and the prophets, and other books of our fathers;' and still lower, 'the ^e law itself and the prophets [or prophecies], and the rest of the books.' It is questionable whether here are three, or only two sorts of sacred writings; for it seems to me, that by 'others that have followed their steps,' are not to be understood sacred writers, but wise men who imitated the prophets: consequently here are only two sorts of sacred or canonical books, 'the law' and 'the prophets.' If this be the meaning of the first passage, I reckon that the two others are to be understood in the same manner.

2. Philo the Jew speaks of 'laws and oracles delivered by prophets, and hymns and other things conducive to promote knowledge and piety ^f.' But Philo being an obscure writer, and here, as it seems to me, not quite clear, I am afraid to make any remarks, or to determine whether he speaks of sacred and canonical books of scripture only, or of them and some others.

3. In the New Testament are various ways of speaking. Sometimes the law denotes the scriptures of the Old Testament in general. John, x. 34. *Is it not written in your law? I said, Ye are gods.* From Ps. lxxxii. 6.—John, xv. 25. *That the word*

^a Daniele e numero Prophetarum ejiciunt Rabbini, et olim ejecerunt Maimonides et Hieronymi ætate. 'Hinc unanimi consensu,' inquit Maimonides, 'retulit gens nostra librato Danielis inter libros Hagiographos, non vero inter Prophetas.' Sed frivolis rationibus id faciunt. Ib. p. 191. ^b Antiq. Jud. l. x. c. 11. n. 7.

^c Πολλὰ καὶ μεγὰλὰ ἦν διὰ τὴν νομὴν, καὶ τὰς προφῆτας, καὶ τὰς ἄλλας τὰς κατ' αὐτοῦ

ἐκκληθῆναι διδρασαν. κ. λ. ^d Ὁ παππὸς μου ἵσχυς, ἐπὶ τῶν ἐαυτοῦ ὡς ἐς τὴν τὴν νομὴν καὶ τὰς προφῆτας, καὶ τὴν ἄλλαν παλαιὰν βιβλίαν ἀναγινώσκον. ^e Καὶ αὐτοὶ οἱ νομοὶ, καὶ αἱ προφῆται, καὶ τὰ λοιπὰ τῶν βιβλίων.

^f Ἀλλὰ, νομὸς καὶ λόγια διδασκαλίας διὰ προφῆτας, καὶ ὑμνῶν, καὶ τὰ ἄλλα, εἰς ἐπίσημον καὶ εὐσεβείαν συναρτῶνται, καὶ τελειῶνται. De Vit. Contempl. p. 893. B.

might be fulfilled which is written in their law, They hated me without a cause. Ps. xxxv. 19.—1 Cor. xiv. 21. In the law it is written, With men of other tongues . . . will I speak to this people. . . . If. xxviii. 11.

Sometimes 'the prophets' is equivalent to the scriptures of the Old Testament. Luke, xviii. 31. *Behold we go up to Jerusalem, and all things that are written in the prophets concerning the Son of man shall be accomplished.—xxiv. 25. O fools, and slow of heart, to believe all that the prophets have spoken!—Acts, x. 43. To him give all the prophets witness.—Rom. i. 2. Which he had promised before by his prophets in the holy scriptures.—Eph. ii. 20. And are built upon the foundation of the apostles and prophets.*

Oftentimes the books of the Old Testament are denoted by a dichotomy, or twofold partition, 'the Law and the Prophets.' Matth. v. 17. *Think not that I am come to destroy the law or the prophets.—vii. 12. For this is the law and the prophets. See also xxii. 40.—Matth. xi. 13. For all the law and the prophets prophesied until John. Compare Luke, xvi. 16.—Luke, xvi. 29. They have Moses and the prophets.—31. If they hear not Moses and the prophets.—xxiv. 27. And beginning at Moses, and all the prophets, he expounded unto them, in all the scriptures, the things concerning himself.—John, i. 45. We have found him, of whom Moses in the law and the prophets did write.—Acts, xxiv. 14. . . . believing all things which are written in the law and the prophets.—xxvi. 22. Saying none other things than those which the prophets and Moses did say should come.—xxviii. 23. Persuading them concerning Jesus, both out of the law of Moses, and out of the prophets.—Rom. iii. 21. Being witnessed by the law and the prophets.*

In one place there seems to be a threefold partition of the scriptures of the Old Testament. Luke, xxiv. 44. *These are the words which I spake unto you whilst I was yet with you; that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.* But some very learned and judicious men are of opinion, that by 'the psalms' in this place we are not to understand the metrical books, or any other general division of the scriptures of the Old Testament, but the book of Psalms. Then what our Lord says is this: 'That all things must be fulfilled which are written of me in the law and in the prophets, especially in the Psalms.' So says * Leusden

* Responderi potest (quod mihi etiam maxime veronile videtur) Christum. Luc. xxiv. 44, nullam mentionem facere librorum Historicorum, vel quorundam Hagiographorum; quæ in illis libris non ita continentur prædictiones de futuro Messia, quam quidem in libris Moïsis, in libris

Prophetarum, et in Psalmis. Christus ergo forte per Psalmos intellexit Psalmos proprie dictos, et non præter Psalmos etiam ceteros libros hymnorum, scil. Jobum, Proverbia, Ecclesiasten, et Canticum Cantictorum. I. Leusden. Philol. Hebr. Diss. ii. p. 15.

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and Wolfius^h, whom I transcribe below. This interpretation will be much confirmed by observing how much the dichotomy, or twofold partition of sacred books, 'the Law and the Prophets,' prevails in the New Testament. 'All things must be fulfilled which are written in the law and in the prophets, especially in that prophetic book, the Psalms.' So Mark, xvi. 7. *Go your way, tell his disciples, and Peter*; that is, especially Peter, particularly Peter. So likewise St. Paul, Eph. vi. 18, 19. *Praying . . . for all saints, and for me*; that is, particularly for meⁱ.

4. I now proceed. Josephus says, 'Their^k sacred books are twenty-two; five books of the law of Moses, thirteen^l prophetic, and four containing hymns in praise of God, and excellent rules of life for the direction of mankind.' By the thirteen intending, as is thought^m, 1. Joshua. 2. Judges, with Ruth. 3. The two books of Samuel. 4. The two books of the Kings. 5. The two books of the Chronicles. 6. Ezra, with Nehemiah. 7. Esther. 8. Job. 9. Isaiah. 10. Jeremiah, with the Lamentations. 11. Ezekiel. 12. Daniel. 13. The Twelve Prophets.—The four books of hymns will then be the Psalms, the Proverbs, Ecclesiastes, and the Canticles.

5. Melito, bishop of Sardis, about 177, hasⁿ a catalogue of the books of the Old Testament; but he does not sort them into classes. Nevertheless it may not be quite useless to put down their names in his order: 'Five books of Moses; Joshua the son of Nun; the Judges; Ruth; four books of the Kings; two books of Chronicles; the Psalms of David; the Proverbs of Solomon; the Ecclesiastes; the Canticles; Job; the books of the Prophets Isaiah, Jeremiah; the Twelve Prophets in one book; Daniel; Ezekiel; Ezra.'

^h Nec mihi probabile videtur, Christum Dominum nostrum ad hanc divisionem digitum intendisse, quippe qui alibi ad Codicem Hebræum provocans, Moïsem tantum et prophetarum facit mentionem. v. c. Luc. xvi. 29. 31. Sic Lucas ipse, xxiv. 27, commemoratis 'Moïse et prophetis,' addit, Christum Dominum nostrum 'exposuisse discipulis omnia quæ de se in Scripturis omnibus tradita sunt;' ubi sane *παρα γραμμά*. 'Moïse et prophetarum' nomine comprehenduntur. Non minus Paulus, Actor. xxvi. 22, ex Scriptura Sacra interpretatus, ait, 'se testatum nihil præter ea quæ prophete et Moïse prædixerint.' Ex quo manifestum est, sanctissimi Servatoris ætate *δεδωκεν* potius obtinuisse, et scripta divina in Legem et prophetas distincta fuisse. Neque obstat locus Luc. xxiv. 44, ubi *Ψαλμοί* Moïse et prophetarum scriptis ad-

junguntur. Ea etiam verba ita putem interpretanda . . . 'Omnia debent impleri quæ scripta sunt in Moïse, in prophetis, et cum primis in Psalms, quemadmodum verba angeli ad mulieres. Marc. xvi. 7. Wolf. Bib. Hebr. P. ii. p. 41.

ⁱ See A. Blackwall's Sacred Classics, P. i. p. 121.

^k . . . *δύο δε μόνα προς τοις εικοσι βιβλία, τα παλαια εχοντα την αναγραφην, τα δικαιοσ θεια περιεχουμενα.* κ. λ. Contr. Ap. l. i. c. 8. et ap. Euseb. H. E. l. iii. c. 9, 10.

^l *Οι μελα Μαθηται προφηται τα κατ' αυτης αρχαια συναγραψαν εν τρισι και δεκα βιβλίοις: οι δε λοιποι τεσσαρες ημεις εις τον θρον και τοις ανθρωποις υποθηκεν τα βιβ περιεχουσιν.* Ibid.

^m Vid. Hod. ubi supra, p. 644. See also H. Prideaux Conn. P. i. book v. year before Christ 446.

ⁿ Ap. Euseb. H. E. l. iv. c. 26. And see, in this work, vol. ii. ch. xv.

6. Origen

6. Origen also ^o, about 230, has a catalogue; nor does he sort the books into any general-divisions. However, the order is this: 'Five books of Moses; Joshua the son of Nun; the Judges, with Ruth, one book; the first and second book of the Kings, called by them Samuel, and reckoned one book; the third and fourth of the Kings, also one book; the first and second of the Remains, in one book; Esdras, first and second, in one book, called by them Ezra; the book of the Psalms; Solomon's Proverbs, Ecclesiastes, Canticles; Isaiah; Jeremiah; Daniel; Ezekiel; Job; Esther.' The book of the Twelve Prophets is wanting in our copies.

7. Athanasius, about 326, in his Festal Epistle ^p, transcribed by us formerly ^q, takes little or no notice of general divisions; but he enumerates the books in this order: 'First the five books of Moses; then the historical books, from Joshua down to Ezra; then the books in verse, the Psalms, Proverbs, Ecclesiastes, Canticles, Job; lastly the Prophets, which are the Twelve Prophets in one book, Isaiah, Jeremiah, Ezekiel, Daniel.' The same order is in the Synopsis Scripturæ ^r, ascribed to him.

8. Cyril of Jerusalem, about 348, has a catalogue of the books of the Old Testament ^s, transcribed by us at length formerly ^t. He uses divisions. 'The ^u first are the five books of Moses; then the historical books; after them five books in verse—Job, the Psalms, the Proverbs, Ecclesiastes, the Canticles; and, last of all, five prophetical books, which are the Twelve Prophets in one book, Isaiah, Jeremiah, Ezekiel, Daniel.'

9. Epiphanius, who flourished about 368 and afterwards, has three catalogues ^x. In two ^y of which all the books of the Old Testament are reckoned up, from Genesis down to Ezra and Esther, without any general denominations or partitions. But in the other ^z, he divides them after this manner: He says ^a, 'that the books of scripture are comprised in four Pentateuchs, and

^o Ap. Euseb. ib. l. vi. c. 25. And see below, vol. ii. ch. xxxviii. p. 465, 466.

^p Ath. T. i. p. 961, 962.

^q See vol. iv. p. 283. ^r Ath. T. ii. p. 126—128. And see before, vol. iv. p. 291.

^s Cat. 4. n. 35. ed. Bened. ^t Vol. viii. p. 299, 300.

^u Τα νυν μὲν γὰρ εἰς αἱ Μωσέως πεντάτευχος εἶσιν. . . . Καὶ τὰ μὲν ἱστορικὰ ταῦτα . . . Τα δὲ εἰς ἑνὴν πεντάτευχον εἰσὶν. . . . Ἐπὶ δὲ ταῖς ταῖς ἀποκαταστάσεσιν. Ubi supra.

^x See above, vol. iv. p. 312, 313.

^y Adv. H. 8. n. vi. T. i. p. 19. De Mens. et Pond. n. xxiii. T. ii. p. 180.

^z De Mens. et Pond. n. iv. T. ii. p. 161, 162.

^a Οὕτως γὰρ συγκρίνεται αἱ βιβλὶαι ἐν πεντάτευχῳ τέσσαρες, καὶ μένουσιν ἀλλὰς δύο ὑπερπεσασαί, ὥς εἶναι τὰς ἐκ διαβόλου βιβλίας οὕτως· πεντά μὲν νομικὰς . . . Ἀλλὰ ἡ πεντάτευχος καὶ ἡ νομοθεσία. Πέντε γὰρ εἰς ἑνὴν . . . Εἰς ἄλλην πεντάτευχον τὰ καὶ κληματα γεγραμμένα, πᾶσα τιτὶ δὲ ἀγιογράφῃ καὶ κληματα . . . Ἀλλὰ πεντάτευχος, τὸ διδοῦν ἀποκαταστάσεων . . . Καὶ αὐτὴ ἡ ἀποκαταστάσις πεντάτευχος . . . κ. λ.

p. 64:

‘two over and above. The first Pentateuch is that which is most properly so, containing the five books of the Law; the next contains the five books in verse, the book of Job, the Psalter, the Proverbs of Solomon, the Ecclesiastes, the Canticles; the third Pentateuch contains those called Grapheia, by others Hagiographa, which are the book of Joshua the son of Nun, the book of Judges, with Ruth, the first and second of the Remains, the first and second of the Kingdoms, and the third and fourth of the Kingdoms; the fourth Pentateuch consists of the Twelve Prophets in one book, Isaiah, Jeremiah, Ezekiel, Daniel: the two others, over and above these, are the two books of Ezra, reckoned one book, and Esther.’ Which catalogue is followed by John Damascenus^b, about the year 830.

It should be observed, that in another place, in his account of the Nazarene Christians, Epiphanius says^c, ‘They receive the law and the prophets, and those called the Grapheia; I mean the books in verse, and the Kingdoms, and the Remains, and Esther, and the rest; which are all read by them in Hebrew.’

¹⁰ May I add here, that Rufinus, whose catalogue of the books of scripture will be in the next chapter, takes no notice of the Hagiographa? He has not any general divisions, but his order is this: First the legal, next the historical books, then the prophetic, and lastly those called metrical.

3. Having now put down all these catalogues, as distinctly I hope as is needful, some remarks may be made.

¹ The Jewish people have been very uniform in the number of sacred books received by them.

² They have varied, and have been somewhat arbitrary, in the general denominations and divisions of them.

³ I discern not any proof of the high antiquity of that division of their sacred books into ‘the Law, the Prophets, and the Hagiographa;’ for there appear not any traces of it in the scriptures either of the Old or New Testament, nor in Josephus, nor in any Christian writers before Epiphanius and Jerom, near the end of the fourth century. To be more particular—I see not this partition in the Prologue to the book of Ecclesiasticus, nor in Philo, nor in the New Testament. The only place of the New Testament where is any tripartite division of the ancient scriptures, is Luke, xxiv. 44; and if by the Psalms are not meant the book of David’s Psalms, probably the metrical books

^b De Fide Orthodoxa, l. iv. c. 17.

^c Παρ’ αὐτοῖς γὰρ πᾶς οὐρανός, καὶ οἱ ἀποφθίτοι, καὶ τὰ ἡρώδεια ἡρώδεια, φησὶ δὲ τὰ εὐαγγέλια, καὶ αἱ βιβλίδαι, καὶ παραλειπόμενα, καὶ ἀμφότερα, καὶ ἄλλα πάντα ἑβραϊκῶς ἀναγινώσκουσιν. H. 29. n. 7.

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are to be thereby understood. Some learned men indeed have supposed, that therein our Lord had a respect to that division which is called 'Hagiographa;' but I think without reason, as do Leusden and Wolfius, before cited. I place now in the bottom of the page another passage of Leusden^d, in which he says, 'The Jews ascribe this threefold division of sacred books to the prophet Ezra.' But as this is affirmed without proof, it may be as easily denied. He thinks the inventor of this division to be unknown. He here observes also, that some learned Christians had supposed our Lord to have an eye to this division in Luke, xxiv. 44; concerning which he had delivered his opinion in the place quoted above. I likewise transcribe below^e some observations of that learned and laborious writer, I. Fr. Buddeus; who says, it is uncertain when and by whom this partition was first used. He also shews the impropriety and inconvenience of it, as generally used by the Jews. It seems to me to be altogether needless to shew that Josephus does not intend the Hagiographa, when he speaks of the 'four books of Hymns in Praise of God, and Excellent Rules of Life.' Finally, there appears not any notice taken of it, nor any regard had to it, in Melito, Origen, Cyril, or Athanasius.

4. Among those who have used this partition, there seems to have been a great variety of opinions concerning the books that should be called Hagiographa. In Jerom they are nine; namely, 'Job, the Psalms, the Proverbs, Ecclesiastes, the Canticles, Daniel, the Remains or Chronicles, Ezra, Esther.' In the

^d Tertio quaeritur, Quis fuit primus auctor hujus triplicis divisionis Veteris Testamenti? Respondeo, Judaei Ezram prophetam hujus triplicis divisionis constituent primum auctorem et inventorem. Sed quia hoc absque ulla probatione illi adscribitur, ideo eadem facilitate rejicitur qua asseritur. Nos illam quaestionem non determinamus; nam non putamus primum auctorem hujus divisionis esse notum. Ut ut sit, haec divisio secundum sententiam Christianorum et Judaeorum est admodum antiqua; et ad minimum temporibus Christi putatur fuisse usitata. Christiani, qui antiquitatem hujus divisionis probant, in medium proferunt verba Christi ex evangelio Lucae, cap. xxiv. 44. jam retro, sectione secunda, allegata. Per Psalmos enim existimant Christum intellexisse omnes Hagiographos; tum quia liber Psalmorum est primus liber Hagiographorum, tum etiam quia est liber praecipuus et praestantissimus inter Hagiographos. Philol. Hebr. Diff. II. p. 49.

^e . . . Distinctio Codicis

Ebraei in Legem, Prophetas, et Chethubhim seu Hagiographa, tantae auctoritatis non est ut nos morari debeat. Quando enim, aut a quonam orta sit, non satis constat. Quod si enim vel maxime Servator ipse, provocatione sua ad Moysen, Prophetas, et Psalmos, Luc. xxiv. 44, quae quorundam est sententia, huc respexit, inde tamen non sequitur, eo modo partitionem istam jam tum usitatam fuisse, quo in Codice Ebraeo hodie conspicitur. Parum autem concinnum esse, plurimisque laborare incommodis, aut si vel maxime ipsa classium constitutio tolerari queat, quorundam tamen librorum ad hanc aut illam classem relationem minime probari posse, et res ipsa docet, et viri docti dudum ostenderunt. Certe, cur Daniel ad Hagiographa potius quam Prophetas referendus sit, nulla, ne probabilis quidem, ratio dari potest. I. Fr. Buddei Hist. Ec. Vet. T. Tom. Potter. p. 828. 4to. Halae Magdeburg. 1719.

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catalogue of Epiphanius, in the treatise of Weights and Measures, they are all the historical books, except Ezra and Esther. In the other passage, concerning the sect of the Nazarenes, they comprise the books in verse, and a part of the historical books; or, as Hody would have it^f, all of them.

5. There appears not any fitness in this division. The impropriety of it has been hinted already, and is shewn in some of the passages of the learned writers already quoted. I place below^g another passage of Leusden, full to the purpose. I think it may be farther shewn, that there is not any fitness in this partition; for the word *Hagiographa*, or *Grapheia*, or *Kethubhim*, has nothing appropriating or distinctive in it; which may have been the ground of that difference of opinion among those who have made use of it, concerning the books that should be placed in that class. Certainly the distribution of books, as in Jerom, in the two divisions of *Prophets* and *Hagiographa*, must appear absurd and preposterous. The books of *Chronicles*, *Ezra*, and *Esther*, are separated from the books of *Samuel* and the *Kings*, and the other historical books; and *Daniel* is separated from the prophets. Upon the whole, understood by *Hagiographa* the historical books, or the metrical books, or the historical and metrical—still I cannot discern any suitableness or fitness in that denomination.

6. Every other partition of the sacred books of the Old Testament, with which we are acquainted, appears to be preferable to this of the Law, Prophets, and *Hagiographa*. Those denominations, which we sometimes meet with in the New Testament, 'the Law,' or 'the Prophets,' denoting in general the ancient sacred writings, are very just. The dichotomy, 'the Law and 'the Prophets,' so common in the New Testament, is very proper. That likewise is the partition in the prologue to the book of *Ecclesiasticus*, if I understand it right. The tripartite division in *Luke*, xxiv. and *Josephus*—'the Law, the Prophets, and Psalms, or Hymns,' is also very proper. All, I apprehend, must presently discern the propriety of the first and last class in this partition, 'Legal and Metrical.' The second also is very proper; for all those books are written by inspired men, or 'prophets,' as they are justly called by *Josephus*, and some of

^f Ubi supra, p. 190, 191.

^g Quarto queritur, An hæc divisio est satis concinna? Respondeo, Non est satis concinna et congrua. Nam, 1. Libri Josue, Judicum, Samuelis, et Regum mere Historici vocantur, Prophetici, sive Prophetæ. 2. Quia liber Propheticus Danielis

a Prophetici separatur, et Hagiographis annumeratur. . . . Deinde, quod Daniel revera Prophetis sit annumerandus, patet ex ipsius libro, in quo et tempus adventus Messie, et multe aliæ prophetiæ, clarissime de ibuntur. Leusd. ib. p. 19.

them

them are strictly prophecies. Another partition is that used by Cyril of Jerusalem, which is, Legal, Historical, Metrical, and Prophetical: and though this partition is not at all expressed in Athanasius's catalogue, it may be argued from the order of the books that he had a regard to it. A regard seems to be had to it likewise in Origen's catalogue. The order of the books also in Melito's catalogue may afford, in my opinion, a very probable argument of a regard to this partition. And this appears to me, and I suppose to others likewise ^b, the most proper and commodious partition of the sacred books of the Old Testament.

7. I now add an observation of a different kind. The placing the books of the Old Testament, from the first to the last, in chronological order, is a thing of no importance, and might be inconvenient; but divide them into classes, and the order of time may be useful. In the first class must be the five books of Moses; then the historical books, Joshua, the Judges with Ruth, Samuel, the Kings, the Chronicles, Ezra, Nehemiah, Esther; next the metrical books, Job, the Psalms, the Proverbs, Ecclesiastes, the Canticles; lastly, the prophetic books, the Twelve Prophets in one book, each of which might be placed according to the order of time, Isaiah, Jeremiah with the Lamentations, Ezekiel, Daniel; or, first of all, the Four larger Prophets, and then the book of the Twelve lesser Prophets, as they are called: by which also we perceive that the present order of books in our Bibles, is in the main such as we have reason to be well satisfied with.—The same rule may be applied to the books of the New Testament. To place them all, from the first to the last, in chronological order, might be inconvenient, and create confusion: but having first separated the gospels and the Acts, St. Paul's epistles might be digested in the order of time; and, in like manner, the seven catholic epistles, and the Revelation.

V. In the next place I shall make an extract from St. Jerom's letter Concerning the Study of the Scriptures ⁱ, written to Paulinus, supposed to be Paulinus of Nola ^k. It is computed that this letter was written in 395, or 396, or 397, according to the different sentiments of learned men. In it are enumerated all the books of the Old and New Testament in the following order:

^b Ultima divisio Veteris Testamenti, quæ duabus antecedentibus multis parafangis est præferenda, a recentioribus Latinis doctoribus in quatuor partes, scil. in Legalem, in Historicam, in Poeticam sive Doctrinalem, et in Propheticam, digesta est. Leusden. ib. p. 19.

ⁱ De studio Scripturarum, ad Paulinum. Ep. 50, al. 103. T. iv. P. ii. p. 568—575. ed. Bened.

^k See St. Jerome, art. 72. Tillem. Mem. T. xii.

p. 74.

‘ The first is Genesis ¹, which contains the history of the creation of the world, and of the origin of mankind, the division of the earth, the confusion of tongues, and other things, to the time of the Jewish exit out of Egypt :’ in like manner of the rest, mentioning the principal subjects of each book; which I must omit, confining myself, for the most part, to the names of books only. ‘ Exodus; Leviticus; Numbers; Deuteronomy: these are the Pentateuch. Job, the great example of patience; Joshua, the son of Nun; the book of the Judges; Ruth, the Moabites; Samuel; the ^m Kings, that is, the third and fourth book of Kings; the ⁿ Twelve Prophets in one volume—Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi the last of the prophets ^o; Isaiah; Jeremiah; Ezekiel; Daniel, whom he calls a prophet ^p, and the fourth in that number, and highly extols his prophecy, as before observed; David ^q, the most excellent psalmist; Solomon ^r, who directs the manners of men, teacheth the vanity of the world, and marries Christ and the church; Esther; the ^s Chronicles, the usefulness and importance of which he enlarges upon; Ezra and Nehemiah, in one book ^t.’

He here afterwards names and describes all the writers of the New Testament, and their several works. ‘ The first ^u are the four

¹ Videlicet manifestissima est Genesis, in qua de natura mundi, de exordio generis humani, de divisione terræ, de confusione linguarum et gentium, usque ad exitum scribitur Hebræorum. Patet Exodus cum decem plagis, cum decalogo, cum mysticis divinisque præceptis, &c. p. 571, F.

^m Malachim, id est, Regum tertius et quartus liber. p. 252, M.

ⁿ Duodecim prophete in unius voluminis angustias coarctati. Ibid.

^o Malachias aperte, et in fine omnium Prophetarum, de abiectione Israel, et vocatione gentium. p. 573.

^p Isaiam, Jeremiam, Ezechielem, et Danielem, quis possit vel intelligere, vel extollere? . . . Quartus vero, qui et postremus inter quatuor Prophetas, temporum conscius, et totius mundi Philoſophos, lapidem præcisum de monte sine manibus, et regna omnia subvertentem, claro sermone pronuntiat. Ibid. ^q David,

Simonides noster, Pindarus, et Alcæus, Flaccus quoque, Catullus, et Serenus. Ibid.

^r Salomoni pacificus et amabilis Domini, mores corrigit, naturam docet, Ecclesiam jungit et Christum, sanc-

tarumque nuptiarum dulce canit epithalamium. Ibid.

^s Paralipomenon liber, id est, Testamenti Veteris ^{enclique}, tantus ac talis est, ut absque illo si quis scientiam Scripturarum sibi voluerit arrogare, seipsum irrideat. Per singula quippe nomina puncturasque verborum, et prætermisæ in Regum libris tanguntur historiae, et innumerae explicantur evangelii quæstiones. p. 574.

^t Ezras et Neemias, adiutor videlicet et consolator a Domino, in unum volumen coarctantur; instaurant templum, muros extruunt civitatis, &c. Ibid.

^u Tangam et Novum breviter Testamentum. Matthæus, Marcus, Lucas, et Joannes, quadriga Domini, et verum Cherubim, per totum corpus oculati sunt, . . . et pergunt quocumque eos flatus Sancti Spiritus perduxerit. . . . Paulus apostolus ad septem ecclesias scribit (octava enim, ad Hebræos, a plerisque extra numerum ponitur); Timotheum instruit ac Titum; Philemonem pro fugitivo famulo deprecatur: super quo tacere melius puto, quam pauca scribere. Actus apostolorum nudam sonare videntur historiam, et nascentis Ecclesie infantiam texere. Sed si noverimus scriptorem

‘ four Evangelists, Matthew, Mark, Luke, John, the chariot of
 ‘ the Lord, and the true cherubim, who go wherever the spirit
 ‘ leads them. . . . The Apostle Paul writes to seven churches;
 ‘ for the eighth, that of the Hebrews, by many is not reckoned
 ‘ among them. He likewise instructs Timothy and Titus, and
 ‘ intercedes with Philemon for a runaway servant. The Acts
 ‘ of the apostles, another work of Luke the physician, *whose*
 ‘ *praise is in the gospel* [2 Cor. viii. 18.], contain the history of
 ‘ the infancy of the church. The apostles James, Peter, John,
 ‘ Jude, write seven epistles, of few words, but full of sense: the
 ‘ Revelation of John has as many mysteries as words.’—The
 reading these scriptures Jerom recommends to his friend; and if
 he is conversant with them, he says, he will then live as it were in
 heaven.

None can forbear to observe how clean these catalogues of the
 scriptures of the Old and New Testament are; for here is not the
 least notice taken of any other books beside those which have
 been now particularly mentioned. It affords good reason to be-
 lieve, that though there were doubts about some of these, there
 were no others which were esteemed to be of authority, or
 that made any considerable claim to be parts of canonical
 scripture.

VI. There is another work of Jerom, from which a catalogue
 of the books of the Old and the New Testament may be col-
 lected; I mean his book of the interpretation of Hebrew
 Names, which contains a collection of all the names of men and
 places in the Bible, in alphabetical order, with their interpreta-
 tions according to the Hebrew etymology. He * imitated Philo
 in that part which concerns the Old Testament, and Origen in

scriptorem eorum Lucam esse medicum, cuius laus est in evangelio, animadvertemus pariter omnia verba illius animæ languentis esse medicinam. Jacobus, Petrus, Johannes, Judas, apostoli, septem epistolas ediderunt, tam mysticas quam succinctas, et breves pariter et longas; breves in verbis, longas in sententiis, ut rarus sit qui non in earum lectione cæcutiat. Apocalypsis Johannis tot habet sacramenta, quot verba. . . . Oro te, frater carissime, inter hæc vivere, ista meditari, nihil aliud nosse, nihil querere. Nonne tibi videtur jam hic in terris regni cœlestis habitaculum? Ibid. p. 574.

* Philo, vir disertissimus Judæorum, Origenis quoque testimonio comprobatur edidisse librum Hebræicorum nominum, eorumque etymologias juxta ordinem literarum e latere copulasse. Qui quum vulgo habeatur a Græcis, et bibliothecas orbis

impleverit, studii nostri fuit in Latinam linguam eum vertere. Verum tam dissona inter se exemplaria reperi, et sic confusum ordinem, ut tacere melius judicaverim, quam reprehensione quid dignum scribere. Itaque hortatu fratrum Lupuliani et Valeriani, qui me putant aliquid in Hebrææ linguæ notitia profecisse, et rei ipsius utilitate commotus, singula per ordinem Scripturarum volumina percucurri, et vetus ædificium nova cura instaurans. . . . Ac ne forte consummato ædificio quasi extrema deesset manus, Novi Testamenti verba et nomina interpretatus sum, imitari volens ex parte Origenem. . . . Inter cætera enim ingenii sui monumenta, etiam in hoc elaboravit, ut quod Philo quasi Judæus omiserat, hoc ut Christianus impletet. Præf. in libr. de Interp. Nom. Hebr. T. ii. p. 1. 3.

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that which relates to the New : and at first he intended to have translated them out of Greek into Latin ; but the copies of their works which he met with were so different, and there was such confusion in the order of the words, that he judged it most advisable to make a new work of the like kind ; observing, as he expressly says, the order of the books of scripture : so⁷ that there were, in a manner, three authors of this work. Jerom's edition of it is supposed to have been made in 388.

1. The books from which these names are collected, are these : Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, the four books of the Kings, the Psalter, Isaiah, the Twelve Prophets, Jeremiah, Daniel, Ezekiel, Job. Here is no particular notice taken of the books of the Chronicles, nor of Ezra and Nehemiah. The collections out of the books of the New Testament are in the following order : The gospels of Matthew, Mark, Luke, John ; the Acts of the apostles ; the seven Catholic epistles, though there is no notice taken of the second epistle of John, that not having in it any names of men or places ; the fourteen epistles of Paul in this order—to the Romans, the Corinthians, the Galatians, the Ephesians, the Philippians, the Colossians, the Thessalonians, the Hebrews, to Timothy, Titus, Philemon ; the Revelation of John ; the epistle of Barnabas.

2. Here again we see that there is no notice taken of any books of the Old Testament, beside those of the Jewish canon. The books of the New Testament are the same with those now commonly received, and mentioned by Jerom as of authority in his other works, excepting only the epistle of Barnabas. The reason of Jerom's here taking in that epistle, Cotelerius² supposes to be, that he followed Origen, from whom the latter part of this work was borrowed ; for in other places Jerom reckons the epistle of Barnabas among apocryphal scriptures.

3. The order of the books of the New Testament (not to say any thing of the Old), in this work, is here different from that in the letter to Paulinus, and in some other works of this author. Nevertheless³ there is no good reason to doubt of the genuineness of this book : it is much more reasonable to suppose, that some alterations have been made in it since it was finished by Jerom.

⁷ Vid. Martian. Comm. in libr. de Nom. Hebr. ib. p. 36.

² Denique sanctus Hieronymus in libro, quem de Interpretatione Nominum Hebraicorum, imitatus Philonem et Origenem, composuit, inter Novi Testamenti libros non statuit epistolam Barnabæ, sicut facit, quem ipse cum

apocryphis scripturis legebat, nisi vidisset ita ab Origene fuisse adhibitum. Coteler. Judic. de Ep. Barnab. ap. Patr. Apost. T. i. ³ See Tillem. S. Jerome, art. 49. T. xii. Martian. Prolegom. 1. init. T. ii. Vid. et eund. ib. p. 173.

So the copies of this book, as published by Philo and Origen before our author set about it, were different, and the names were in great disorder. And indeed people are apt to take liberties with books of this kind, and to alter them according to their own fancy, and the prevailing sentiments of the times in which they live.

VII. Having now observed in Jèrom three catalogues of the books of scripture, one of the Old, and two other of the Old and New Testament, the passage which next offers itself, relates to the four gospels, and is in the prologue to his Commentary upon St. Matthew, written about 398. It is long; but I take it for granted, that my readers are prepared for some such passages out of this learned and laborious author, and that they will not be disgusted by them, nor think them tedious.

1. 'That^b there were many who wrote gospels, even Luke the evangelist witnesseth. [See ch. i. 1.] But the church, which, according to the word of the Lord, is built upon a rock, pours out only the four rivers of Paradise, . . . and has

^b Plures fuisse qui evangelia scripserunt, et Lucas evangelista testatur, dicens, 'Quoniam quidem multi conati sunt . . . Ecclesia autem, quæ supra petram Domini voce fundata est . . . quatuor flumina Paradisi instar eructans, quatuor et angulos et annulos habet, per quos quasi arca Testamenti, et custos Legis Domini, lignis immobilibus vehitur.—Primus omnium Matthæus est publicanus, cognomento Levi, qui evangelium in Judæa Hebræo sermone edidit, ob eorum maxime causam, qui in Jesum crediderant ex Judæis, et nequam legis umbram succedente evangelii veritate servabant. Secundus Marcus, interpret apostoli Petri, et Alexandrinæ ecclesiæ primus episcopus; qui Dominum quidem Salvatorem ipse non vidit, sed ea quæ magistrum audierat prædicantem juxta fidem magis gestorum narravit quam ordinem. Tertius Lucas, medicus, natione Syrus, Antiochenus, cujus laus in evangelio, qui et ipse discipulus apostoli Pauli, in Achaïæ Bœotiaque [al. Bithyniaque] partibus volumen condidit, quædam altius repetens, et, ut ipse in proœmio constitetur, audita magis quam visa describens. Ultimus Joannes apostolus et evangelista, quem Jesus amavit plurimum; qui supra pectus Domini recumbens, purissima doctrinarum fluentia potavit, et qui solus de cruce meruit audire, 'Ecce mater tua.' Is quum esset in Asia, et jam tunc hæreticorum semina pullularent Cerinthi, Ebionis, et cæterorum, qui negant Christum in

carne venisse, (quos et in epistola sua antichristos vocat, et apostolus Paulus frequenter percutit), coactus est ab omnibus pene tunc Asiæ episcopis, et multarum ecclesiarum legationibus, de Divinitate Salvatoris altius scribere; et ad ipsum, ut ita dicam, Verbum, non tam audaci quam felici temeritate prorumpere. Et ecclesiastica narrat historia, quum a fratribus cogeretur ut scriberet, ita facturum respondisse, si indicto jejunio in commune omnes Deum precarentur. Quo expleto, revelatione saturatus, in illud proœmium celo veniens eructavit, 'In principio erat Verbum. . . Hæc igitur quatuor evangelia ante prædicta Ezechielis quoque volumen probat, in quo prima visio ita contextitur. . . Prima hominis facies Matthæum significat, qui quasi de homine exorsus est scribere, 'Liber generationis Jesu Christi, filii David, filii Abraham.' Secunda Marcum, in quo vox leonis in eremo rugientis auditur. . . Tertia vituli, quæ evangelistam Lucam a Zacharia sacerdote sumpsisse initium præfiguratur. Quarta Joannem evangelistam, qui assumptis pennis aquilæ, et ad altiora festinans, de Verbo Dei disputat. . . Unde et Apocalypsis Joannis. . . Quibus cunctis perspicue ostenditur, quatuor tantum evangelia debere suscipi, et omnes apocryphorum nænias mortuis magis hæreticis, quam ecclesiasticis vivis, canendas. Prol. in Comment. super Matth. T. iv. init.

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‘ four corners, and four rings, by which the ark of the covenant,
‘ and guardian of the law of God, is safely carried on immovable
‘ staves. [See Exod. xxv. 12. . . . 16.]

‘ The first is Matthew the publican, surnamed Levi, who
‘ wrote his gospel in Judea, in the Hebrew language, chiefly
‘ for the sake of the Jews that believed in Jesus, and did not
‘ join the shadow of the law with the truth of the gospel. The
‘ second is Mark, interpreter to the apostle Peter, and the first
‘ bishop of Alexandria; who never saw the Lord himself, but
‘ related things as he had heard them from his master, very
‘ truly, but not in the exact order in which they were done.
‘ The third is Luke the physician, a Syrian of Antioch, *whose*
‘ *praise is in the gospel* [See 2 Cor. viii. 18. and Col. iv. 14.];
‘ who was a disciple of the apostle Paul, and published his go-
‘ spel in the countries of Achaia and Bœotia; who likewise, as
‘ he also intimates in his preface, writes rather as a hearer, than
‘ as an eye-witness. The last is John the apostle and evangelist,
‘ whom Jesus loved most, who leaned on the Lord’s breast,
‘ and from thence derived the purest doctrine; to whom alone
‘ it was said by the Lord, when on the cross, *Behold thy mother.*
‘ [John, xix. 27.] When he was in Asia, and the seeds sown by
‘ the heretics Cerinthus, Ebion, and others, who denied Christ
‘ to have come in the flesh, were now springing up, (whom
‘ also in his epistle he calls antichrists, and the apostle Paul of-
‘ ten reprehends), he was compelled by almost all the bishops of
‘ Asia, and by deputations from many churches, to write more
‘ fully of our Saviour’s divinity: and ecclesiastical history in-
‘ forms us, that when he was thus requested by the brethren to
‘ write, he answered that he would, provided they would all
‘ join in fasting and prayer for him. Which being done, and
‘ he being fully inspired, he broke forth into that proem coming
‘ down from heaven, *In the beginning was the Word, and the*
‘ *Word was with God, and the Word was God.* These four
‘ gospels were foretold and prefigured in the vision of Ezekiel.
‘ [See ch. i. 5. . . . 10.] The first living creature, having the
‘ face of a man, denotes Matthew, who writes as of a man, be-
‘ ginning thus: *The book of the generation of Jesus Christ,*
‘ *the son of David, the son of Abraham.* The second de-
‘ notes Mark, in whom is heard the voice of the lion roaring
‘ in the desert—*The voice of one crying in the wilderness, Prepare*
‘ *ye the way of the Lord, make his paths straight.* [ch. i. 3.] The
‘ the third face of a calf [or ox] prefigures the evangelist Luke,
‘ who begins his gospel with the history of Zachariah the priest.
‘ The fourth denotes the evangelist John, who taking the wings

‘ of an eagle, ascends on high, and discourses of the word of ‘ God.’ Jerom likewise brings in here, and applies to the same purpose, Rev. iv. 7, 8. ‘ By all which it appears, that four ‘ gospels only ought to be received, and that all the trash of apo- ‘ cryphal gospels ought to be left to dead heretics, and not to ‘ be minded by the living members of the church.’

2. Here is one thing which we cannot well forbear observ- ing; I mean the public and general fasting and prayer, enjoined by St. John before he wrote his gospel. As there is nothing about it in Eusebius, or any other writer before Jerom, I think this circumstance deserves little regard. It is, probably, an in- vented story, owing its rise to the particular respect which some had for St. John’s gospel, and especially the beginning of it. Divers learned men suspect the truth of this particular.

3. This passage is a very ample testimony to our four go- spels. That there are four gospels only, even those of Matthew, Mark, Luke, and John, he shews, as elsewhere, so particularly in the preface to his Latin edition of the New Testament^d, written near the end of the year 384; where he also says, that all the books of the New Testament were written in Greek, except the gospel of the apostle Matthew, who first wrote in Judea in the Hebrew language.

VIII. Having alleged these general testimonies to the scrip- tures of the Old and New Testament, and to the four gospels, I shall now take Jerom’s histories of the several writers of the books of the New Testament commonly received; which are at the beginning of his book of *Illustrious Men*, or *Catalogue of Ecclesiastical Writers*, so often quoted by me in this work, in my accounts of ancient Christian writers.

In Jerom the order is this: Simon Peter, James the Lord’s brother, Matthew, Jude brother of James, Paul, Luke, Mark, John. I shall place them in the order of the writings of the New Testament, now generally in use. Nor shall I make many remarks, supposing it to be needless; and that they who have read the former parts of this work, and particularly the chapter of Eusebius of *Cæsarea*, of whose *Ecclesiastical History* Jerom

^c Nos id in medio relinquimus, et mul- to magis aliam circumstantiam quam illi- co subiungit Hieronymus, de jejuniis quod præcesserit. Lamp. Prolegom. in Johan. l. ii. c. 2. p. 178. — St. Jerome ajoute, qu’ avant que de commencer son ouvrage, il ordonna un jeûne, et des prières publiques. . . . Cela a l’ air d’ un conte, qui est au- tant plus suspect, qu’ on ne le produit, que plus de quatre [trois] cens ans après l’ eve-

nement. Ja. Basnag. Hist. de l’ Eglise, l. viii. ch. 2. p. 413.

^d De Novo nunc loquor Testamento, quod Græcum esse non dubium est, excepto apostolo Mat- thæo, qui primus in Judæa Evangelium Christi Hebraicis literis edidit. . . . Igitur hæc præfatus præfatiuncula pollicetur qua- tuor tantum evangelia, quorum ordo est iste: Matthæus, Marcus, Lucas, Joannes. Præf. in Quat. Evangel. T. i. p. 1426.

made great use in composing his Catalogue, will be able to make for themselves all proper observations.

1. 'Matthew', called also Levi, of a publican made an apostle, first of all wrote a gospel in Judæa, in the Hebrew language, and in Hebrew letters, for the sake of those of the circumcision who believed: who afterwards translated it into Greek, is uncertain. Moreover, the very Hebrew [gospel] is in the library at Cæsarea, which was collected with great care by the martyr Pamphilus; and with the leave of the Nazarenes who live at Beræa in Syria, and use that volume, I transcribed a copy. It is observable, that whenever this evangelist, in his own person, or in the person of our Saviour, quotes any passages of the ancient scripture, he does not follow the version of the Seventy, but the Hebrew original. Among which these two deserve notice: *Out of Egypt have I called my Son* [Matth. ii. 15. from Hos. xi. 1.]; and, *He shall be called a Nazarene.* [Matth. ii. 23. see Isa. xi. 1.]

When Jerom here says that the evangelist Matthew, in quoting the Old Testament, follows not the version of the Seventy, but the Hebrew original, Hody^f understands him to speak of St. Matthew's Hebrew gospel; for which I can see no reason. Jerom is speaking of this gospel in general; and the two texts in which he instances, are in our Greek gospel, and are agreeable to the Hebrew of the Old Testament. And elsewhere^g, plainly speaking of St. Matthew's Greek gospel, he says, that in his quotations of the Old Testament he does not follow the Greek version, but the Hebrew original. More passages to the same purpose may be taken notice of hereafter. I might add, that in this very place Jerom plainly speaks of St. Matthew's

^e Matthæus, qui et Levi, ex publicano apostolus, primus in Judæa, propter eos qui ex circumcisione crediderant, evangelium Christi Hebraicis literis verbisque composuit. Quod qui postea in Græcum transtulerit, non satis certum est. Porro ipsum Hebraicum habetur usque hodie in Cæsariensi bibliotheca, quam Pamphilus martyr studiosissime confecit. Mihi quoque a Nazareis qui in Beræa, urbe Syriæ, hoc volumine utuntur, describendi facultas fuit. In quo animadvertendum, quod ubicumque evangelista, sive ex persona sua, sive ex persona Domini Salvatoris, veteris scripturæ testimoniis abutitur, non sequatur septuaginta translatorum auctoritatem, sed Hebraicam, e quibus illa duo sunt: 'Ex Ægypto vocavi Filium meum,' et

'Quoniam Nazareus vocabitur.' De V. I. cap. 3.

^f Meminit alibi Hieronymus, vidisse se Matthæi exemplar Hebraicum, in eoque omnia juxta textum Heb. invenisse probata. Catalog. Scriptor. Ecc. Hod. l. iii. P. i. cap. 2. p. 248, 249.

^g Ex quo apparet, Matthæum evangelistam, non veteris interpretationis auctoritate constrictum, dimisisse Hebraicam veritatem; sed quasi Hebræum ex Hebræis, et in lege Domini doctissimum, ea gentibus protulisse, quæ in Hebræo legerat. . . . Quod beatum Matthæum non solum in hoc testimonio, sed in alio fecisse legimus: 'Ex Ægypto vocavi Filium meum.' Pro quo Septuaginta transfulerunt, 'Ex Ægypto vocavi filios meos.' &c. Ad Algal. Qu. 2. T. iv. P. i. p. 190. al. ep. 151.

Greek gospel; for if he meant his Hebrew gospel, what occasion could there be to say, that in quoting the ancient scriptures he did not follow the version of the Seventy?

2. 'Mark^b, disciple and interpreter of Peter, at the desire of the brethren at Rome, wrote a short gospel, according to what he had heard related by Peter; which when Peter knew, he approved of it, and authorized it to be read in the churches; as Clement writes in the sixth book of his Institutions, and also Papias, bishop of Hierapolis. Peter also makes mention of this Mark in his first epistle, written at Rome, which he figuratively calls Babylon: *The church that is at Babylon, elected together with you, saluteth you, and so does Mark, my son.* [1 Pet. v. 13]. Taking the gospel which himself had composed, he went to Egypt, and at Alexandria founded a church of great note. . . . He died in the eighth year of Nero, and was buried at Alexandria; where he was succeeded, as bishop, by Anianus.'

1. In the beginning of this article, as we have seen, Jerom styles Mark, 'Peter's disciple and interpreter.' He calls Mark Peter's disciple elsewhere¹; and his interpreter, in the prologue to his Commentary upon St. Matthew, transcribed not long ago^k.

2. In his Commentary upon the epistle to Philemon, ver. 24, he says, 'he^l thinks that Mark, there mentioned, is the writer of the gospel.' It is very probable that Mark, there mentioned by Paul, is the same who is often spoken of in the Acts, and is styled 'nephew to Barnabas.' Col. iv. 10. Of him Jerom here says, 'he thinks' he was the evangelist; which manner of expression seems to imply, that he was not positive, and that there were some of a different opinion.

3. 'Luke^m, a physician of Antioch, not unskilful in the Greek

^b Marcus discipulus et interpres Petri, juxta quod Petrum referentem audierat, rogatus Romæ a fratribus, breve scripsit evangelium. Quod quum Petrus audisset, probavit, et ecclesiis legendum sua auctoritate edidit; sicut Clemens in sexto *υποδιπολογειν* scribit, et Papias Hierapolitanus episcopus. Meminit hujus Marci et Petrus in epistola prima, sub nomine Babylonis Roman significans: 'Salutat vos quæ in Babylone est coelecta, et Marcus filius meus.' Assumpto igitur evangelio quod ipse confecerat, perrexit ad Ægyptum, et primus Alexandriæ Christum annuntians, constituit ecclesiam, tanta doctrina, et vitæ continentia, ut omnes

sectatores Christi ad exemplum sui cogeret. . . . Mortuus est autem octavo Neronis anno, et sepultus Alexandriæ, succedente sibi Aniano. De V. I. cap. 8.

^l Marcus, discipulus Petri, ita suum orditur evangelium. . . . Ad Pamm. de Optimo Gen. Interpr. ep. 33, al. 101. T. iv. P. ii. p. 253.

^k See p. 35.

¹ Cæterum coöperatores evangelii et vinculorum suorum, quum ad Philemonem epistolam scriberet, Marcum ponit, quem puto evangelii conditorem, et Aristarchum, &c. In Philem. T. iv. P. i. p. 454.

^m Lucas, medicus Antiochenis, ut ejus scripta indicant, Græci sermonis non ignarus fuit, sectator apostoli Pauli,

‘ Greek language, as his writings shew, a disciple of the apostle
 ‘ Paul, and the constant companion of his travels, wrote a go-
 ‘ spel, of whom [or of which] Paul makes mention, saying,
 ‘ *And we have sent with him the brother whose praise is in the go-
 ‘ spel, throughout all the churches.* [2 Cor. viii. 18.] And to the
 ‘ Colossians, *Luke, the beloved physician, greets you.* [Col. iv.
 ‘ 14.] And to Timothy, *Only Luke is with me.* [2 Tim. iv.
 ‘ 11.] He published also another excellent volume, intitled
 ‘ The Acts of the apostles; the history of which comprehends
 ‘ Paul’s two years dwelling at Rome, and reaches therefore to
 ‘ the fourth year of Nero; from whence we perceive that this
 ‘ last book was written in that city. Here Jerom censures and
 ‘ rejects the Travels of Paul and Thecla, of which we spake
 ‘ formerlyⁿ. Some have supposed, that whenever Paul, in his
 ‘ epistles, makes use of this expression, “ according to my go-
 ‘ spel,” he intends Luke’s writing. And it is supposed that
 ‘ Luke did not learn his gospel from the apostle Paul only, who
 ‘ had not conversed with the Lord in the flesh, but also from
 ‘ other apostles; which likewise he owns at the beginning of
 ‘ his volume, saying, *Even as they delivered them unto us, who
 ‘ from the beginning were eye-witnesses and ministers of the word.*
 ‘ Therefore he wrote the gospel from the information of others;
 ‘ but the Acts he composed from his own knowledge.’

1. The evangelist Luke is several times mentioned by Jerom in other works, and spoken of as a physician^o, and having little knowledge of the Hebrew, but being well skilled in the Greek language; inasmuch that there is a good deal of neatness in the style of both his works.

Pauli, et omnis peregrinationis ejus comes, scripsit evangelium, de quo idem Paulus, ‘ Misimus,’ inquit, ‘ cum illo fratrem, cujus ‘ laus est in evangelio’ per omnes ecclesias. Et ad Colossenses, ‘ Salutat vos Lucas, me- ‘ dicus carissimus; et ad Timotheum, ‘ Lu- ‘ cas est mecum solus.’ Aliud quoque edidit volumen egregium, quod titulo Apostolica- rum Praxeon prænотatur; cujus historia us- que ad biennium Romæ commorantis Pauli pervenit, id est, usque ad quartum Neronis annum. Ex quo intelligimus, in eadem urbe librum esse compositum. . . . Quidam suspicantur, quotiescunque in epistolis suis Paulus dicit, ‘ juxta evangelium meum,’ de Lucæ significare volumine; et Lucam non solum ab apostolo Paulo didicisse e- vangelium, qui cum Domino in carne non fuerat, sed et a cæteris apostolis. Quod ipse quoque in principio sui voluminis de- clarat, dicens, ‘ Sicut tradiderunt nobis

‘ qui a principio ipsi viderunt, et ministri ‘ fuerunt sermonis.’ Igitur evangelium, sicut audierat, scripsit. Acta vero apostolo- rum, sicut viderat, composuit. Ibid. cap. 7. ⁿ See vol. ii. ch. xxvii.

p. 285, 286; and ch. xxix. p. 311, 312.

^o Evangelistam Lucam tradunt veteres ecclesiæ tractatores medicinæ artis fuisse scientissimum, et magis Græcas literas scisse quam Hebræas. Unde et sermo ejus tam in Evangelio, quam in Actibus apo- stolorum, id est, in utroque volumine, com- tior est, et secularem redolet scientiam; magisque testimoniis Græcis (ex versione lxx interpretum) utitur quam Hebræis. Matthæus autem et Johannes, quorum al- ter Hebræo, alter Græco sermone, e- vangelia texuerunt, testimonia de Hebræo pro- ferunt. . . . Comm. in II. cap. vi. T. iii. p. 63, 64. Conf. et in II. cap. xxviii. p. 237, F.

2. I place below ^p another passage, where is mention again made of his gospel and the Acts, and of his becoming, of a physician of the body, a physician of souls.

3. He is also spoken of as ^a having been a proselyte to Judaism before his conversion to Christianity.

4. I transcribe in the margin some other passages, where he says, that ^r of all the evangelists Luke was best skilled in the Greek language, and that ^r he wrote his gospel more especially for Gentiles; and that ^r he wrote the history of Paul in the Acts, in a compendious manner.

4. 'John' the apostle, whom Jesus loved most, son of Zebedee, brother of the apostle James, whom Herod beheaded after the Lord's passion, last of all wrote a gospel at the desire of the bishops of Asia, against Cerinthus, and other heretics, and especially against the doctrine of the Ebionites, then springing up, who affirm that Christ did not exist before his birth of Mary; for which reason he was obliged to declare his divine nativity.

^p Et Lucam medicum, qui Evangelium et Actus apostolorum ecclesiis derelinquens, quomodo apostoli de piscatoribus piscium piscatores hominum facti sunt, ita de medico corporum in medicum versus est animarum. . . . Cujus liber, quoties legitur in ecclesiis, toties ejus medicina non cessat. Com. in Ep. ad Philem. T. iv. P. i. p. 454.

^q Licet plerique tradunt Lucam evangelistam, ut proselytum, Hebræas literas ignorasse. Lib. Qu. Hebr. in Gen. T. ii. p. 544. in. Conf. p. 543.

^r Lucas igitur, qui inter omnes evangelistas Græci sermonis eruditissimus fuit, quippe ut medicus, et qui evangelium Græcis scripsit, &c. Ad Damasc. T. iv. P. i. p. 148. in. al. ep. 145.

^s Quum autem venisset Jerusalem, tentabat jungere se discipulis. [Vid. Act. ix. 26]. Lucam vero idcirco de Arabia præterisse, quia forsitan nihil dignum apostolatu in Arabia perpetrarat; et ea potius compendiosa narratione dixisse, quæ digna Christi evangelio videbantur. In Gal. i. 27. T. iv. P. i. p. 235.—Nec mirum esse, si Lucas hanc rem tacuerit, quum et alia multa, quæ Paulus sustinuisse se replicat, historiographi licentia prætermiserit. In Gal. ii. ib. p. 244.

^t Johannes apostolus, quem Jesus amabat plurimum, filius Zebedæi, frater Jacobi apostoli, quem Herodes post passionem Domini decollavit, novissimus omnium scripsit evangelium, rogatus ab Asiæ episcopis, adversus Cerinthus aliosque hæreticos, et maxime tunc Ebionitarum dogma consurgens, qui asserunt Christum ante Mariam non fuisse;

unde compulsus est divinam ejus naturam edicere. Sed et aliam causam hujus scripturæ ferunt: Quod cum legisset Matthæi, Marci, et Lucæ volumina, probavit quidem textum historię, et vera eos dixisse firmaverit; sed unius tantum anni, in quo et passus est, post carcerem Johannis, historiam texuisse. Prætermisso itaque anno cujus acta a tribus exposita fuerunt, superioris temporis, antequam Johannes clauderetur in carcerem, gesta narravit; sicut manifestum esse poterit his, qui diligenter quatuor evangeliorum volumina legerint: quæ res etiam *diapontia* quæ videtur Johannis esse cum cæteris, tollit. Scripsit autem et unam epistolam, cujus exordium est. . . . quæ ab universis ecclesiasticis et eruditis viris probatur. Reliquæ autem duæ, quarum principium est, 'Senior' . . . et sequentis, 'Senior Caio' . . . Johannis presbyteri asseruntur, cujus et hodie alterum sepulchrum apud Ephesum ostenditur; etsi nonnulli putant duas memorias ejusdem Johannis evangelistæ esse. . . . Quarto decimo igitur anno, secundam post Neronem persecutionem movente Domitiano, in Patmos insulam relegatus, scripsit Apocalypsim, quam interpretantur Justinus Martyr et Irenæus. Interfecto autem Domitiano, et actis ejus ob nimiam crudelitatem a senatu rescissis, sub Nerva principe redit Ephesum; ibique usque ad Trajanum principem perieversans, totius Asiæ fundavit rexique ecclesiæ. Et confectus senio, sexagesimo octavo post passionem Domini anno mortuus, juxta eandem urbem sepultus est. De V. l. cap. 9.

' Another

' Another reason of his writing is also mentioned; which is, that after having read the volumes of Matthew, Mark, and Luke, he expressed his approbation of their history, as true; but observed, that they had recorded an account of but one year of our Lord's ministry, even the last, after the imprisonment of John, in which year also he suffered. Omitting therefore [very much] that year, the history of which had been written by the other three, he related the acts of the preceding time, before John was shut up in prison, as may appear to those who read the volumes of the four evangelists; which may serve to account for the seeming difference between John and the rest. He also wrote one epistle, the beginning of which is, *That which was from the beginning, which we have heard, which we have seen with our eyes, . . . and our hands have handled, of the word of life*; which is received by all learned and catholic men in general, without exception. The other two—the beginning of one of which is, *The elder to the elect lady, and her children*; and of the other, *The elder to the beloved Caius*—are said to have been written by John the presbyter, whose sepulchre is to this day shewn at Ephesus; though some think that both the monuments are of John the evangelist. Domitian, in the fourteenth year of his reign, raising the second persecution after Nero, John was banished into the island Patmos; where he wrote the Revelation, which Justin Martyr and Irenæus explain [or, perhaps, 'speak of, and bear witness to']. When Domitian had been killed, and his edicts had been repealed by the senate, because of their excessive cruelty, he returned to Ephesus in the time of the emperor Nerva; and living there to the time of the emperor Trajan, he established and governed all the churches of Asia: and dying at a great age, in the sixty-eighth year of our Lord's passion, he was buried near the same city.'

' In his books against Jovinian, written in 393 or 394, Jerom observes, 'that' John was young when he was called
' by

^a Ut autem sciamus Johannem tunc fuisse puerum, manifestissime docent ecclesiasticæ historiæ quod usque ad Trajani vixerit imperium, id est, post passionem Domini sexagesimo octavo anno dormierit; quod et nos in libro de Viris Illustribus perstrinximus. Petrus apostolus est, et Johannes apostolus; maritus, et virgo. Sed Petrus apostolus tantum; Johannes et apostolus, et evangelista, et propheta: apostolus, quia scripsit ad ecclesias ut magister; evangelista, quia librum evangelii condidit,

quod, excepto Matthæo, alii ex duodecim apostoli non fecerunt; propheta, vidit enim in Patmos insula, in qua fuerat a Domitiano principe ob Domini martyrium relegatus, Apocalypsim, infinita futurorum mytheria continentem. Refert autem Tertullianus, quod Romæ missus in ferventis olei dolium, purior et vegetior exiverit quam intraverit. Sed et ipsum evangelium multum distat a cæteris. Matthæus quasi de homine incipit dicere; . . . Lucas a sacerdotio Zachariæ; Marcus a prophe-

‘ by Christ to follow him; that ecclesiastical history assures us, ‘ he lived to the time of Trajan, and died in the 68th year after ‘ our Lord’s passion; that he was at once apostle, evangelist, ‘ and prophet: apostle, in that he wrote letters to the churches ‘ as a master; evangelist, as he wrote a book of the gospel, ‘ which no other of the twelve apostles did, except Matthew; ‘ prophet, as he saw the revelation in the island Patmos, where ‘ he was banished by Domitian. His gospel too differs from ‘ the rest. Like an eagle he ascends to the very throne of ‘ God, and says, *In the beginning was the Word.*’

2. In his Commentary upon the book of Daniel, written between 407 and 410, he again takes notice that ‘ St. John lived to the reign of Trajan. He there observes likewise, that ‘ according to St. John’s gospel, our Saviour’s ministry consists of three years and six months.

3. In his Commentary upon St. Paul’s epistle to the Galatians, written about the year 388, Jerom tells this story: ‘ The ‘ blessed apostle John², living at Ephesus to extreme old age, ‘ and being difficultly carried to church in the arms of the disciples, and being unable to make a long discourse, every time ‘ they assembled, was wont to say nothing but this: “ Little children, love one another.” At length the disciples and brethren ‘ who attended, tired with hearing so often the same thing, said, “ Sir, why do you always say this?” Who then made this answer, ‘ worthy of himself: “ Because,” says he, “ it is the Lord’s ‘ command; and if that alone be done, it is sufficient.”

4. Polycrates, bishop of Ephesus, in the latter part of the second century, in his letter to Victor, written in the name of the bishops of Asia, about the time of keeping Easter, of which some account was given formerly³, says, as it is expressed in Eusebius: ‘ John^b also was buried at Ephesus, who leaned on the

tia Malachiæ prophetæ, et Isaïæ. Primus habet faciem hominis, propter genealogiam; secundus faciem vituli, propter sacerdotium; tertius faciem leonis, propter vocem clamantis in deserto. . . . Johannes vero noster, quasi aquila, ad superna volat, et ad ipsum Patrem pervenit, dicens, ‘ In ‘ Principio.’ . . . Adv. Jovin. l. i. T. iv. P. ii. p. 168, 169.

* In totum enim orbem per apostolos evangelium prædicatum est, qui usque ad illud tempus perseverarunt; tradentibus ecclesiasticis historiis, Johannem evangelistam usque ad tempora vixisse Trajani. In Dan. cap. ix. ver. 27. T. iii. p. 1114.

† . . . qui tribus annis et sex mensibus, juxta evangelistam Johannem, evangelium prædicavit, et confirmavit veri Dei cultum multis. Ibid. p. 1113, fin.

* Beatus Johannes evangelista, quum Ephesi moraretur usque ad ultimam senectutem, et vix inter discipulorum manus ad ecclesiam deferretur; nec posset in plura vocum verba contexere, nihil aliud per singulas solebat proferre collectas, nisi hoc: ‘ Filioli, diligite alterutrum.’ Tandem discipuli et fratres qui aderant, tædio affecti, quod eadem semper audirent, dixerunt, ‘ Magister, quare semper hoc loqueris? Qui respondit dignam Johanne sententiam: ‘ Quia præceptum Domini est; et si solum ‘ fiat, sufficit.’ In Ep. ad Galat. cap. iv. T. iv. P. i. p. 314, fin.

† See vol. ii. p. 243, 244. ^b Εἰς δὲ καὶ ἰωάννης, ὁ ἐκ τοῦ ἑνὸς τῶν Κυρίων ἀναστράς, ὃς ἐκ τῶν ἑνὸς τῶν ἐκκλησιῶν πεφερομένης, καὶ μαρτυρῶν, καὶ διδασκαλῶν. Euf. H. E. l. v. c. 24. p. 191, C. Conf. l. iii. cap. 31.

‘ Lord’s

' Lord's breast, who was a priest bearing a plate, and martyr [or witness], and master.' Which Jerom, in his article of Polycrates, in his Catalogue of Ecclesiastical Writers, translates after this manner: ' Moreover ' John also, who leaned on the ' Lord's breast, and was his high-priest, bearing on his forehead ' a golden plate, martyr, and master, fell asleep at Ephesus.' Where undoubtedly there is a reference to one part of the vestments of the Jewish high-priest, prescribed by the law of Moses, and spoken of in several places. See Exod. xxviii. 36. xxxix. 30. Lev. viii. 9. And Valesius supposes^d that St. John actually wore such a plate; which^e supposition is fully confuted, and ridiculed as it deserves, by E. S. Cyprian, in his notes upon that chapter of Jerom's Catalogue. He thinks that Polycrates speaks figuratively; not that St. John really wore a golden plate, as the Jewish high-priest did; but that he had a like authority among Christians; and that his rule or practice, about the time of keeping Easter, was decisive.

Indeed this passage of Polycrates has exercised the thoughts of many learned men; however I shall take notice of the sentiments of but a few more. By Witius this story is considered as false^f, without so much as the appearance of truth or probability. Le Clerc^g was inclined to think, that Polycrates spoke allusively and figuratively. F. A. Lampe^h approves of Solomon Cyprian's arguments, and calls this story a mere fable; and though the literal sense of the words be very absurd, yet he conceives it may be the true meaning of Polycrates. Dr. Heu-

^c Sed et Johannes, qui super pectus Domini recubuit, et pontifex ejus fuit, auream laminam in fronte portans, martyr et doctor, in Epheso dormivit. De V. I. cap. 45.

^d Quod autem de lamina dicit Polycrates, credibile est, primos illos Christianos pontifices exemplo Judaeorum pontificum hoc honoris insigne gestasse. Vales. ad Euseb. l. v. c. 24. p. 104, C.

^e Qua sententia haud scio an inceptor excogitari queat. Primo enim Judaei illico Johannem trucidassent, tamquam summi sacerdotis jura involantem. . . Gentilibus autem ludibrium risumque debuisset. . . Christianis vero scandalum praebuisset. Sed ego haec eo modo intelligenda opinor. . . Eadem ratione dicitur Johannes auream laminam summi pontificis gestasse, tanquam insigne supremi sacerdotis; non quod revera ita ornatus fuerit, sed quod eam potestatem habuerit quam aurea lamina indicabat apud Judaeos. Cyp. ad Hieron. de V. I. cap. 45. ap. Fabric. Bib. Ec.

^f Caeterum omnes haec

narrationes, quantocunque consensu traditae ab iis qui apostolorum aetate aliquanto fuerunt recentiores, ne speciem quidem ullam verisimilitudinis habent. Quo enim jure apostoli insignia Levitici pontificatus gessissent? . . . Wits. Miscell. Sacr. l. ii. Diff. 2. n. liv. Vid. et n. liii. p. 432, 439.

^g Vero similis videtur, Polycratem translationis loquendi genere usum, atque hoc, aut simile quiddam, voluisse: Johannem, qui ceteris omnibus apostolis superstes fuit, apud Christianos instar pontificis maximi habitum fuisse. Sic certe malim Polycratidis verba interpretari, quam ea dicentem, quae fabulam redolent, inducere. Cleric. H. E. A. 99. n. iii. p. 519.

^h Hoc si secundum litteram intelligatur, multa absurda concurrent. . . Sunt tamen, qui genium primaeavorum patrum probe callentes, nihil difficultatis in eo situm esse putant, ut talia revera credidisse ac tradidisse statuatur Polycrates. Lampe, Prolegom. in Joan. l. l. c. 3. n. iv. p. 41, 42.

mann

mann takes a quite different course, and proposeth this ingenious observation: That ¹ 'the priest bearing a plate,' intended by Polycrates, is not John, but Jesus Christ; and that his Greek, as preserved in Eusebius's Ecclesiastical History, ought to be translated after this manner: 'And John, who leaned on the Lord's breast (who was made priest, bearing a plate), and was a witness, and master.' Or rather, 'And John, that witness and master, who lay in the Lord's bosom, who was made priest, bearing a golden plate.'

5. Eusebius ^k tells a story from a work of Clement of Alexandria, of a young man in a city of Asia, not very far from Ephesus, who after having been instructed in the Christian religion, took to evil courses, and became quite profligate; but nevertheless was afterwards brought to repentance by our evangelist. This history, however, is liable to some difficulties, taken notice of by divers learned men, to whom I refer ^l.

6. Another thing said of St. John is, that going to bathe at Ephesus, and seeing Cerinthus already in the bath, he came out again in haste, saying, 'Let us flee hence, lest the bath should fall, whilst Cerinthus, the enemy of the truth, is within.' Which story we had occasion to examine some while ago ^m.

7. Finally, not to mention any other things, it is said of this apostle, that he was cast into a caldron of boiling oil by order of Domitian, and that he came out again without suffering any harm. This story likewise, the truth of which relies chiefly upon the authority of Tertullian, has been particularly considered by us already ⁿ. Our author says nothing of it in this article of St. John, in his Catalogue; but he has elsewhere taken notice of it once or twice ^o.

8. We plainly perceive from this article in the Catalogue, as well as from many other passages which have passed before us, that Jerom received the Revelation as written by John the apostle and evangelist. I refer below ^p to a passage in Jerom's preface

¹ Scilicet peccavit Hieronymus, primus Polycratis verborum interpres; peccavit Henricus Valesius, interpres eorum alter. Traxerunt enim verbulum ad Johannem, quod ad Christum, pontificem utique verissimum, pertinere voluerat Polycrates, ejusque orationi hoc pacto sensum dederunt alienissimum. . . . Hoc est: . . . 'Johannes, qui super pectore Domini recubans (qui factus est sacerdos laminam auream gestans) et testis fuit et doctor.' Melius adhuc ita reddideris: 'Johannes, ille et testis et doctor, qui super pectore Domini recubuit, qui [Dominus] factus est sacer-

dos laminam gestans auream.' Heuman. Diss. de fictio Johannis Pontificatu Maximo. Ap. Primitias, Gotting. Hanov. 1738.

^k H. E. l. iii. cap. 23.

^l Vid. S. Basnag. Ann. 97. n. x. et Lamp. Prolegom. in Jo. l. i. cap. 5. n. iii. to x.

^m See vol. ii. ch. 6. p. 86.

ⁿ note (E). ^o Refert autem Tertullianus, quod Romæ missus in ferventis olei dolium, purior et vegetior exiverit quam intraverit. Contr. Jovin. l. i. T. iv. P. ii. p. 169, in. Vid. eund. in Matth. cap. xx. 23. T. iv. P. i. p. 92, fin.

^p Et quomodo beatus Johannes

face to his Commentary upon the epistle to the Ephesians, where he speaks of the seven churches to whom John writes in the book of the Revelation.

5. 'Paul^s, before called Saul, an apostle beside the other twelve apostles, of the tribe of Benjamin, and town of Judea, called Giscalis; which being taken by the Romans, he with his parents removed to Tarsus in Cilicia. By them, for the study of the law, he was sent to Jerusalem, and educated by Gamaliel, a man of great learning, mentioned by Luke. . . . As his history is fully related in the Acts of the apostles, I shall only add, that in the five-and-twentieth year after our Lord's passion, that is, in the second of Nero, when Festus, who succeeded Felix, was procurator of Judea, he was sent bound to Rome; where he remained two years in a kind of free custody, daily disputing with the Jews, and arguing that the Christ was come. It should be observed, that at the time of his first apology, Nero's government not being then yet quite degenerated, nor disgraced by the horrible wickedness which historians speak of, Paul was set at liberty, that he might preach the gospel in the western parts of the world; as he himself writes in the second epistle to Timothy, dictated by him in his bonds, at the time when he suffered: *In my first answer no man stood*

hannes in Apocalypsi sua ad septem scribens ecclesias, in unaquaque earum specialia vel vitia reprehendit, vel virtutes probat: ita et sanctus apostolus Paulus per singulas ecclesias vulneribus medetur illatis, &c. Præf. in Ep. ad Eph. T. iv. P. i. p. 319.

¶ Paulus apostolus, qui ante Saulus, extra numerum duodecim apostolorum, de tribu Benjamin, et oppido Judææ Giscalis, fuit; quo a Romanis capto, cum parentibus suis Tarsum Ciliciæ commigravit. A quibus ob studia legis missus Hierosolimam, a Gamaliele, viro doctissimo, cujus Lucas meminit, eruditus est. . . . Et quia in Actibus apostolorum plenissime de ejus conversatione scriptum est, hoc tantum dicam: Quod post passionem Domini vicesimo et quinto anno, id est, secundo Neronis, eo tempore quo Festus procurator Judææ successit Felici, Romanum vinculus mittitur, et biennium in libera manu custodia, adversus Judæos de adventu Christi quotidie disputavit. Sciendum autem, in prima satisfactione, necdum Neronis imperio roborato, nec in tanta erumpente scelera quanta de eo narrant historię, Paulum a Nerone dimissum, ut evangelium Christi in Occidentis quoque partibus prædicaret; sicut ipse in secunda

epistola ad Timotheum, eo tempore quo et passus est, de vinculis dictans epistolam.

'In prima mea satisfactione.' . . . Hic ergo xiv. Neronis anno, eodem die quo Petrus, Romæ pro Christo capite truncatus; sepultusque est in Via Ostiensi, anno post passionem Domini trigesimo septimo. Scripsit autem novem ad septem ecclesias epistolas. . . . Præterea ad discipulos suos. . . . Epistola autem, quæ fertur ad Hebræos, non ejus creditur, propter styli sermonisque differentiam; sed vel Barnabæ, juxta Tertullianum; vel Lucæ evangelistæ, juxta quosdam; vel Clementis, Romanæ postea ecclesiæ episcopi, quem aiunt ipsi adjunc-tum sententias Pauli proprio ordinasse et ornasse sermone. Vel certe quia Paulus scribebat ad Hebræos, et propter invidiam sui apud eos nominis titulum in principio salutationis amputaverat, scripserat, ut Hebræus Hebræis, Hebraice, id est, suo eloquio disertissime; ut ea quæ eloquenter scripta fuerant in Hebræo, eloquentius verterentur in Græcum: et hanc esse causam, quod a cæteris Pauli epistolis discrepare videatur. Legunt quidam et ad Laodicenses; sed ab omnibus exploditur. De V. I. cap. 5.

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‘with me, but all men forsook me; I pray God, that it may not be laid to their charge. Notwithstanding, the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and all the Gentiles might hear; and I was delivered out of the mouth of the lion: by the lion manifestly denoting Nero, because of his cruelty. And immediately after: *And the Lord shall deliver me from every evil work, and will preserve me to his heavenly kingdom* [2 Tim. iv. 16. . . . 18.]; that is, because he now perceived his martyrdom to be nigh, according to what he had before said in the same epistle: *For I am now ready to be offered, and the time of my departure is at hand*. In the fourteenth year therefore of Nero, he was beheaded at Rome for the name of Christ, on the same day with Peter, and was buried in the Ostian way; it being then the seven-and-thirtieth year after our Lord’s passion. He wrote nine epistles to seven churches; to the Romans one, to the Corinthians two, to the Galatians one, to the Philippians one, to the Colossians one, to the Ephesians one, to the Thessalonians two: and besides, to his disciples—to Timothy two, to Titus one, to Philemon one. But the epistle, called ‘to the Hebrews,’ is not thought to be his, because of the difference of the argument and style; but either Barnabas’s, as Tertullian thought; or the evangelist Luke’s, according to some others; or Clement’s, afterwards bishop of Rome, who, as some think, being much with him, clothed and adorned Paul’s sense in his own language; or, if it be Paul’s, he might decline putting his name in the inscription, on account of the Hebrews being offended with him. Moreover he wrote, as a Hebrew to Hebrews, in pure Hebrew, it being his own language; whence it came to pass, that being translated, it has more elegance in the Greek than his other epistles: this, they say, is the reason of its differing from the rest of Paul’s writings. There is also an epistle to the Laodiceans; but it is rejected by every body.’

¹. Jerom seems to have supposed that Paul was not born at Tarsus, but at Giscalis; and that when young he was removed with his parents to Tarsus, upon occasion of a conquest made of Judea by the Romans. He tells the same story again in his Commentary^r upon the epistle to Philemon; but there, as it

^r Quis sit Epaphras, concaptivus Pauli, talem fabulam accepimus. Aiunt, parentes apostoli Pauli de Gyscalis regione fuisse Judææ; et eos, quum tota provincia Romana vastaretur manu, et dispergerentur in orbe Judæi, in Tharsum, urbem Ciliciæ, fuisse translatos; parentum conditionem

Paulum sequutum, et sic posse stare illud quod de se ipse testatur: ‘Hebræi sunt? et ego.’ . . . Et rursum alibi: ‘Hebræus ex Hebræis,’ et cætera, quæ illum Judæum magis indicant quam Tharsensem, &c. In Ep. ad Philem. T. iv. P. i. p. 454, M.

seems to me, he treats it as an uncertain rumour or tradition. Indeed it is not easy to guess what conquest the Romans should make of Judea, in the time of Paul's early age. If there is any foundation for this story, perhaps it is this: That, upon occasion of the conquest of Judea by Pompey, or of some farther reduction of it afterwards by the Romans, Paul's ancestors were obliged, before he was born, as I apprehend, to leave Judea; when they went and settled at Tarsus,

I shall mention another thought. In another place Jerom supposeth * Paul to have learned Greek learning in his early age at Tarsus; and yet he calls the Hebrew his mother tongue. Possibly, because Paul says he was a 'Hebrew,' and a 'Hebrew' of Hebrews, some thought he was born in Judea; though he really meant no more than that he was born of Jewish ancestors. This conjecture is also strengthened by the passage of the Commentary upon Philemon just cited; where having related that story of Paul's parents, that they dwelt at Giscalis, and were obliged by a Roman conquest to remove to Tarsus, he adds, 'In this way may be made out the truth of what he says of himself: "Are they Hebrews? So am I;" and, in another place, "a Hebrew of Hebrews:" which expressions shew him rather to be a Jew, than a native of Tarsus.' Thereupon the story was invented of the removal of Paul's parents, and of him with them, upon occasion of some conquest or invasion of Judea by the Romans, they knew not when.

The learned Photius was not unacquainted with this story. He understood the case to be thus: That † St. Paul's ancestors dwelt at Giscalis, or Giscala, a small town in the tribe of Benjamin; and that when the Romans invaded Judea, they were taken captive, and transported to Tarsus, where Paul was born. He †† always considers Tarsus as the native place of the apostle.

2. We before saw an enumeration of the apostle Paul's epistles in Jerom's letter to Paulinus. In his Commentary upon the prophet Zachariah he again mentions 'the seven churches to whom Paul wrote, and his epistles to them.

3. In his Commentary upon the epistle to Philemon he says,

* Quem [sermonem] quum in vernacula lingua habeat disertissimum (quippe Hebrews ex Hebræis), &c. Ad. Algas. Qu. 2. T. iv. P. i. p. 204.

† Vid. ep. 246. p. 377, 378.

†† Vid. ep. 102. p. 145.

* Quæ igitur ibi septem mulieres appel-

lantur, id est, ecclesiæ, quarum numerus et in Paulo apostolo continetur. Ad septem enim scribit ecclesias; ad Romanos, ad Corinthios, ad Galatas, ad Ephesios, ad Philippenses, ad Colossenses, ad Thessalonicenses. In Zach. viii. [et conf. Is. iv. 1.] T. iii. p. 1754.

that

that ^a not only that epistle, but likewise the epistles to the Philippians, to the Ephesians, and the Colossians, were written by the apostle, when he was prisoner at Rome. He speaks to the like purpose ^{*} in his Commentary upon the epistle to the Ephesians.

4. My readers doubtless observe, that Jerom always calls the epistle to the Ephesians as we do. In one place he observes, that ^v the apostle never blames the Ephesians. We saw a like observation in a very early Christian writer long ago ^{*}.

That ^a he thought this epistle to have been sent to the church at Ephesus, appears abundantly from the preface to his Commentary upon it, and from many places of his Commentary.

5. It seems from Jerom's Commentary upon the epistle to Philemon, that ^b there were some in his time who either rejected that epistle, or made objections to it. They argued, that it was below the apostle to recommend a servant, and to write about preparing a lodging for himself. If it was the apostle's, it was only a familiar epistle, written upon a private occasion, and not designed for general instruction. In answer to which Jerom says, there is nothing in it unbecoming the apostle; and that it had been received, in all times, by all the churches all over

^a Scribit igitur ad Philemonem, vinctus in carcere, quo tempore mihi videntur ad Philippenses, Colossenses, et Ephesios epistolæ esse dictatæ. In Ep. ad Philem. T. iv. P. i. p. 445.

^{*} Quod Romæ in vincula coniectus, hanc epistolam miserit eo tempore quo ad Philemonem, et ad Colossenses, et ad Philippenses, in alio loco scriptas esse monstravimus. In Eph. cap. iii. T. iv. P. i. p. 347.

^v Corinthii, in quibus audiebatur fornicatio qualis nec inter gentes, lacte pascuntur, quia necdum poterant solidum cibum capere. Ephesii autem, in quibus nullum crimen arguitur, ab ipso Domino cœlesti vescuntur pane, et sacramentum, quod a seculis absconditum fuerat, agnoscunt. Ad Marcellam, T. ii. p. 624. ed. Bened. aliter ep. 133.

^z See vol. ii. p. 70.

^a Quid rursum in Novo Testamento Romani, Corinthii, Galatæ, Philippenses, Thessalonicenses, Hebræi, Colossenses; et quam nunc ad Ephesios epistolam habemus in manibus. . . . Nunc ad Ephesios transeundum est, mediam apostoli epistolam, ut ordine, ita et sensibus. . . . Scribebat ad Ephesios Dianam colentes; non hanc venatricem, quæ arcum tenet et succincta est, sed illam multammiâ, quem Græci πολυμυρτον vocant. . . . Scribebat autem ad metropolim

Asiæ civitatem. . . . Pr. in Ep. ad Eph. T. iv. P. i. p. 319, &c.

^b . . . volunt aut epistolam non esse Pauli, quæ ad Philemonem scribitur; aut etiam, si Pauli sit, nihil habere quod ædificare nos possit; et a plerisque veterum repudiatam, dum commendandi tantum scribatur officio, non docendi. At e contrario, qui germanæ auctoritatis eam esse defendunt, dicunt numquam in toto orbe a cunctis ecclesiis fuisse susceptam, nisi Pauli apostoli crederetur; et hac lege nec secundam quidem ad Timotheum, et ad Galatas, eos debere suscipere, de quibus et ipsi humanæ imbecilitatis exempla protulerunt. ^c Penulam, quam reliqui Troade apud Carpum, veniens tecum affer. . . . Quas et ipsas, quia aliquid tale habent, aut Pauli epistolas non putandas; aut si istæ recipiuntur, recipiendum esse et ad Philemonem, ex præiudicio similium receptorum. Valde autem eos et simpliciter errare, si putent cibum emere, hospitium præparare, vestimenta conquirere, esse peccatum; et asserere a se refugari Spiritum Sanctum, si corpusculi pauliper necessitatibus serviamus. . . . Et quoniam Marcionis fecimus mentionem, Pauli esse epistolam ad Philemonem saltem Marcione auctore doceantur. Pr. in Ep. ad Philem. T. iv. p. 442.

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the world: and that there were things of a like kind in some other of the apostle's epistles, the authority of which those very persons did not dispute.

6. From what has been alleged we plainly perceive, that there were among the ancients different opinions concerning the writer of the epistle to the Hebrews: and that there were several objections against its being Paul's, which offered themselves to their minds: which shews, that there were in those times Christians, who read the scriptures with diligence, and made judicious observations. One difficulty was the difference of style, or the superior elegance of this above the other epistles ascribed to Paul: which, I apprehend, is still obvious to careful readers. And moreover, in his Commentary upon Isaiah, Jerom informs us^c, that some objected to this epistle, because the writer seems rather to quote the Greek version of the Seventy than the Hebrew original.

7. Jerom himself, as we have seen, receives this epistle, and readily quotes it, as the apostle Paul's: but he has, in several places, spoken of the different opinions of men about it. Some of which places I would now take notice of, beside those which we have already seen.

8. In his Commentary upon Isaiah, quoting this epistle, he takes notice, that^c it was not received by the Latins among the canonical scriptures.

9. In his Commentary upon Amos: 'And^f whoever wrote the epistle to the Hebrews, he says in his argument: *Because he could swear by no greater, he swears by himself.*' Ch. vi. 13. Perhaps that passage is not altogether Jerom's own, but partly the words of another author there inserted by him: which was an usual thing in writing commentaries.

10. In his Commentary upon Zechariah he intimates, that^g the epistle to the Hebrews was generally received by the Greeks, and not so received by the Christians who used the Latin tongue.

^c Pauli quoque idcirco ad Hebræos epistola contradicatur, quod ad Hebræos scribens utatur testimoniis, quæ in Hebræis voluminibus non habentur. In Is. vi. T. iii. p. 64. in.

^d Vas electionis loquitur ad Hebræos. Ad Dardan. T. ii. p. 608. M. al. ep. 129.—Melchisedec autem beatus apostolus ad Hebræos, sine patre et matre commemorans, ad Christum refert. Qu. in Gen. T. ii. p. 520. M.

^e Ceterum beatus apostolus in epistola, quæ ad Hebræos scribitur, docet: licet eas

Latina consuetudo inter canonicas scripturas non recipiat. In Is. viii. T. iii. p. 80.

^f Quod, quicumque est ille qui ad Hebræos scripsit epistolam, disserens, ait. In Amos. viii. T. iii. p. 1444. fin.

^g De hoc monte, et de hac civitate, et apostolus Paulus (si tamen in suscipienda epistola Græcorum auctoritatem Latina lingua non respuit:) sacra oratione disputans, ait: 'Accessistis ad montem Sion.' [Hebr. xii. 22.] In Zach. viii. T. iii. p. 1744.

¹¹. In his Commentary upon the epistle to the Galatians he says, it ^h was thought by some, that Paul did not prefix his name, nor call himself apostle, at the beginning of the epistle to the Hebrews, according to his usual method, because he should afterwards say, 'The apostle and high-priest of our profession Christ Jesus.' [Hebr. iii. 1.] And it was not fit, that where Christ is called apostle, there Paul should be so called likewise.

¹². In his letter to Evangelius, written in 398, he says, that ¹ all the Greeks and some of the Latins received this epistle.

¹³. In his letter to Dardanus, written about the year 414, he speaks more largely to the like purpose: 'that ^k it was not only received as Paul's by all the churches of the East in his time, but by all the ecclesiastical [or catholic] Greek writers in general of former times; though many ascribe it to Barnabas or Clement. He also says, that it was daily read in the churches; and, if the Latins did not receive this epistle, as the Greeks in like manner rejected the Revelation of John, he received both; not being so much influenced by present times, as by the judgment of ancient writers, who quote both; and that not as they sometimes quote apochryphal books, and even heathen writings, but as canonical and ecclesiastical.'

Upon this passage I make a few observations, leaving others to the reader's consideration.

(1.) There is an ambiguity in those words, 'though many ascribe it to Barnabas or Clement;' and it is such an ambiguity as I am not able to remove; for I cannot tell whether Jerom intends to say, 'though many now, that is, among the Latins, ascribe it to Barnabas or Clement;' or whether he means, 'that it was not only received as Paul's, for the sense, by all the churches of the East in his time, but likewise by all

^h Et in epistola ad Hebræos propterea Paulum solita consuetudine nec nomen suum, nec apostoli vocabulum præposuisse, quia de Christo erat dicturus: 'Habemus ergo principem sacerdotum, et apostolum professionis nostræ Jesum;' nec fuisse congruum, ut ubi Christus apostolus dicendus esset, ibi etiam Paulus apostolus diceretur. In Gal. cap. i. T. iv. P. i. p. 225. in.

ⁱ Præterea plenius esse tractatum in epistola ad Hebræos, quam omnes Græci recipiunt, et nonnulli Latinorum. Ad Evangel. T. ii. p. 571. al. ep. 126.

^k Illud nostris dicendum est, hanc epistolam, quæ inscribitur ad Hebræos, non solum ab ecclesiis Orientis, sed ab omnibus retro ecclesiasticis Græci sermonis scriptori-

bus quasi Pauli apostoli suscipi; licet plerique eam vel Barnabæ, vel Clementis arbitrentur; et nihil interesse cuius sit, quum ecclesiastici viri sit, et quotidie ecclesiarum lectione celebretur.—Quod si eam Latinorum consuetudo non recipit inter scripturas canonicas, nec Græcorum ecclesiæ Apocalypsin Johannis eadem libertate suscipiunt. Et tamen nos utramque suscipimus, nequaquam hujus temporis consuetudinem, sed veterum auctoritatem sequentes; quæ plerumque utriusque utuntur testimonio, non ut interdum de apocryphis facere solent (quippe qui et Gentilium literarum non raro utuntur exemplis); sed quasi canonicis et ecclesiasticis. Ad Dardan. T. ii. p. 608. al. ep. 129.

the catholic writers in general of former times, though many even of them esteemed it Barnabas's, or Clement's, for the style and language: or, in other words, they reckoned Paul the author of the epistle, though they ascribed it to Barnabas, or Clement, as writers or scribes. This point I must leave to be determined by others, if they are able.

(2.) Many Latins in Jerom's time did not receive the epistle to the Hebrews as Paul's; and many Greek churches rejected the book of the Revelation.

(3.) Jerom supposeth that most ancient Greek writers received both the epistle to the Hebrews and the book of the Revelation; and by their judgment he abides.

(4.) Here is an useful observation relating to the quotations of ancient Christian writers, that they made a distinction between books; some they quoted as of authority; others not. This is what we have supposed all along; and I apprehend it has been made evident, beyond question, upon many occasions. Nevertheless it affords some satisfaction to find this observation in Jerom, and to see that he was of the same opinion.

6. 'James' called the Lord's brother, surnamed Justus, as some think, son of Joseph by a former wife; but, as I rather think, son of Mary, sister to our Lord's mother, mentioned by John in his gospel [xix. 25.] soon after our Lord's passion ordained by the apostles bishop of Jerusalem, wrote but one epistle, which is among the seven catholic epistles; which too is said to have been published by another in his name [that is, even that one epistle is said by some to be spurious, and not really written by James, though it bears his name]; but gradually, in process of time, it has gained authority. This is he, of whom Paul writes in his epistle to the Galatians; and he is often mentioned in the Acts of the apostles; and also several times in the gospel called according to the Hebrews, lately translated by me into Greek and Latin. . . . [Here Je-

¹ Jacobus, qui appellatur frater Domini, cognomento Justus, ut nonnulli existimant, Joseph ex alia uxore; ut autem mihi videtur, Mariæ sororis matris Domini cujus Johannes in libro suo meminit, filius; post passionem Domini statim ab apostolis Hierosolymorum episcopus ordinatus, unam tantum scripsit epistolam, quæ de septem catholicis est. Quæ et ipsa ab aliò quodam sub nomine ejus edita asseritur; licet paulatim tempore procedente obtinuerit auctoritatem. Hic est, de quo Paulus scribit ad Galatas; alium autem apostolum vidi neminem, nisi Jacobum fra-

træm Domini. Et apostolorum super hoc crebrius Acta testantur. Evangelium quoque, quod appellatur secundum Hebræos, et a me nuper in Græcum Latinumque sermonem translatus est, quo et Origines sæpe utitur, post resurrectionem Salvatoris refert. . . . Triginta itaque annos Hierosolymorum rexit ecclesiam, id est, usque ad septimum Neronis annum. Et juxta templum, ubi et præcipitatus fuerat, sepultus est. . . . Quidam e nostris in monte Oliveti eum putaverunt conditum. Sed falsa eorum opinio est. De V. I. cap. ii.

^m Acts i. 13. xii. 17. xv. 13. xxi. 18.

‘rom inserts three short passages from that gospel.] He governed the church of Jerusalem thirty years, to the seventh of Nero, and was buried near the temple, from whence he had been thrown down and killed. Some of our people have supposed that he was buried on mount Olivet; but that is a false opinion.’

1. In that chapter there are several things relating to James, taken from Hegesippus, and Clement of Alexandria, and Josephus, which I have omitted, and do not think it needful for me to take notice of at present, though they are likewise in ^a Eusebius. Possibly some other opportunity may offer for examining the truth of them. Jerom’s translations of the gospel according to the Hebrews may also be considered upon another occasion.

2. I only observe farther at present; Jerom here says, he thinks that James, called the Lord’s brother, was the son of Mary, sister to our Lord’s mother: and in his book against Helvidius he maintains, that ^o James, the son of Alphaeus, one of the twelve apostles, and James the less, and James the Lord’s brother, are all one; but in ^p his Commentary upon the epistle to the Galatians, he does not seem to insist upon it. In his Commentary upon Isaiah ^q he reckons James the Lord’s brother, an additional apostle, with Paul, consequently not one of the twelve. Afterwards, in his Commentary upon the same prophet he reckons ^r Barnabas the fourteenth apostle; all which seems to shew, that it was not then a clear point, whether James, called the Lord’s brother, was an apostle in the highest sense of that word.

3. St. Jerom, however, received the epistle ascribed to him. It appears from this chapter that he did so. Moreover, we before saw in his letter to Paulinus, that he received all the seven

ⁿ H. E. l. ii. cap. 23, ^o Nulli dubium est, duos fuisse apostolos, Jacobi vocabulo nuncupatos; Jacobum Zebedæi, et Jacobum Alphæi. Istum, nescio quem minorem Jacobum, quem Mariæ filium, nec tamen matris Domini, scriptura commemorat, apostolum vis esse, an non? Si apostolus fuit, Alphæi filius erit. . . Si non est apostolus, sed tertius, nescio quis Jacobus, quomodo est frater Domini putandus? . . . Restat conclusio, ut Maria ista, quæ Jacobi Minoris scribitur mater, fuerit uxor Alphæi, et soror Mariæ matris Domini, quam Mariam Cleophae Johannes evangelista cognominat. Adversus, Helvid, T. iv. P. ii. p. 137. 138.

^p In Gal. i. 16. T. 4. P. i. p. 236.

^q Duas olivas, et tres, et quattuor, et quinque, quattuordecim apostolos interpretantur, id est, duodecim qui electi sunt, et tertium-decimum Jacobum, qui appellatur frater Domini, Paulum quoque apostolum, vas electionis. In Is. liv. v. T. iii. p. 123. ^r Quando enim venit percussio populi Judæorum, oliva illa populi Israel, . . . vix paucos fructus offerre, potuit Domino Salvatori, duas olivas, Paulum et Barnabam; et tres olivas, Petrum, et Jacobum, et Johannem. . . Quattuor autem et quinque olivæ reliquos faciunt apostolos. . . In Is. lib. vii. T. iii. p. 176.

catholic epistles; he also quotes this epistle "as written by an apostle.

4. I shall add here, that in his Commentary upon Gal. i. 19. he says, 'This James was the first bishop of Jerusalem, surname the Just; a man of so great piety, and such reputation among the people, that with much eagerness they sought to touch the hem of his garment: who afterwards was thrown down from the temple by the Jews, and was succeeded by Simon, who also is said to have been crucified for the Lord.'

7. 'Simon Peter, son of John [or Jonas], of the country of Galilee, and town of Bethsaida, brother of the apostle Andrew, and chief of the apostles, after having been bishop of Antioch, and after preaching to the Jews of the dispersion, which believed, in Pontus, Galatia, Cappadocia, Asia, and Bithynia, in the second year of the emperor Claudius went to Rome to oppose Simon Magus, and there for five and twenty years he filled the sacerdotal [or episcopal] chair, until the last, that is, the fourteenth year of Nero's reign, by whom he was crucified, and thus was crowned with martyrdom, his head downwards, and his feet lifted up, saying; he was unworthy to be so crucified, as his Lord was. He wrote two epistles, called catholic; the second of which is denied by many to be his, because of the difference of style from the former. The gospel according to Mark, who was his hearer and interpreter, is also called his: but other books, one of which is called his Acts, another his Gospel, a third his Preaching, a fourth his Revelation, a fifth his Judgment, are ranked among apocryphal scriptures, and are rejected. He was buried at Rome, in the

" Jacobus apostolus: 'Si quis,' ait, 'servaverit totam legem, offenderit autem in uno, reus est omnium factus.' [Cap. ii. 10.] Adv. Pelag. l. ii. T. iv. p. 522. fin.

* Hic autem Jacobus episcopus Ierosolymorum primus fuit, cognomento Justus; vir tantæ sanctitatis et rumoris in populo, ut fimbriam ejus certatim cuperent attingere. Qui et ipse postea de templo a Judæis præcipitatus, successorem habuit Simonem, quem et ipsum tradunt pro Domino crucifixum. In Gal. T. iv. p. 237. in.

† Simon Petrus, filius Johannis, provincie Galilææ, e vico Bethsaida, frater Andreæ apostoli, et princeps apostolorum, post episcopatum Antiochenis ecclesiæ, et prædicationem dispersionis eorum, qui de circumcisione crediderant, in Ponto, Galatia, Cappadocia, Asia et Bithynia, secundo Claudii imperatoris anno, ad expugnandum Simonem Magum Roman

pergit; ibique viginti quinque annis cathedrali sacerdotalem tenuit, usque ad ultimum annum Neronis, id est, decimum quartum. A quo et affixus cruci, martyrio coronatus est, capite ad terram versò, et in sublime pedibus elevatis: asserens, se indignum, qui sic crucifigeretur, ut Dominus suus. Scripsit duas epistolas, quæ catholicæ nominantur; quarum secunda a plerisque ejus esse negatur, propter stili cum priore dissonantiam. Sed et evangelium juxta Marcum, qui auditor et interpret ejus fuit, hujus dicitur. Libri autem, e quibus unus Actorum ejus inscribitur, alius Evangelii, tertius Prædicationis, quartus Apocalypseos, quintus Judicii, inter apocryphas scripturas repudiantur. Sepultus Romæ in Vaticano, juxta Viam Triumphalem, totius orbis veneratione celebratur. De V. I. cap. i.

'Vatican, near the Triumphal Way, and is in veneration all over the world.'

1. That is Jerom's whole chapter concerning the apostle Peter. It will not be expected that I should particularly consider what Jerom here says of St. Peter's being bishop of Antioch, and afterwards going to Rome to oppose Simon Magus, or of his residing at Rome five and twenty years, as bishop of that city. The apocryphal books here spoken of were all taken notice of in the chapter of Eusebius, except that called the Judgment of Peter, of which some account will be given in the chapter of Rufinus.

2. The second, as well as the first epistle of St. Peter, was received by Jerom; for, as we saw before, he received all the seven catholic epistles.

3. In another place he says, that "the reason of the difference of style observable in St. Peter's epistles was this, that he had not the same interpreter at writing of the second epistle, whom he had when he wrote the first. In the same place he says, that Titus was Paul's interpreter, and that Peter dictated the gospel which Mark wrote.

4. At the beginning of this article Jerom speaks of St. Peter's having 'preached to the Jews of the dispersion in Pontus, Galatia, and Cappadocia,' and other countries thereabout; which might induce us to think he supposed St. Peter's epistles, particularly the first, to have been written to Jewish believers in those parts: nevertheless, in another work he supposeth that "apostle to speak of the calling of the Gentiles in the words of 1 Pet. i. 3... 5.

8. 'Jude', brother of James, left a short epistle, which is one of the seven called catholic; but because of the quotation from a book of Enoch, which is apocryphal, it is rejected by many. However, at length it has obtained authority, and is reckoned among the sacred scriptures.'

Thus we have now gone over those eight articles of Jerom's

^a Habebat ergo Titum interpretem, sicut et beatus Petrus Marcum. Cujus Evangelium, Petro narrante, et illo scribente, compositum est. Denique et duæ epistolæ, quæ feruntur Petri, stilo inter se et charactere discrepant, structuraque verborum. Ex quo intelligimus, pro necessitate rerum, diversis eum usum interpretibus. Ad Hedib. Qu. xi. T. iv. P. i. p. 183.

^w Petrus quoque quid de vocatione Gentium sentiat, contemplerur. 'Benedictus,' inquit, 'Deus et Pater Do-

'mini nostri Jesu Christi, . . . quæ servatur in cælis, . . . in salutem, quæ præparata est revelari in tempore novissimo.' Adv. Jovinian. l. i. T. iv. p. 182. m.

^x Judas, frater Jacobi, parvam, quæ de septem catholicis est, epistolam reliquit. Et quia de libro Enoch, qui apocryphus est, in ea assumitur testimonium, a plerisque rejicitur. Tamen auctoritatem vetustatis jam et usu meruit, et inter sanctas scripturas computatur. De V. I. cap. iv.

catalogue of Ecclesiastical writers, and therein we have seen, beside what was before transcribed from the letter to Paulinus, and some other of his works, a farther proof of his receiving all the books of the New Testament, which we now generally receive, and no other.

IX. We will now take some notice of apocryphal books mentioned by Jerom, in the several parts of his works.

1. And it may be of use to determine the meaning of the word 'apocryphal.' As used by Jerom, I think apocryphal books are such as by their title, or otherwise, make some claim to be a part of sacred scripture, but are destitute of a right to be so esteemed; and generally, or oftentimes, they are spurious.

I say, apocryphal books appear to make a claim to be a part of sacred scripture, but without good reason. St. Jerom having enumerated the books of the Jewish canon, adds, that 'all others are to be reckoned apocryphal.' Nevertheless that declaration must not be understood absolutely, without exception: he would not call the writings of Josephus, or Philo, or Cyprian, or Athanasius, or Eusebius of Cæsarea, apocryphal. Apocryphal writings therefore are such as make claim to be a part of the canon, but are not so, nor have any good right to it; and moreover, perhaps they were by some too much esteemed, as if they had been canonical. This was the case of divers books of the Old Testament above mentioned, called by Jerom apocryphal. So also in the New Testament a book entitled Acts of Peter, or Revelation of Peter, or Preaching of Peter, makes a claim to be a part of the canon; for if they had been written by Peter, or if they contained faithful accounts of his Acts, or his Preaching, or of Revelations vouchsafed to him, and were drawn up by a disciple of his (as perhaps they pretended), they would have been reckoned canonical by all Christians in general, and on account of their titles were probably too highly valued by some.

Another particular in the description of apocryphal books is, that 'oftentimes they are spurious, or falsely inscribed.' So Jerom said, that the book, called the Wisdom of Solomon was 'pseudepigraphical,' inasmuch as it was not his. So likewise the story of Susanna, and other things, inserted in the book of Daniel, or added to it, were interpolations, and spurious. The third and fourth books of Ezra also are spurious. If they had been written by him whose name they bear, they would have been received among sacred scriptures. But I need not enlarge here. I suppose that what has been now said will be confirmed by the particulars which I am going to allege; and this, which I take to be Jerom's meaning of the word 'apocryphal,' I apprehend

prehend to be the most general acceptation of the word. This may be confirmed by an instance formerly^y taken notice of. When Salvian of Marseilles, in the fifth century, published his books against covetousness without his own name, and with an epistolary address 'to the catholic church spread all over the world, in the name of Timothy, Salonius a Gallican bishop soon wrote to him about it, and told him, that 'unless he clearly shewed the reason of that title, those books ought to be reckoned apocryphal.' Those books of Salvian bore the name of an apostolical man, and therefore appeared to make a claim to be esteemed canonical; but since they were not written by such an one, they ought to be reckoned apocryphal. And though it is said that many of those books, which are called apocryphal, were written by heretics, yet it can make little difference whether they are written by heretics or catholics, if they carry the name and title of apostles, or apostolical men, and are not really theirs.

2. We before saw an enumeration of several apocryphal books of the Old Testament, such as Wisdom, Ecclesiasticus, Judith, Tobit, and the Maccabees; which the church did not receive among canonical scriptures, though they were allowed to be read for the edification of the people. We likewise saw, how Jerom rejected as apocryphal some books of Ezra, not in the canon. I now propose to take notice of divers others.

3. Jerom has^z twice mentioned an apocryphal book, called 'The Little Genesis.' I have transcribed in the margin both the passages, to which I refer the curious, without translating them. From those passages of our author, Fabricius concludes that 'this book was written in Hebrew. This book is also mentioned by^b Epiphanius. Fabricius^c has collected all the passages of later writers who have mentioned it.

4. An apocryphal book of Enoch was mentioned not long ago, supposed to be referred to by St. Jude in his epistle. Jerom mentions it again in^d his Commentary upon Titus.

5. In

^y See vol. ii. ch. xxix. p. 362.

^z Hoc verbum [Reffa], quantum memoria suggerit, nusquam alibi [Vid. Num. xxxiii, 21, 22.] in scripturis sanctis apud Hebræos invenisse me novi, absque libro apocrypho, qui a Græcis γενεσις, id est, Parva Genesis appellatur. Ibi in ædificatione turris pro stadio ponitur, in quo exercentur pugiles et athletæ, et cursorum velocitas comprobatur. Ad Fabiolam. Mans. 18. de 42. Mansionibus. T. ii. p. 596. al. ep. 127. — Hoc eodem vocabulo [Tharch,

Num. xxxiii. 27.] et iisdem literis scriptum invenio patrem Abraham, qui in supradicto apocrypho Geneseos volumine, abactis corvis, qui hominum frumenta vastabant, abactoris vel depulsoris sortitus est nomen. Mans. 23. ib. p. 597.

^a Vid. Cod. Pseudepigr. V. T. p. 851. ^b H. 39. cap. vi. p. 287. Conf. Fabr. ubi supra p. 849. in notis. ^c Fabr. ib. p. 851. . . . 865.

^d Qui autem putant totum librum debere sequi eum qui libri parte usus sit, videntur mihi et apocryphum

5. In a letter to Damasus, bishop of Rome, Jerom tells a story of Lamech, which seems to be founded upon Gen. iv. 24. He says he^a had it from a Jew, who told him it was in their apocryphal writings; but he does not name any book in particular. It is probably the same book to which he had before referred in the same letter, calling^f it a certain Hebrew volume.

6. Upon Matth. xxvii. 9, 10. he mentions^g an apocryphal book of Jeremiah, written in Hebrew, which was shewn him by a man of the sect of the Nazarenes, as he says.

7. In his Commentary upon Isaiah he mentions^h the Ascension of Isaiah, and the Apocalypse of Elijah. This lastⁱ is mentioned by him in another place.

These are Apocryphal books of the Old Testament; but some of them may have been composed by Christians.

We will now proceed to such like books of the New Testament.

8. In the preface to his Commentary upon St. Matthew's gospel, having taken notice of St. Luke's introduction, who says, that 'many had undertaken to write histories of Christ,' he^k mentions the gospels of the Egyptians, and Thomas, and Matthias, and Bartholomew, and the Twelve Apostles, and also of Basilides, and Apelles, and others, whom he does not name: he says, they were occasions of many heresies; and he intimates that they were, some of them at least, then in being.

eripsum Enochi, de quo apostolus Judas in epistola sua testimonium posuit, inter ecclesiæ scripturas recipere. In Tit. cap. i. T. iv. P. i. p. 421.

^e Referred mihi quidam Hebræus, in apocryphorum libris septuaginta septem animas ex Lamech progenie reperiri, quæ delirio delictæ sint: in hoc numero de Lamech factam esse vindictam, quod genus ipsius usque ad cataclysmum perseveraverit. Ad Damas. T. ii. p. 565. al. ep. 125.

^f Mathusala genuit Lamech, qui septimus ab Adam non sponte (ut in quodam Hebræo volumine scribitur) interfecit Cain. Ib. p. 564. fin.

^g Hoc testimonium in Jeremia non invenitur. In Zacharia vero, qui pene ultimus est duodecim prophetarum, quædam similitudo fertur. Et quanquam sensus non multum discrepet, tamen et ordo et verba diversa sunt. Legi nuper in quodam Hebræico volumine, quod Nazarenæ sectæ mihi Hebræus obtulit, Jeremize apocryphum, in quo hæc ad verbum scripta reperi. Sed tamen mihi videtur magis de Zacharia sumtum testimonium: evangelistarum et apostolorum more vulgato, qui verborum ordine prætermisso, sensum tantum de ve-

teri testamento proferunt in exemplum. In Matth. T. iv. P. i. p. 134, 135.

^h Ascensio enim Isaie et Apocalypsis Eliæ hoc habent testimonium. In Is. cap. lxiv. T. iii. p. 473.

ⁱ Scribit ad Corinthios: . . . 'Sed sicut scriptum est; quod oculus non vidit, nec auris audivit, nec in cor hominis ascendit, quæ præparavit Deus diligentibus se.' [1 Cor. ii. 9.] Solent in hoc loco apocryphorum quidam deliramenta sectari, et dicere quod de Apocalypsi Eliæ testimonium desumtum sit. &c. Ad Pammach. ep. 33. al. 101. T. iv. p. 244.

^k Plures fuisse qui evangelia scripserunt, et Lucas evangelista testatur dicens: 'Quoniam multi conati sunt ordinare narrationem rerum, . . . et perseverantia usque ad præsens tempus monumenta declarant; quæ a diversis auctoribus edita, diversarum hæreseon fuere principia; ut est illud juxta Ægyptios, et Thomam, et Matthiam, et Bartholomæum, duodecim quoque apostolorum, et Basilidis, atque Apellis, ac reliquorum quos enumerare longissimum est. Proleg. in Comm. super Matth. T. iv. in.

9. He does not at the beginning of his prologue call them 'apocryphal;' but that is the character which they must be supposed to bear with him. And afterwards, having spoken largely of the four gospels, which alone were received by the church, he adds, that 'the trash of all apocryphal gospels should be left to dead heretics.'

10. Though Jerom here alleges St. Luke's introduction as a proof that many had written gospels; it is not, I think, a clear point that St. Luke refers to any of those here mentioned by Jerom, or that any of them were written before his gospel; for certain, some here mentioned by Jerom were not written till afterwards.

11. In the seventh chapter of the book of *Illustrious Men*, where he treats of St. Luke, he reckons ^m the *Travels* or *Acts* of Paul and Thecla among apocryphal scriptures. In the chapter concerning St. Paul, as we have seen, he said there was an epistle to the Laodiceans; but it was rejected by every body: however, as he has not expressly called it 'apocryphal,' I do but just mention it here.

12. In the article of St. Peter we lately saw five books with his name, said to be ranked with apocryphal scriptures, and rejected; of which I take no farther notice here, because they have been examined in the chapter of Eusebius.

13. In the sixth chapter of the book of *Illustrious Men*, that is, the next after the apostle Paul, he writes the history of Barnabas in this manner.

1. 'Barnabas ⁿ of Cyprus, called also Joseph, a Levite, was ordained with Paul an apostle of the Gentiles: he wrote an epistle for the edification of the church, which is read among the apocryphal scriptures; he was afterwards separated from Paul on account of John, called also Mark; nevertheless he continued to discharge the office of preaching the gospel, which had been assigned to him.'

2. In his Commentary upon the prophecies of Ezekiel, he quotes the epistle of Barnabas, which, he says, is among the apocryphal scriptures.

^l Quibus cunctis perspicue ostenditur, quattuor tantum evangelia debere suscipi: et omnes apocryphorum nœnias mortuis magis hæreticis, quam ecclesiasticis viris cœnendas. Ibid. col. 3, 4. fin. ^m Igitur *Itinerarius* Pauli et Theclæ, et totam baptizati leonis fabulam inter apocryphas scripturas computamus. De V. I. cap. 7.

ⁿ Barnabas, Cyprius, qui et Joseph, Levites, cum Paulo Gentium apostolus ordinatus, unam ad ædificationem ecclesiæ per-

tinentem epistolam composuit, quæ inter apocryphas scripturas legitur. Hic postea propter Johannem discipulum, qui et Marcus vocabatur, separatus a Paulo nihilominus evangelicæ prædicationis injunctum sibi opus exercuit. De V. I. cap. vi.

^o Vitulum autem, qui pro nobis immolatus est, et multa scripturarum loca, et præcipue Barnabæ epistola, quæ habetur inter scripturas apocryphas, nominat. In Ezech. cap. xlii. T. iii. p. 1019. fin.

3. In another place Jerom quotes¹, as words of Ignatius, a passage cited by² Origen from the epistle usually ascribed to Barnabas.

St. Jerom's account of Barnabas requires some remarks.

(1.) He seems to allow the genuineness of the epistle ascribed to him; for he says, that 'he wrote an epistle for the edification of the church.' So³ Cotelierius understood our author.

(2.) Nevertheless it was apocryphal. It was upon the whole a useful work, and sometimes at least, and in some churches, was publicly read; but it was not canonical; it could not be alleged as of authority, and by way of proof of any doctrine.

(3.) This justifies the description above given of an apocryphal book. It seems to make a claim to be a book of canonical scripture, but has not such a right. An epistle written by Barnabas, companion of Paul, and sometimes called an apostle, bids fair to be a part of canonical scripture, and perhaps was so esteemed by some; nevertheless by most Christians it was rejected; because it was not allowed to be certainly known to be written by Barnabas, or because Barnabas was not acknowledged to be an apostle in the highest sense of that word, or for some other reason, it was generally reckoned apocryphal, not canonical. But to proceed.

14. In his book against Helvidius, he refers to 'some apocryphal book or books concerning our Saviour's nativity; and expresseth his dislike of them.

15. In his Commentary upon Ezekiel: 'So' our Lord left no written volume of his doctrine: whatever the mad inventions of apocryphal books may pretend.' Fabricius supposeth, that⁴ here is a reference to apocryphal books that were published with Christ's name.

16. Jerom supposeth, that some apocryphal books were com-

¹ Ignatius, vir apostolicus, et martyr, scribit audacter; 'Elegit Dominus apostolos, qui super omnes homines peccatores erant. Adv. Pelag. l. iii. T. iv. P. ii. p. 533.

² Contr. Cels. l. i. p. 49. Cantabr. p. 378. ed. Bened.

³ Dubitatur an sit genuinus foetus, an suppositus. Existimatum quidem Clementi Alexandrino, Origeni, ac Hieronymo, summis viris, quibus propterea fides facile abrogari non debet, nihil hic fraudi delitescere. . . . Sed et Hieronymus, supra citatus de notatione vocis apocryphum pro opere falsi tituli, tamen in locis a me relatis inter veterum testimonia, epistolam apocrypham, non pseudepigrapham vult. Cotel. Judic. de S. Barnab. ap. Patr. Ap. T. i.

⁴ Nulla ibi obstetrix . . . ipsa pannis involvit infantem. Ipsa mater et obstetrix fuit. 'Et collocavit eum,' inquit, 'in præsepio, quia non erat ei locus in divortio. [Luc. ii. 7.] Quæ sententia et apocryphorum deliramenta convincit, dum Maria ipsa pannis involvit infantem. Adv. Helvid. T. 4. P. ii. p. 135.

⁵ Unde et Salvator nullum volumen doctrinæ suæ proprium dereliquit, quod in plerisque apocryphorum deliramenta contingunt. In Ezech. cap. xlv. T. iii. p. 1034.

⁶ Hieronymus quoque ad Ezech. xlv. 29. testis est, apocryphis nonnullis Christi nomen fuisse prefixum. Cod. Apocr. N. T. Tom. i. p. 303.

posed with a design to confirm, or explain some things in the New Testament: and yet he is extremely angry with them, as thereby drawing men's regards to them. St. Paul says, 1 Cor. ii. 9. *But as it is written: Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God has prepared for them that love him.* The^a apostle, he says, refers to Isa. lxiv. 4: but his quotation does not exactly suit the Greek version of the Seventy, nor the Latin translation of it, then generally in use. This occasioned a difficulty: and the words, as cited by the apostle, being found in the apocryphal writings, called the Ascension of Isaiah and the Revelation of Elijah, some were induced to think, that the apostle referred to them. Jerom says, there is no reason to recur to such apocryphal books, to verify St. Paul's quotation. The text intended by him is in the prophet Isaiah, the Hebrew of which the apostle had an eye to, but quotes paraphrastically, a literal version not being necessary.

17. There are several such things in Jerom. In the preface to his translation of the Pentateuch from Hebrew, written about 394, he says, there are^y not a few quotations of the Old Testament in the evangelists and the epistles of the apostles, which are not to be found in the Septuagint version, nor in the Latin translation made from it: but may be found, he says, in the Hebrew original. So that there is no need to have recourse to apocryphal books, to make good their quotations.

18. That passage may be seen again in his^z Apology against Rufinus, written in 401 or 402. And to the like purpose again,

^a Paraphrasin hujus testimonii, quasi Hebræus ex Hebræis, assumit Paulus de authenticis libris in epistola, quam scribit ad Corinthios: non verbum ex verbo reddens, quod facere omnino contemnit, sed sensum exprimens veritatem, quibus utitur ad id quod voluerit roborandum. Unde apocryphorum deliramenta conticeant, quæ ex occasione hujus testimonii ingeruntur ecclesiis Christi. De quibus vere dici potest, quod 'sedeat Diabolus in insidiis cum divitibus in apocryphis, ut interficiat innocentem. [Pf. xi. 8.] Et iterum: 'Insidiatur in apocrypho, quasi leo in spelunca sua. Insidiatur, ut interficiat innocentem.' [Ib. v. 8, 9:] Ascensio enim Isaie et apocalypsis Eliæ hoc habent testimonium. In H. lxiv. T. iii. p. 473.

^y . . . maxime quæ evangelistarum et apostolorum auctoritas promulgavit; in quibus multa de Veteri Testamento legimus, quæ in nostris codicibus

[LXX interpretum] non habentur, ut est illud: 'Ex Aegypto vocavi filium meum. [Mat. ii. 15.] et, Quoniam Nazareus vocabitur. [v. 23.] et, Videbunt in quem compunxerunt. [Joh. xix. 37.] et, Flumina de ventre ejus fluent aquæ vivæ. [Joh. vii. 38.] et, Quæ nec oculus vidit, nec auris audivit, nec in cor hominis ascenderunt, quæ præparavit Deus diligentibus se. (1 Cor. ii. 9.) et multa alia, quæ proprium evangelium desiderant. Interrogemus eos, ubi hæc scripta sint; et cum dicere non poterint, de libris Hebraicis proferamus. Primum testimonium est in Osee [xi. 1.]; secundum in Isaia [xi. 1.]; tertium in Zacharia [xii. 10.]; quartum in Proverbiis [xviii. 4.]; quintum æque in Isaia [lxiv. 4.]: quod multi ignorantes apocryphorum deliramenta sectantur, et Iberas næcias libris authenticis præferunt. Proleg. in Gen. T. i. init. ^z Adv. Ruf. l. ii. T. iv. P. ii. p. 423.

in

in the same work, I mean the Apology: for^a certain, says he, what our Saviour and his apostles declare 'to be written,' is written. The Seventy have it not: and the church does not receive apocryphal writings. We must therefore look into the Hebrew, which indeed the evangelists and apostles quoted.

19. And in his Commentary upon the epistle to the Ephesians he lays it down as a rule, that^b when in the New Testament there is a quotation of the ancient scriptures, and the quotation is not to be found in the common Latin translation, made from the Seventy, we should not immediately search apocryphal writings, but look into the Hebrew; where they will be found, if not in express words, yet in sense: forasmuch as the sacred writers of the New Testament do not always so quote the Old Testament, but in a freer manner.

20. Finally, in his letter to Læta concerning the education of her daughter, having recommended the reading of the scripture, and shewn the proper order and method of so doing; he directs, that^c all apocryphal books should be shunned. But if at any time she looks into them for her entertainment, and not for proving any doctrine; she should remember, that they were not written by those whose names they bear: and that it requires great prudence to separate gold, where it is mixed with dirt.

21. I need not insist upon a passage^d of Theophilus of Alex-

^a Scripti nuperum libri de optimo genere interpretandi, ostendens illa de evangelio: *Ex Ægypto vocavi filium meum*, . . . ceteraque his similia, in Hebræorum libris inveniri. Certe apostolus et evangeliste Septuaginta interpretes noverant. Et unde eis hoc dicere, quod in Septuaginta non habetur? Et Christus Dominus noster, unusque Testamenti conditor, in evangelio secundum Johannem: *Qui credit, inquit, in me, sicut dicit scriptura, flumina de ventre ejus fluent aqua viva* [Joh. vii. 38.]. Unique scriptum est quod Salvator scriptum esse testatur. Ubi scriptum est? Septuaginta non habent. Apocrypha nescit ecclesia. Ad Hebræos igitur reverendum. Unde et Dominus loquitur, et discipuli exempla præsumunt. Ibid. p. 415. et Conf. ad Paminach. de Opt. Gen. Interpret. ep. 33. al. 101. T. iv. p. 251. . . . 254.

^b *Propter hoc relinquet homo patrem et matrem, et erunt duo in carne una*. [Eph. v. 31.] Quod frequenter annotavimus, apostolos et evangelistas non eandem verbis usos esse, testamenti veteris exemplis, quibus in propriis voluminibus

continentur, hoc et hic probamus: siquidem testimonium istud ita in Genesi scriptum est. . . . Hoc autem totum nunc idcirco observavimus, ut etiam in cæteris locis, sicubi testimonia quasi de prophetis, et de Veteri Testamento, ab apostolis usurpata sunt, et in nostris codicibus non habentur, nequaquam statim ad apocryphorum ineptias et deliramenta curramus: sed sciamus, scripta quidem ea esse in Veteri Testamento; sed non ita ab apostolis edita, et sensum magis usurpatum; nec facile nisi a studiosis posse ubi scripta sunt inveniri. In Eph. vi. 31. T. iv. P. i. p. 392. ^c Caveat omnia apocrypha. Et si quando ea non ad dogmatum veritatem, sed ad signorum reverentiam legere voluerit, sciat, non eorum esse, quorum titulis prænotantur, multaque his admixta vitiosa, et grandis esse prudentiæ aurum in luto quærere. Ad Læt. ep. 57. al. 7. T. iv. p. 596.

^d Abiectis itaque Origenis malis, et scripturarum, quæ vocantur apocrypha, id est, abscondita, decipulis prætermisiss. Theoph. Alex. Lib. Pasch. 2. ap. Hieron. T. iv. P. ii. p. 715. f.

andria, relating to apocryphal books: though it be in a work translated by Jerom.

X. It is not easy to forbear taking some particular notice of Jerom's labours concerning the scriptures:

1. He put out a correct Latin translation of the books of the New Testament, amending the Latin version before in use by the Greek original.

2. He corrected the Latin version of the Old Testament, which had been made from the Greek of the Seventy: which was before in use in the churches that spake the Latin tongue.

3. He made a Latin translation of all the books of the Jewish scriptures from the Hebrew. The late learned and judicious John Le Clerc, though not over friendly to the merit of our author, has^e readily acknowledged the high praises due to him on account of this last performance.

4. Jerom speaks of both his translations of the Old Testament, that is, of the Greek of the Seventy, and of the Hebrew original, in^f the preface to his translation of Job from the Hebrew.

5. Of his edition of the Seventy, or his translation from them, he speaks in his prefaces to^g his translation of the Psalms, and^h the books of Solomon, andⁱ the Chronicles, from the Hebrew.

6. In the last chapter of the book of Illustrious Men, written in 392, reckoning up his own works to that time, he says; 'I^k have published the New Testament agreeably to the Greek original: the Old Testament I have translated according to the Hebrew.' Nevertheless it has been observed by learned moderns, that his translation of the Old Testament was

^e Non possumus hic dissimulare, summam laudem ei deberi, vel ob id solum, quod primus Occidentalium, et propemodum unus (nam perpauci eum imitati sunt), viderit necessitatem linguæ Hebraicæ ad intelligendum accuratius Vetus Testamentum; et quod solus aggressus sit, id denuo ex authenticis libris convertere: quomodoque res ei cesserit, de qua antea egimus. Attamen hoc in negotio et acuti ingenii, et constantiæ eximie, virum eum se præstitisse, nemo negaverit. Multum erat, primum et solum, cæcutientibus omnibus, quidpiam videre; rarum eo ævo suscipere opus tantum, quantum suscepit, nec male absolvit; ferme inauditum, invidiam theologorum plane spernere, iisque invitis benefacere. Quæstion. Hieronym. viii. p.

230, 231.

^f Utraque editio, et Septuaginta juxta Græcos, et juxta Hebræos in Latinum meo labore translata est. Eligat unusquisque quod vult. Pr. in Job. T. i. p. 798. ^g ... quorum translationem diligentissime emendatam, olim meæ linguæ hominibus dederim. Pr. in Ps. T. i. p. 838. ^h Si cui sane Septuaginta Interpretum magis editio placeat, habet eam a me emendatam. Pr. in libr. Salom. T. i. p. 939. ⁱ Cæterum memini editionem Septuaginta translatorum olim de Græco emendatam tribuisse me nostris. Pr. in Paral. T. i. p. 1023. ^k Novum Testamentum Græcæ fidei reddidi. Vetus juxta Hebraicam trans tuli. D: V. I. cap. 135.

not then finished. There is therefore a difficulty in reconciling what he here says with the supposed dates of his translations of the several books of the Old Testament from Hebrew. Hody says, that 'those translations were then made, but not published.

7. In a letter to Lucinius, supposed to have been written about the year 397, he speaks ^m of his having some good while before published an exact edition of the Old Testament in Latin, from the Greek version of the Seventy; and of having finished his Latin edition of the New Testament; and of his being then employed in translating from Hebrew the Octateuch, or first eight books of the Old Testament, the rest having been translated before.

8. The order of these three works, in the main, is this. The first, that is, an ⁿ edition of the New Testament in Latin, corrected by the Greek copies, and those ancient, as he says, was published in the latter part of the year 384.

The edition of the Latin translation from the Seventy was made not long after.

The ^o translations of the books of the Old Testament from Hebrew were not published all at once, nor in the order in which those books are usually placed. He first translated the four books of the Kings, that is, the two books of Samuel and the two books of the Kings. For this reason the general preface to all the books of the Old Testament, of which a distinct account was given above, was prefixed to those books: the translation of which was made in 392, or before. After that, he translated from Hebrew all the prophets, the four larger and the twelve lesser prophets, and the three books of Solomon, and the book of Job, and the Psalms. The translations of all which books are computed to have been made in the year 392, or thereabout. The books of Ezra and Nehemiah also were trans-

^l In Catalogo Scr. Ec. dicit: 'Novum Testamentum Græcæ fidei reddidi. Vetus juxta Hebraicum transtuli.' Catalogum autem scripsit an. 14. Theodosii Imp. h. e. Chr. 392, vel. 393. Hoc quomodo convenire potest cum illis, quæ diximus de tempore, quo editi sunt scripturarum libri varii? Dicendum, illum ante ann. Theodosii 14. Chr. 392. transtulisse quidem libros omnes, sed omnes in publicum non edidisse, nisi multis post annis. Hod. de Text. p. 358. ^m Canonem Hebraicæ veritatis, excepto Octateucho, quem nunc in manibus habeo, pueris tuis et notariis dedi describendum. Septua-

ginta Interpretum editionem et te habere non dubito; et ante annos plurimos diligentissime emendatam studiosis tradidi. Novum Testamentum Græcæ reddidi auctoritati. Ad Lucin. ep. 52. al. 28. T. iv. p. 579.

ⁿ Igitur hæc præfens præfatiuncula pollicetur quatuor tantum evangelia . . . codicum Græcorum emendata collatione, sed veterum. Ad Damas. Pr. in iv. Evang. T. i. p. 1462. ^o Vid. Hody de Bibl. Text. Orig. l. iii. P. ii. c. 2. p. 350. . . 358. Tillæm. St. Jerome art. 54. &c. Mem. T. 12. et Opp. S. Hieron. edit. Bened.

flated in 392, or not long after. The books of the Chronicles about 396. The book of Genesis is supposed to have been translated in 394; the four following books of Moses about 404; the rest completing the Octateuch, that is, Joshua, Judges, and Ruth, which are reckoned one book, and Esther, in 404 or 405.

9. Beside correct editions and translations of the books of scripture, Jerom published divers other works helpful to the right understanding of them. Among these must be mentioned in the first place his book of the Interpretation of Hebrew Names, another ^p book of the Situation and Names of Hebrew places, and a book of Hebrew questions upon Genesis. All which are mentioned by him among his works in the last chapter of his book of Illustrious Men, and ^q are still extant, supposed to have been published about the year of our Lord 388. Of the second of these some account was given by us ^r among the works of Eusebius of Cesarea.

10. Jerom also wrote Commentaries ^{ss} upon the book of Ecclesiastes, upon ^t Isaiah, Jeremiah, Ezekiel, Daniel, and the twelve lesser prophets; upon ^u the gospel of St. Matthew, and upon the epistles of St. Paul to the Galatians, Ephesians, Titus, and Philemon. All which Commentaries are still extant: not now to refer to his epistles, in many of which are useful observations for understanding the scriptures. Divers of those Commentaries, just mentioned, are rehearsed by him ^v in the last chapter of his book of Illustrious Men. The rest were published afterwards; and some of them were in hand when he wrote that book: in which he gave a general account of his own, as well as other men's labours. A character of his Commentaries and remarks upon them may be seen in divers modern ^x writers. Tillemont ^y was much pleased with his Commentary upon the prophet Haggai.

XI. Jerom's respect for the scriptures appears from the edi-

^p *Questionum Hæbraicarum in Genesim librum unum; De Locis librum unum; Hæbraicorum nominum librum unum.* De V. I. cap. 135.

^q Ap. Hieron Opp. T. ii. edit. Benedictin. ^r See vol. iv. p. 208.

^{ss} Ap. S. Hieron. Opp. T. ii. p. 713. . . . 788.

^t Ibid. T. iii. ^u Ibid. T. iv. p. i.

^v In epistolam Pauli ad Galatas commentariorum libros tres; item in epistolam ad Ephesios libros tres; in epistolam ad Titum librum unum: in epistolam ad Philemonem librum unum. . . . Scripsi præterea in Michæam explanatio-

num libros duos: in Sophoniam librum unum; multaque alia de opere prophetali, quæ nunc habeo in manibus, et necdum expleta sunt. De V. I. cap. 135.

^x See Daillé, Right Use of the Fathers. B. i. ch. vi. R. Simon Hist. Crit. des Commentat. du N. T. ch. xiv. xv. Hist. Crit. du V. T. l. iii. ch. ix. et Hist. Crit. des Verf. du N. T. ch. iii. iv. J. Cleric. Qu. Hieronym. Qu. xv. p. 492, &c. Bib. Ch. T. viii. p. 304. &c. et T. xvii. p. 1. &c.

^y Le plus beau de tous ces commentaires est, ce me semble, celui d'Aggée. S. Jerome, art. 57.

tions, and translations, which he made of them, and from the Commentaries, which he wrote to explain them, and from many expressions of his, which my readers cannot but have observed in the passages above cited. I add here, therefore, little more upon this head.

1. He says, that ^a the scriptures, being all written by one Spirit, are one book.

2. He concludes his letter, written in 414, to Demetrias, a noble young Roman lady, who had resolved upon a single life, saying: 'Love ^a the holy scriptures: and wisdom will love ^a you.'

3. In his letter to Læta, written about the year 398, giving her instructions concerning the education of her daughter, young Paula, he adviseth, that ^b she should read the scriptures, and in this order: first the Psalms, next the Proverbs of Solomon, and his Ecclesiastes, and Job; the gospels, the Acts, and the epistles of the apostles. Afterwards she may read the prophets, the Heptateuch, the Kings and Chronicles, Ezra, Esther, and lastly the Canticles, but no apocryphal books. Or, if she does, she should first, by way of caution, be informed of their true character. After that he recommends the reading of Cyprian, and some of the works of Athanasius, and Hilary. This shews, that Jerom did not desire, that any part of scripture should be hid from any people.

4. In his letter to Nepotian, which might be entitled Advice to a young Clergyman, or to a Candidate for the Ministry, he directs in this manner: 'Be ^c much in reading the divine scriptures, or rather let them never be out of your hands.'

5. In another letter he makes a difference ^d between the apostles, and the rest of the writers of sacred scriptures, and other writers: they always speak truth; these as men may err.

^a . . . sed omnium scripturarum, quæ uno scriptæ sunt spiritu, et propterea unus liber appellantur. In II. cap. xxix. T. iii. p. 246. fin.

^b Ama scripturas sanctas, et amabit te sapientia. Ad Demetr. ep. 97. al. 8. T. 4. P. ii. p. 796.

^c Pro gemmis et serico divinos codices amet. . . Discat primo Psalterium. His se Canticis avocet. Et in Proverbiis Salomonis erudiatur ad vitam. In Ecclesiaste consuecat quæ mundi sunt calcare. In Job virtutis et sapientiæ exempla sectetur. Ad Evangelia transeat, numquam ea positura de manibus. Apostolorum Acta, et Epistolæ, tota cordis imbibat voluntate. Quinque pectoris sui cellarium his opibus locupletaverit, mandet memoriæ Prophetas,

Heptateuchum, et Regum et Paralipomenon libros: Ezræ quoque et Esther volumina. Ad ultimum, sine periculo discat Canticum Canticorum. . . Caveat omnia apocrypha. . . Cypriani opuscula semper in manu teneat. . . Ad Læt. ep. 57. al. 7. T. iv. p. 596.

^d Divinas scripturas sæpius lege, imo numquam de manibus tuis sacra lectio deponatur. Ad Nepotianum de Vita Clericorum et Monachorum. Ep. 34. al. 2. T. 4. p. 261. m.

^e Numquid ego in turbam mitto Originem? Numquid cæteros tractatores? Scio me aliter habere apostolos, aliter reliquos tractatores. Illos semper vera dicere, istos in quibusdam ut homines aberrare. Ad Theoph. ep. 39. al. 62. T. iv. p. 337. M.

6. In the preface to his Commentary upon the epistle to the Ephesians he says: Nothing is ^a so likely to entertain a wise man, and enable him to bear with moderation the troubles of this life, as the meditation and study of the scriptures. And since by these divine books we may know God, and learn the end of our creation, he wonders, that any should be backward to study them, or hinder those who would.

7. The letter to Paulinus, from which we made large extracts some while ago, contains ^f a long and earnest exhortation to diligent reading of the scriptures, and expressions ^g of Jerom's sincere and ardent affection for them. He moreover says there: All ^h men talk of the scriptures, and pretend to understand them, and explain them; but he adviseth his friend to seek proper helps, and take due care to obtain the right meaning of them.

XII. Let us now observe a few various readings in this writer.

1. Jerom says, that ⁱ the latter part of the 16th chapter of St. Mark's gospel, from ver. 9, to the end, was generally wanting in the Greek copies. But it may be thought, and not without reason, that ^k Jerom here expresseth himself rather too strongly.

2. After verse 14, of Mark, xvi. in some, and especially Greek copies, was inserted a passage, which ^l I transcribe below. Probably it was taken out of some apocryphal gospel.

3. Luke,

^a Si quidquam est, Paula et Eustochium, quod in hac vita sapientem virum teneat, et inter pressuras et turbines equo animo manere persuadeat, id esse vel primum reor, meditationem et scientiam scripturarum. Quum enim a cæteris animantibus hoc vel maxime differamus, quod rationale animal sumus, et loqui possumus: ratio autem omnis et sermo divinis libris contineatur, per quos et Deum discimus, et quare creati sumus, non ignoramus: miror quosdam existisse, qui aut ipsi se inertie et somno dantes, nolint quæ præclara sunt discere, aut cæteros, qui id studii habent, reprehendendos putent. Pr. in Eph. T. iv. P. i. p. 319.

^f Paulus apostolus ad pedes Gamalielis legem Domini et prophetas didicisse se gloriatur. . . . Ad Timotheum scribit ab infantia sacris literis eruditum, et hortatur ad studium lectionis, ne negligat gratiam, quæ data sit ei per impositionem manus presbyterii. Tito præcipit, ut inter cæteras virtutes episcopi, quem brevi sermone depinxit, scientiam quoque eligat scripturarum. . . . Cur dicitur Paulus apostolus vas electionis? Nempe quia legis et sanctarum scripturarum armarium est. Ad Paulin. ep. 50. al. 103. T. iv. p. 569,

570.

^g Cernis me scripturarum amore raptum excessisse modum epistolæ, et tamen non impleisse quod volui. Ib. p. 574.

^h Hæc a me perstricta sunt breviter . . . ut intelligeres, te in scripturis sanctis, sine prævio et monstrante semitam, non posse ingredi. . . . Quod medicorum est, promittunt medici; tractant fabrilia fabuli. Sola scripturarum ars est, quam sibi omnes vindicant. . . . Hanc garrula anus, hæc delirus senex, hanc sophista verbosus, hæc universi præsumunt, lacerant, docent, atque quam discant, &c. Ibid. p. 571. m.

ⁱ Hujus questionis duplex solutio est. Aut enim non recipimus Marci testimonium, quod in raris fertur evangelis; omnibus Græciæ libris pene hoc capitulum in fine non habentibus; præsertim quum diversa atque contraria evangelistis cæteri narrare videatur. Ad Hedib. Qu. iii. T. iv. P. i. p. 172. al. ep. 150.

^k Verum hic, ut sæpe alibi, nimium ~~impudenter~~ forte loquitur Hieronymus. I. Cleric. ep. de edit. N. T. Millian.

^l In quibusdam exemplaribus, et maxime in Græcis codicibus, juxta Marcum, in fine ejus evangelii scribitur: ^m Postea quum accubuissent undecim, apparuit eis

ⁿ Jesus,

3. Luke, ii. 33. *And Joseph and his mother marvelled at those things which were spoken of him.* In ^m Jerom's Greek copies this seems to have been written in this manner: 'And his father and mother marvelled.' The same reading was then in some Latin copies, particularly ††, Augustine's, and is still in the Latin Vulgate, and some other versions. See Mill upon the place.

4. The words of Luke, xxii. 43, 44, wereⁿ in some Greek and Latin copies in Jerom's time.

5. In ⁿ many Greek and Latin copies was the history of the woman taken in adultery, which we have at the beginning of the 8th chapter of St. John's gospel, and with that particular, of our Lord's 'writing with his finger on the ground.' Concerning which may be seen Mill, and other editors of the New Testament, with various readings, and also ^p Dr. Heumann's Dissertation upon it, who with great care and diligence has considered the objections against the genuineness of this paragraph.

6. In one place^q he quotes Acts, viii. 39, as if it were written: 'and when they were come up out of the water, the Spirit came upon the eunuch.' But in his Latin edition of the New Testament, as published by Martianay, there is only our common reading.

7. St. Jerom, as is^r allowed, does no where cite the passage concerning the heavenly witnesses, now found in most editions of the New Testament, in the fifth chapter of St. John's first epistle. There is indeed in his works a preface to the seven Catholic Epistles: the design of which is to shew the genuineness of that

^a Jesus, et exprobatit incredulitatem et duritiam cordis eorum, quia his qui viderant eum reiuergentem non crediderunt. ^b Et illi satisfaciebant, dicentes: Seculum istud iniquitatis et incredulitatis substantia est; quæ non finit per immundos spiritus veram Dei apprehendi virtutem. ^c Idecirco jam nunc revela iustitiam tuam. Adv. Pelag. Dial. 2. T. iv. P. ii. p. 520. Vid. Mill. ad Marc. xvi. 14. et Prolegom. n. 724. ^d Et certe Maria conservabat omnia verba hæc, conferens in corde suo. [Luc. ii. 19.] Ac ne impudenter neges ista ignorasse Joseph: Et erant, inquit Lucas, pater illius et mater admirantes super his quæ dicebantur de eo: licet tu mira impudentia hæc in Græcis codicibus falsata contendas, quæ non solum omnes pene Græcæ tractatores in suis voluminibus reliquerunt, sed nonnulli quoque e Latinis, ita ut in Græcis habentur, assumerint, &c. Adv. Helvid. T. iv. P. ii. p. 134. f. †† Vid. De Consens. Evang. l. ii. cap. 1. n. 3. T. iii. ^e In quibusdam exemplaribus, tam Græcis quam Latinis invenitur, scribente Luca:

Apparuit illi angelus de caelo, confortans eum: haud dubium, quin Dominum Salvatore. Et factus in agonia, preloxi orabat, factusque est sudor ejus sicut gutta sanguinis decurrentis in terram. Adv. Pelag. l. ii. T. iv. p. 521. ^f In evangelio secundum Johannem, in multis et Græcis et Latinis codicibus, invenitur de adultera muliere, quæ accusata est apud Dominum. Accusabant autem et vehementer urgebant Scribæ et Pharisei, juxta legem eam lapidare cupientes. At Jesus inclinans digito scribebat in terra. Ibid. p. 521, 522. ^g Vid. Diff. v. in Nova Sylloge Dissertationum, Part. i. p. 173, &c. Rostochii, 1752. ^h . . . De quo scriptura ita loquitur: 'Et descenderunt ambo in aquam, et baptizavit eum Philippus. Et quum abscederet ab aqua, Spiritus Sanctus venit in eunuchum. Adv. Lucif. T. iv. p. 295. Et Conf. Mill. in Loc. ⁱ Hieronymus. Qui in operibus, indubitate genuinis, loci hujus nusquam meminit. Mill. ad 1 Joh. v. p. 581. a.

clause. But that prologue is now universally rejected, not only by * R. Simon, but also by * Mill, and * Martianay, the Benedictine editor of St. Jerom's works. I need not mention any others.

XIII. I shall now transcribe some observations of our author relating to the scriptures.

1. In his letter to Paulinus he says of Isaiah, that * his book is rather a gospel than a prophecy. He speaks to the like purpose * elsewhere.

2. In the same letter he says, that * among the Jews the beginning and end of Ezekiel, and the beginning of Genesis, were not to be read by any before they were thirty years of age.

3. Jerom often says, that the writers of the New Testament, when they take passages from the Old, do not quote from the Greek version of the Seventy, but from the original Hebrew. So he says, particularly, of * John the evangelist.

4. So he says likewise of the evangelist Matthew, in a passage, which ^b I place below somewhat at length: and it is plain, that he speaks of Matthew's Greek gospel. And having spoken of him, he adds, that generally, when the evangelists and apostles allege passages of the Old Testament, they do not exactly follow the words, but the sense: and that where the Seventy differ from the Hebrew, they express the sense of the Hebrew in their own words.

5. In another place ^c he speaks again to the like purpose of the evangelists

* Hist. Crit. du N. T. ch. xviii.

* Mill. ubi supra, p. 582. b.

* Vid. Opp. S. Hieron. T. i. p. 1670, &c.

* Quorum primus non prophetiam mihi texere videtur, sed evangelium.

Ad Paulin. T. iv. p. 573. * Veniam ad Isaiam, . . . Quem quum magis evangelistam quam prophetam dicerem, eo quod universa Christi ecclesie mysteria sic ad liquidum persecutus esset, ut non de futuro vaticinari, sed de praeteritis historiam texere crederetur. Adv. Ruf. l. ii. p. 431.

* Tertius principia et finem tantis habet obscuritatibus involuta, ut apud Hebraeos istae partes cum exordio Geneseos ante annos triginta non legantur. Ad. Paulin. ep. 50. al. 103. p. 573.

* Johannes autem evangelista, qui de pectore Domini hausit sapientiam, Hebraeus ex Hebraeis, quem Salvator amabat plurimum, non magnopere curavit, quid Graecae literae continerent; sed verbum e verbo interpretatus est, ut in Hebraeo legerat. Et tempore dominicae passionis dixit esse completum. In Zach. xii. 10. T. iii. p. 1784. Conf. Joh. xix. 37. ^b Ex quo apparet, Matthaeum evangelistam, non veteris inter-

pretationis auctoritate constrictum, dimisisse Hebraicam veritatem; sed quasi Hebraeum ex Hebraeis, et in lege Domini doctissimum, ea Gentibus protulisse, quae in Hebraeo legerat. . . . Quod beatum Matthaeum non solum in hoc testimonio, sed in alio loco fecisse legimus: 'Ex Aegypto vocavi filios ejus.' [Mat. ii. 15.] Pro quo Septuaginta transulerunt: 'Ex Aegypto vocavi filios ejus.' [Ose. xi. 1.] Quod utique, nisi sequamur Hebraicam veritatem, ad Dominum Salvatorem non pertinere manifestum est. . . . Rursumque quod apud Hebraeos legitur: *Et in lege ejus sperabunt in judaeis.* [Is. xlii. 4.] Matthaeus sensum potius quam verba interpretans, pro 'lege' et 'infulis,' 'nomen' posuit, et 'gentes.' [xii. 21.] Et hoc non solum in praesenti loco, sed ubique quum de veteri instrumento evangelistae et apostoli testimonia protulerunt, non eos verba sequutos esse, sed sensum: et ubi Septuaginta ab Hebraico discrepant, Hebraeum sensum suum expressisse sermonibus. Ad Aigal. Qu. 2. T. iv. P. i. p. 190. al. ep. 151.

^c Ac primum solvenda est illa quaestio, quae nobis obijci potest: quare apostolus Paulus

evangelists Matthew and John: but supposeth that Luke quotes the Seventy, sometimes at least. He also allows, that St. Paul's quotation of Isaiah, vi. 9, 10, in his discourse with the Jews recorded Acts, xxviii. 26, 27, is more agreeable to the Seventy, than to the Hebrew. He there also says, that the quotations of the Seventy in the epistle to the Hebrews caused doubts in the minds of some, whether it was Paul's.

6. Again he says, that^d for the most part the writers of the New Testament, excepting St. Luke in some places, quote not according to the Seventy, but the Hebrew.

7. Sometimes he expresseth himself in this manner: That the apostles in their citations of the scriptures of the Old Testament follow the Greek version of the Seventy, when it does not differ from the Hebrew.

8. Once more, with regard to this matter, he says, that^f the writers of the New Testament, when they quote the ancient scriptures, follow no translation whatever; but as they speak, or write, translate from the Hebrew for themselves: and oftentimes express the sense only, instead of translating word for word.

Paulus cum Hebræis disputans non juxta Hebraicum, quod rectum esse cognoverat, sed juxta lxx. sit loquutus? Evangelistam Lucam tradunt veteres Ecclesiæ tractatores Medicinæ artis fuisse scientissimum, et in iis Græcas literas scisse quam Hebræas. Unde . . . magnæque testimoniis Græcis utitur quum Hebræis. Matthæus autem et Joannes, quorum alter Hebræo, alter Græco sermone, evangelium texuerunt, testimonia de Hebræo proferunt. Ut est illud: 'Ex Ægypto vocavi filium meum: et, Quoniam Nazareus vocabitur' et, 'Flumina de ventre ejus fluent aquæ vivæ,' et, 'Videbunt in quem compauserunt:' et cætera his similia. Pauli quoque idcirco ad Hebræos epistolæ contradicunt, quod ad Hebræos scribens utitur testimoniis, quæ in Hebraicis voluminibus non habentur. In Is. cap. vi. T. iii. p. 63, 64. ^d Legimus in Apostolo [1 Cor. xiv. 21.]: 'In aliis linguis, et in labiis aliis, loquar populo huic, et nec sic exaudient me, dicit Dominus.' Quod mihi videtur juxta Hebraicum de presenti sumtum capitulo [Is. xxviii. 11]. Et hoc in Novo observavimus Testamento (absque paucis testimoniis, quibus Lucas solus abutitur, qui magis Græcæ lingue habuit scientiam): ubiqueque de Veteri Instrumento quid dicitur, non eos juxta Septuaginta, sed juxta Hebraicum ponere, nullius sequentes interpretationem, sed

sensum Hebraicum cum suo sermone verentes. In Is. cap. xxviii. T. iii. p. 237, 238.

^e Longum est nunc revolvare, quanta Septuaginta de suo addiderint, quanta dimiserint; . . . Et tamen jure Septuaginta Editio obtinuit in ecclesiis, vel quia prima est, et ante Christi facta adventum, vel quia ab apostolis (in quibus tamen ab Hebraico non discrepat) usurpata. Ad Pamm. ep. 33. al. 101. p. 255. in.—Apostolici viri scripturis utuntur Hebraicis. Ipsos apostolos et evangelistas hoc fecisse perspicuum est. Dominus atque Salvator ubiqueque veteris scripturæ meminuit, de Hebraicis voluminibus ponit exempla . . . et multa his similia. Nec hoc dicimus, quod Septuaginta Interpretes fugilemus, sed quod apostolorum et Christi major sit auctoritas: et ubiqueque Septuaginta ab Hebræo non discordant, ibi apostolos de interpretatione eorum exempla sumisse: ubi vero discrepant, id posuisse in Græco quod ab Hebræis didicerant. &c. Adv. Rufin. l. ii. T. iv. p. 437.

^f Paraphrasin hujus testimonii, quasi Hebræus ex Hebræis, assumit apostolus de authenticis libris in epistola ad Corinthios. [1 Cor. ii. 9.] non verbum verbo reddens, quod facere omnino contemnit, sed sensum exprimens veritatem, quibus utitur ad id quod voluerit roborandum. In Is. lxiiv. 4. T. iii. p. 473. Vid. supr. not. x. p. 60.

9. In his preface to the Latin translation of the New Testament, which had been corrected by him, he says, 'It^s is certain, that all the books of the New Testament were written in Greek, except the gospel of the apostle Matthew, who first wrote in Judea in the Hebrew language.'

9. In another place he says, that^s as the versions of the Old Testament are to be corrected by the Hebrew, so those of the New Testament are to be compared with the Greek: and to the like purpose in another¹ letter.

10. So writes Jerom. And though he says, the gospel of St. Matthew was written in Hebrew; and he often speaks of the gospel according to the Hebrews, as thought by some to be St. Matthew's authentic gospel; it does not appear, that he consulted it, when he corrected the Latin version before in use. But in the account, which he gives of that service among his other works, he says, he^s had published the New Testament agreeably to the Greek: or, he had corrected it by the Greek. Yea, he expressly says, somewhat lower in the preface before cited, that¹ he had corrected the Latin translation of the four gospels of Matthew, Mark, Luke, and John, by the Greek copies, and those ancient.

11. In^m the same preface to the four gospels he speaks of a great disorder in the common editions of the Latin translation of the four gospels. He says, that the copies were very different from each other, and that there was great confusion in them: several passages of Luke's and Matthew's gospels being inserted

^s De novo nunc loquor Testamento: quod Græcum esse non dubium est, excepto apostolo Matthæo, qui primus in Judæa Evangelium Christi Hebraicis literis edidit. Præf. in iv. Evang. T. i. p. 1426.

^a Novum Testamentum Græcæ reddidi auctoritati. Ut enim veterum librorum fides de Hebræis voluminibus examinanda est, ita novorum Græci sermonis normam desiderat. Ad Lucin. ep. 52. al. 28. T. iv. p. 379.

¹ Sicut autem in Novo Testamento, si quando apud Latinos quæstio exoritur, et est inter exemplaria varietas, recurrimus ad fontem Græci sermonis, quo Novum scriptum est Instrumentum: ita in Veteri Testamento, si quando inter Græcos Latinosque diversitas est, ad Hebraicam confugimus veritatem. Ad Sun. et Fret. T. ii. p. 627. al. ep. 135.

^{*} Novum Testamentum Græcæ fidei reddidi. De V. I. cap. 135. Vid. supr. not. ^k. p. 62.

¹ Igitur hæc præfens præfatiuncula pollicetur quatuor tantum evangelia: quorum

ordo est Matthæus, Marcus, Lucas, Johannes: codicum Græcorum emendata collatione, sed veterum. Pr. in iv. Evang. T. i. p. 1426.

^m Si enim Latini exemplaribus fides est adhibenda, respondeant, quibus. Tot enim sunt exemplaria pene quot codices. Sin autem veritas est querenda de pluribus, cur non ad Græcam originem revertentes, ea quæ vel a vitiosis interpretibus male edita . . . corrigimus? . . . Magnus siquidem hic in nostris codicibus error inolevit, dum quod in eadem re alius evangelista plus dixit, in alio quia minus putaverint, addiderunt. Vel dum eundem sensum alius aliter expressit, ille qui unum e quatuor primum legerat, ad ejus exemplum ceteros quoque æstimavit emendandos. Unde accidit, ut apud nos mixta sint omnia, et in Marco plura Lucæ atque Matthæi: rursum in Matthæo plura Joannis et Marci: et in cæteris reliquorum quæ aliis propria sunt, inveniantur. Ibid.

in Mark's, to make it more complete; and in Matthew's gospel many passages of John and Mark; and in like manner of the rest. Many things belonging to one gospel were inserted in the others. And it must be allowed that there was some ground for these complaints; otherwise Jerom would not have made them. At the same time it may be supposed, that he makes use of strong expressions, and aggravates beyond the truth.

12. St. Jerom says, that ^a the apostle Paul was a man of quick understanding, and ready wit. He also says, that ^b Paul had some acquaintance with secular learning. This, he says, appears from his quoting divers Greek poets: Epimenides, Aratus, and Menander.

13. St. Paul's quotations of those Greek poets are taken notice of by Jerom ^c more than once.

14. He says, that ^d there appear in Paul's epistles several words peculiar to the dialect of his own city and country; meaning Tarsus, and Cilicia. He mentions severals instances: one

^a Paulus apostolus homo erat acuti et acris ingenii: et qui ad primos quosque disputationum conatus sagaci mente quæ erant inferenda prænosceret. In Ephes. cap. iv. T. iv. P. i. p. 366.

^b Quippe qui et seculares literas aliqua ex parte contigerat. . . . Scisse autem Paulum, licet non ad perfectum ipse verba testantur: 'Dixit quidam ex eis, proprius eorum propheta: Cretenses semper mendaces, malæ bestię, ventres pigri.' [Tit. i. 12.] Hic versus heroicus Epimenidis Poëtæ est, cujus et Plato, et cæteri scriptores veteres recordantur. Apud Athenienses quoque, quum in Areopago satisfaceret, hæc addidit: 'Sicut et quidam de vobis Poëtæ dixerunt: Ipsius enim et genus sumus.' [Acts, xvii. 28.] Hoc hemistichium fertur in Arato, qui de celo stellisque conscripsit. Nec non et illud: 'Corrumpunt bonos mores confabulationes pessimæ.' [1 Cor. xv. 33.] Trimeter Iambicus de comœdia sumtus est Menandri. Ex quibus, et aliis, evidens est, Paulum non ignorasse literas seculares. In ep. ad Galat. iv. 24. T. iv. P. i. p. 280.

^c Sed et Paulus Apostolus Epimenidis Poëtæ abusus versiculo est, scribens ad Titum: 'Cretenses semper mendaces, malæ bestię, ventres pigri.' Cujus heroici hemistichium postea Callimachus usurpavit. . . . In alia quoque epistola Menandri ponit senarium: 'Corrumpunt mores bonos confabulationes pessimæ.' Et apud Athenienses, in Martii Curia disputans, Aratum testem vocat:

'Ipsius enim et genus sumus.' Quod Græce dicimus: *tu gar kai genos esmen*. Et est clausula versus heroici. Ac ne parum hoc esset, Ductor Christiani exercitus, et orator invictus, pro Christo causam agens, etiam inscriptionem fortuitam arte torquet in argumentum fidei. Ad Magn. Orat. ep. 83. T. iv. P. ii. p. 654, 655. Vid. et Comm. in Tit. cap. i. v. 12. . . . 14. T. 4. P. i. p. 420, 421.

^d Conabimur itaque *συναρπάξαι* sensus ejus evolvere, et tricas implicati eloquii suo ordini reddere et juncturæ. . . . 'Nemo vos superet.' [Col. ii. 18.] id est nemo adversum vos bravium accipiat. Hoc enim Græce dicitur *αλαρπησάτω* quando quis in certamine positus iniquitate Agonothetæ, vel insidiis Magistrorum, *επαύειν* et palmam sibi debitam perdit. Multaque sunt verba, quibus juxta morem urbis et provincie suæ familiariter apostolus utitur. Ex quibus, exempli gratia, pauca ponenda sunt. Mihi autem parum est judicari ab humano die, hoc est, *ἀνθρωπίνος ἡμέρας*. [1 Cor. iv. 3.] Et, 'hanc manum dico,' hoc est *ἡνὶ αὐτοῦ λέγω*. [Gal. iii. 15.] Et, *ὡς κατέπαυσεν ὁ κύριος* hoc est, 'non gravavi vos.' [2 Cor. xii. 13.] . . . Quibus, et multis aliis verbis, usque hodie utuntur Cilices. Nec hoc miremur in apostolo, si utatur ejus linguae consuetudine, in qua natus est et nutritus: quum Virgilius, alter Homerus apud nos, patriæ suæ sequens consuetudinem, 'sceleratum frigus' appellet. Ad Algal. Qu. x. T. iv. P. i. p. 204. al. ep. 151.

intended by him, as it seems, is the word, rendered by us, *Let no man beguile you of your reward* [Col. ii. 18]. The Greek word for which, used by St. Paul, appears to me a very elegant word. If the Cilicians had such words in their dialect, they might be used by any man without reproach.

15. Jerom says, moreover, that 'the apostle makes use of low and trivial expressions. He instanceth in Gal. iii. 1. *Who has bewitched you?* And, if the Greek word exactly corresponds with the English, it must be owned to be a trivial expression. But still the apostle might have good reason for using it: which, I think, Jerom does not deny. And therefore he says, that we ought to understand it worthily of Paul; who, 'though he 'was rude in speech, yet certainly not in knowledge:' however, he again affirms, that 'in his epistle to the Galatians the apostle willingly condescended to some vulgar, and almost trivial expressions.

16. Again, he says, the 'apostle either despised the Greek eloquence, or chose not to avail himself of it; that the success of his preaching might not appear to depend upon human wisdom, but the power of God. See 1 Cor. ii.

17. And farther he says, that "the apostle was not able to express, especially in Greek, all the grandeur and sublimity of his sentiments: and that when he says, he was *rude in speech, though*

' *Quod autem sequitur: 'Quis vos 'fascinavit: 'digne Paulo (qui etiam imperitus sermone, non tamen scientia): debemus exponere. Non quo scierit esse fascinum, qui vulgo putatur nocere: sed usus sermone sit trivii, et ut in ceteris, ita et in hoc quoque loco verbum quotidianæ sermocinationis assumeret. In ep. ad Galat. iii. 1. T. iv. P. i. p. 248.*

' *'Frates secundum hominem dico.' . . . Apostolus, qui omnibus omnia factus, . . . Galatis quoque, quos paulo ante stultos dixerat, factus est stultus. Non enim ad eos his usus est argumentis, quibus ad Romanos, sed simplicioribus, et quæ stulti possent intelligere, et pene de trivio. . . . Unde manifestum est, id fecisse apostolum quod promissit: nec reconditis ad Galatas usum esse sensibus, sed quotidianis, et vilibus, et quæ possent, nisi præmisisset, 'secundum hominem dico,' prudentibus displicere. In Galat. iii. 15. T. iv. P. i. p. 261.*

' *Ille Hebræis literis eruditus, et ad pedes doctus Gamalielis: quem non erubescit, jam apostolicæ dignitatis, magistrum dicere: Græcæ facundiam contemnebat, vel certe, quod erat humilitatis, dissimulabat: ut*

predicatio ejus non in persuasione verborum, sed in signorum virtute consisteret. Adv. Ruf. l. i. T. iv. p. 367.

' *Illud quod crebro diximus: 'et si 'imperitus sermone, non tamen scientia: nequaquam Paulum de humilitate, sed de conscientia veritate dixisse, etiam nunc approbamus. Profundos enim et reconditos sensus lingua non explicat. Et quum ipse sentiat quid loquatur, in alienas aures puro non potest transferre sermone. Ad Algas. Qu. x. T. iv. P. i. p. 204. M.— Qui putant, Paulum juxta humilitatem, et non vere dixisse, 'et si imperitus sermone, 'non tamen scientia: defendant hujus loci consequentiam. Debuit quippe secundum ordinem dicere: 'Vos qui spirituales estis, instruite hujusmodi in spiritu leniatis, considerantes vosmet ipsos, ne 'et vos tentemini: et non plurali inferre numerum singularem. Hebræus igitur ex Hebræis, et qui esset in vernaculo sermone doctissimus, profundos sensus aliena lingua exprimere non valebat: Nec curabat magnopere de verbis, quum sensum haberet in tuto. In Gal. cap. vi. 1. ibid. p. 309.*

not in knowledge [2 Cor. xi. 6.]; he should not be understood to speak thus of himself by way of humility, but truly.

18. Finally, he says, that ^x Paul, not being fully acquainted with the rules of grammar, has some expressions contrary to them. And he even says, that ^y there are some solecisms in his style; which, however, he does not say with a view of disparaging the apostle: for it affords a certain evidence of the wisdom given him from above, and of his preaching the gospel with the power of God; otherwise, it had been impossible for him, to convert the world to the faith of Christ, without the ornaments of language, and the charms of eloquence.

19. Upon Gal. iv. 4, he ^z supposeth it likely, that when the apostle was first in Galatia, he had some sickness. Moreover, he says, there was a tradition, that Paul often had a violent head-ach: and that was the *thorn in the flesh, and messenger of Satan*, which he speaks of 2 Cor. xii. 7.

XIV. 1. Jerom seems to have despised popular preaching, and advises Nepotian, in the letter cited some while ago, not ^a to aim to please men, and those mean and ignorant, but to teach them important truths out of the scriptures, and to endeavour

^x Sequitur: 'Quæ sunt rationem quidem habentia sapientiæ.' [Col. ii. 23.] Hoc loco 'quidem' conjunctio, superflua est. Quod in plerisque locis propter imperitiam artis Grammaticæ Apostolum fecisse reperimus. Sc. Ad. Algas. Qu. x. T. 4. P. i. p. 207. al. ep. 151.

^y Puto autem, quod et vitiosa in hoc loco elocutio est. . . Si vero quis potest etiam juxta sermonis et eloquii contextum docere apostolum fuisse perfectum, et in artis Grammaticæ vitia non incurrisse, ille potius auscultandus est. Nos quotiescunque solecismos, aut tale quid annotamus, non apostolum pulsamus, ut malevoli criminantur, sed magis apostoli assertores sumus: quod Hebræus ex Hebræis, absque rhetorici nitore sermonis, et verborum compositione, et eloquii venustate, numquam ad fidem Christi totum mundum transducere valuisset, nisi evangelizasset eum non in sapientia verbi, sed in virtute Dei. Nam et ipse ad Corinthios ait. . . [1 Cor. ii. 1.] . . . et rursus. . . [ib. ver. 4, 5.] Ille igitur, qui solecismos in verbis facit: qui non potest hyperbaton recte, sententiamque concludere, audacter sibi vindicat sapientiam, et dicit: 'Quoniam secundum revelationem cogitatum factum est mihi mysterium.' [Eph. iii. 3.] In Eph. iii. T. iv. P. i. p. 348.

^z Aut certe suspicari pos-

sumus, apostolum eo tempore, quo primum venit ad Galatas, ægrotasse, et aliqua corpusculi infirmitate detentum. Nam tradunt, eum gravissimum capitis dolorem sæpe perpeßum, et hunc esse angelum Satanz, qui appositus ei sit, ut eum colaphizaret in carne, ne extolleretur. In Gal. iv. T. iv. P. i. p. 274.

^a Docente te in ecclesia, non clamor populi, sed gemitus suscitetur. Lachrymæ auditorum laudes tuæ sint. Sermo Presbyteri Scripturarum lectione conditus sit. Nolo te declamatorem esse et rabulam garrulumque sine ratione, sed mysteriorum peritum, et sacramentorum Dei tui eruditissimum. Verba volvere, et celeritate dicendi apud imperitum vulgus admirationem sui facere, indoctorum hominum est. . . Præceptor quondam meus Gregorius Nazianzenus, rogatus a me ut exponeret, quid sibi vellet in Luca *discipulus populi*, id est, secundo-primum, eleganter ludit, docebo te, inquit, super hac re in ecclesia: in qua mihi omni populo acclamante, egeris scire quod nescis. Aut certe si solus tacueris, solus ab omnibus stultitiæ condemnaberis. Nil tam facile, quam vilem plebeculam et indoctam concionem linguæ volubilitate decipere, quæ quicquid non intelli-rit, plus miratur. Ad Nepot. ep. 34. al. 2. T. iv. P. ii. p. 262.

to make them better. He speaks to the like purpose in another work ^b.

2. Jerom^c censures the superstition of some women, who wore about them pieces of the wood of the cross, and small gospels, or passages of them. He says it may be a zeal of God, but not according to knowledge; and that the faults of the Pharisees, who made broad their phylacteries, had descended to Christians.

3. He^d complains of the excessive pride of some bishops in his time.

4. Jerom seems to allow, that^e some of the Antenicene writers of the church had so expressed themselves, as to give countenance to the Arian doctrine.

5. He^f triumphs in the progress of the Christian religion; which was become the religion of the emperors, and of many other great men, and of a large part of the city of Rome, and had spread all over the world, in Egypt, India, Persia, Armenia, Ethiopia, Scythia, and other parts.

^b Jam enim et in ecclesiis ista quaeruntur. Omnisque apostolicorum simplicitate et puritate verborum, quasi ad Athenæum, et ad auditoria convenitur, ut plausus circumstantium excitentur: ut oratio, rhetoricæ artis fucata mendacio, quasi meretricula procedat in publicum, non tam eruditura populos, quam, favorem populi quaesitura. Pr. 3. in ep: ad. Galat. T. iv. P. i. p. 287.

^c Vae nobis miseris, ad quos Phariseorum vitia transierunt. . . . Hoc apud nos superstitiosæ mulierculæ in parvulis evangeliiis, et in crucis ligno, et istiusmodi rebus, quæ habent zelum Dei, sed non juxta scientiam, usque hodie fastitant. Ad Matt. xxiii. T. iv. P. i. p. 108, 109.

^d Quæ quidem et nos ad humilitatem provocant, et supercilium decutiunt episcoporum, qui velut in aliqua sublimi specula constituti, vix dignantur videre mortales, et alloqui conservos suos. In Gal. iv. T. iv. P. i. p. 273.

^e Vel certe antequam in Alexandria

quasi dæmonium meridianum Arius nasceretur, innocenter quædam et minus caute loquuti sunt, et quæ non possint perversorum hominum calumniam declinare. Adv. Ruf. l. ii. T. iv. P. ii. p. 411.

^f Solitudinem patitur et in Urbe Gentilitas. Dii quondam nationum cum bonibus et noctuis in solis culminibus remanserunt. Vexilla militum crucis insignia sunt. Regum purpuras, et ardetes diadematum gemmas, patibuli salutaris pictura condecorat. Jam Ægyptius Serapis factus est Christianus. Marnas Gazæ luget inclusus, et eversonem templi jugiter pertimescit. De India, de Perside, Æthiopia, monachorum quotidie turbas suscipimus. Deposuit pharetras Armenius. Hunni discunt Psalterium. Scythiæ frigora fervent calore fidei. Getarum rutilus et flavus exercitus ecclesiarum circumfert tentoria. Ad Læt. ep. 57. al. 7. T. iv. P. ii. p. 591. M.

C H A P. CXV.

R U F I N U S.

I. *His time.* II. *A catalogue of the books of the Old and New Testament.* III. *Remarks upon it.*

I. RUFINUS, presbyter of Aquileia, and contemporary with Jerom, according to Cave^a flourished about the year 390. He died in 410. He^b is supposed to have begun to publish writings about the year 397. For a farther account of him I refer to^c others.

II. I proceed to transcribe immediately his catalogue of the books of scripture, which is in his^d Explication of the Apostles Creed, a work highly commended by^e Gennadius, and^f Du Pin.

^g This^h then is the Holy Spirit, who in the Old Testamentⁱ inspired

^a Claruit præcipue circa ann. 390. Cav. H. L. T. i. p. 186.

^b See Tillem. Mem. T. xii. S. Jerom, art. 129. beginning.

^c Du Pin. Bib. T. iii. p. 240, &c. Tillem. Mem. T. 12. S. Jerom, art. 12, 13. 125. . . . 130. Pagi ann. 395. n. xxi. 397. n. ii. xiii. . . . xviii. 399. vi. 410. xxvi. et alibi. Basnag. ann. 399. n. xiii. et alibi.

^d Expositio in Symbolum Apostolorum. Apud S. Cyprian. Opp. in Append. ad S. Hieron. Opp. T. v. p. 127. . . . 146.

^e Proprio autem labore, imo gratia Dei et dono, exposuit idem Rufinus Symbolum, ut in ejus comparatione alii nec exposuisse credantur. Gennad. De V. I. cap. 17. al. 18.

^f Et en effet, il seroit difficile de trouver un traité sur le Symbole plus parfait que celui-ci. Ubi supr. p. 142.

^g Hic igitur Spiritus Sanctus est, qui in veteri testamento legem et prophetas, in novo evangelia et apostolos inspiravit. Unde apostolus dicit: Omnis scriptura inspirata utilis est ad docendum. Et ideo quæ sunt novi ac veteris testamenti volumina, quæ secundum majorum traditionem per ipsum Spiritum Sanctum inspirata creduntur, et ecclesiis Christi tradita, competens videtur hoc in loco evidenti numero, sicut ex patrum monumentis accepimus, designare. Itaque veteris testamenti omnium primo Moyſi

quinque libri sunt traditi, Genesis, Exodus, Leviticus, Numerus, Deuteronomium. Post hæc Jesus Nave, et Judicum, simul cum Ruth. Quatuor post hæc regnorum libri, quos Hebræi duos numerant. Paralipomena, qui dierum dicitur liber, et Esdræ duo, quia apud illos singuli computantur, et Hester. Prophetarum vero Isaïas, Jeremias, Ezechiel, et Daniel. Præterea duodecim prophetarum liber unus. Job quoque, et Psalmi David singuli sunt libri. Salomen vero tres ecclesiæ tradidit, Proverbia, Ecclesiasten, Cantica Canticorum: In his concluderunt numerum librorum veteris testamenti. Novi vero quatuor evangelia, Matthæi, Marci, Lucæ, et Joannis: Actus Apostolorum, quos describit Lucas: Pauli apostoli epistolæ quatuordecim: Petri apostoli duæ, Jacobi fratris Domini et apostoli una, Judæ una, Joannis tres: Apocalypsis Joannis. Hæc sunt, quæ patres intra canonem concluderunt, et ex quibus fidei nostræ assertiones constare voluerunt.—Sciendum tamen est, quod et alii libri sunt, qui non sunt canonici, sed ecclesiastici a majoribus appellati sunt: ut est Sapiencia Salomonis, et alia Sapiencia, quæ dicitur filii Sirach, qui liber apud Latinos hoc ipso generali vocabulo Ecclesiasticus appellatur. Quo vocabulo non auctor libelli, sed scripturæ qualitas cognominata est:

‘ inspired the law and the prophets, and in the New the gospels
 ‘ and apostles. Wherefore the apostle says, that *all scripture is*
 ‘ *given by inspiration of God, and is profitable for doctrine* [2 Tim.
 ‘ iii. 16]. It will not therefore be improper to enumerate here
 ‘ the books of the New and the Old Testament, which we find
 ‘ by the monuments of the fathers to have been delivered to
 ‘ the churches as inspired by the Holy Spirit. And of the Old
 ‘ Testament, in the first place, are the five books of Moses,
 ‘ Genesis, Exodus, Leviticus, Numbers, Deuteronomy. After
 ‘ these are Joshua the son of Nun, and the Judges, together with
 ‘ Ruth. Next the four books of the kingdoms, which the He-
 ‘ brews reckon two: the book of the Remains, which is called
 ‘ the Chronicles, and two books of Ezra, which by them are
 ‘ reckoned one, and Esther. The prophets are Isaiah, Jere-
 ‘ miah, Ezekiel, and Daniel; and besides, one book of the
 ‘ twelve prophets. Job also, and the Psalms of David. Solo-
 ‘ mon has left three books to the churches, the Proverbs, Eccle-
 ‘ siastes, and the Song of Songs: with these they conclude the
 ‘ number of the books of the Old Testament. Of the New
 ‘ there are the four gospels of Matthew, Mark, Luke, and
 ‘ John; the Acts of the apostles by Luke; fourteen epistles of
 ‘ the apostle Paul; two epistles of the apostle Peter; one of
 ‘ James, the brother of the Lord, and apostle; one of Jude;
 ‘ three of John; the Revelation of John. These are the vo-
 ‘ lumes which the fathers have included in the canon, and
 ‘ out of which they would have us prove the doctrines of our
 ‘ faith.

‘ However, it ought to be observed, that there are also other
 ‘ books, which are not canonical, but have been called by our
 ‘ forefathers ecclesiastical: as the Wisdom of Solomon; and ano-
 ‘ ther, which is called the Wisdom of the Son of Sirach; and
 ‘ among the Latins is called by the general name of Ecclesiast-
 ‘ icus: by which title is denoted not the author of the book,
 ‘ but the quality of the writing. In the same rank is the book
 ‘ of Tobit, and Judith, and the books of the Maccabees. In
 ‘ the New Testament is the book of the Shepherd, or of Her-
 ‘ mas, which is called the Two Ways, or the Judgment of

est: Eiusdem ordinis est libellus Tobiae, et Judith, et Maccabæorum libri. In novo vero Testamento libellus, qui dicitur Pastoris sive Hermatis, qui appellatur Duæ Viæ, vel Judicium Petri. Quæ omnia legi quidem in ecclesiis voluerunt, non tamen proferri ad auctoritatem ex his fidei confirmandam. Cæteras vero scripturas apocryphas nominarunt, quas in ecclesiis

legi noluerunt.—Hæc nobis a patribus, ut dixi, tradita, opportunum visum est hoc in loco designare, ad instructionem eorum, qui prima sibi ecclesiæ ac fidei elementa suscipiunt, ut sciant ex quibus sibi sentibus verbi Dei haurienda sint pocula. Ru- fin. in Symb. ap. Cyprian. in App. p. 26, 27. et ap. Hieron. T. v. p. 141, 142.

‘ Peter.

p. 187.

‘ Peter. All which they would have to be read in the churches, but not to be alleged by way of authority, for proving articles of faith. Other scriptures they called apocryphal, which they would not have to be read in the churches.

‘ These things I have thought proper to put down here, as received from our ancestors, for the information of those who are learning the first elements of the church, and the faith; that they may know, from what fountains they ought to fetch the word of God.’

That is Rufinus’s catalogue of the books of scripture, which has been several times referred to in this ^b work.

III. I need to add only a few remarks.

1. In this Exposition of the Creed Rufinus has more than once quoted the epistle to the Hebrews, as the apostle ¹ Paul’s. He also quotes expressly ^b the book of the Revelation; which shews, that he had no doubts about the genuineness, or authority of either. I scarce need to add, that ¹ he quotes the epistle to the Ephesians with that title.

2. This catalogue plainly shews, what books of the Old and New Testament were of authority with Christians; and that, when other books were quoted by them, it was for illustration only, and not as decisive in matters of controversy, or by way of authority. And with this particular enumeration of the several books or volumes of inspired, and canonical scripture, agree his general titles and divisions. One of these we saw at the beginning of the catalogue just transcribed: ‘ In the Old Testament the law and the prophets: in the New the gospels and apostles.’ In another place his expression is ^m the prophets, gospels, and apostles: and the testimony of Rufinus is very valuable. He was a learned man, well acquainted both with the Greek and the Latin writers of the church: and he had travelled. He was born in the western part of the empire: but he was also acquainted with the churches in Egypt, and Palestine, where he had resided a good while.

3. Where Rufinus speaks of the ‘ Shepherd,’ and ‘ Hermas,’ and ‘ the Two Ways,’ and ‘ the Judgment of Peter,’ his meaning is not very obvious. I imagine, that we have not the true reading of the place. I have translated, agreeably to the edition, at the end of bishop Fell’s St. Cyprian; from which the copy in the Appen-

^b See vol. ii. p. 502. and vol. iii. p. 181.

¹ Sicut et Paulus apostolus ad Hebræos scribens dicit. In App. Cypr. p. 18. in.

^k Ut in Apocalypsi Joannis de Seraphim scriptum est. Ib. p. 19. in.

^l Sed et Paulus

ad Ephesios scribens. Ap. Cypr. p. 25. in. ap. Hieron. p. 140. in.

^m Propterea ergo prophetis, et evangelicis, atque apostolicis vocibus nobis prænuntiatur hic error. Ib. p. 26. in.

dix to St. Jerom's works is very little^a different. Fabricius thought, that^o when Rufinus speaks of the 'Two Ways,' he might intend the latter part of the epistle of Barnabas. Grabe's conjecture is, that^p by 'the Judgment of Peter,' mentioned by no ecclesiastical writers, beside Rufinus and Jerom, is meant the preaching or doctrine of Peter; which seems not improbable: and, possibly, in Rufinus's original there were three books mentioned, 'the Shepherd of Hermas, the Two Ways,' and 'the Judgment of Peter.' But we need not be very solicitous about the titles of books, which were not reckoned canonical, or of authority.

C H A P. CXVI.

THE THIRD COUNCIL OF CARTHAGE.

1. IN 397 assembled^a the third, otherwise called the sixth council of Carthage; where were present^b Aurelius bishop of Carthage, president, and Augustine then bishop of Hippo Regius, and others, in all forty-four.

2. The forty-seventh canon is to this purpose. 'Moreover'^c

^a In novo autem testamento libellus, qui dicitur Pastoris sive Hermas, qui appellatur duæ viæ, vel iudicium Petri. T. v. p. 142. in. ^o At memorat etiam Rufinus in Symbolum 'Judicium Petri de duabus viis:' fortasse intelligens ea quæ de duabus viis leguntur in appendice epistolæ, quæ ad S. Barnabam apostolum referri solet. Fabr. in Hieron. de V. I. cap. 1. ap. Bib. Eccl.

^p Quod enim attinet 'Judicium Petri,' cujus mentionem injicit Rufinus in Symbolum Apostolorum, quodque quatuor ante recensitis addit Hieronymus in Catalogo Scr. Ec. cap. i. de Petro, vereor sane, ne Rufinus κρισμα Petri, in Græcis libris contracte scriptum κρμα, legerit κρμα, idque Latine reddiderit 'Judicium' Petri, neve Rufinum secutus Hieronymus, re minus considerata, tamquam diversum a 'Prædicatione enumeraverit, cum tamen idem fuerit opusculum. Atque licet hæc mea conjectura haud parum inde confirmetur, quod non modo Eusebius, dubia et apocrypha Petri scripta diligenter recensens, de isto libro ne verbum dixerit, sed et

nullus alius Patrum Græcorum aut Latinorum, exceptis duobus modo dictis, illum nominaverit, vel citaverit; nolim tamen hac in re quicquam velut certum definire. &c. Grab. Spic. T. i. p. 56.

^a Vid. Cav. H. L. T. i. p. 368, 369. Pagi Ann. 397. n. xxiii. . . . xxxiv. 8. Basnag. Ann. 397. n. vii. . . . ix.

^b Et subscripserunt Aurelius Episcopus ecclesiæ Carthaginensis. . . . Epigonius Episcopus Bullensis Regionis. . . . Augustinus Episcopus plebis Hipponæ Regiensis. Similiter et omnes Episcopi, quadraginta quatuor numero, subscripserunt. Can. L. Ap. Labb. Concil. T. ii. p. 1178.

^c Item placuit, ut præter scripturas canonicas nihil in ecclesia legatur sub nomine divinarum scripturarum. Sunt autem canonicæ scripturæ: Genesis, Exodus, Leviticus, Numeri, Deuteronomium, Jesus Nave, Judicum, Ruth, Regnorum libri quatuor, Paralipomenon libri duo, Job, Psalterium Davidicum, Salomonis libri quinque, libri duodecim prophetarum, Isaias, Jeremias, Ezechiel, Daniel, Tobias, Judith, Esther, Esdræ libri duo, Macha-

' it is ordained, that nothing beside the canonical scriptures be
' read in the church under the name of divine scriptures; and
' the canonical scriptures are these: Genesis, Exodus, Levi-
' ticus, Numbers, Deuteronomy, Joshua the son of Nun,
' Judges, Ruth, four books of the Kingdoms, two books of the
' Remains, Job, David's Psalter, five books of Solomon, the
' books of the twelve prophets, Isaiah, Jeremiah, Ezekiel, Da-
' niel, Tobit, Judith, Esther, two books of Ezra, two books of
' the Maccabees. The books of the New Testament are these:
' The four books of the gospels, one book of the Acts of the
' apostles, thirteen epistles of the apostle Paul, the epistle of the
' same to the Hebrews, two epistles of the apostle Peter, three
' of the apostle John, one of the apostle Jude, and one of James,
' the Revelation of John one book.'

3. There is a like canon in the decrees of the ^d sixth, other-
wise fifteenth council of Carthage, held in 418; or, as others, in
419. It is reckoned the twenty-seventh canon of that council;
and may be seen ^e in the authors, to whom I refer. It differs
little from the canon just transcribed at length, except that there
are roundly mentioned, without hesitation, fourteen epistles of
the apostle Paul; and the epistle of James is placed just before
that of Jude, which is the last.

4. Upon the canon, above transcribed, remarks may be seen
in divers ^f modern writers. I shall make only these following:

1. This was a provincial, or national council only, not general.
2. The bishops of this council do not shew much learning or
judgment, when they reckon five books of Solomon.
3. This
council, as S. Bafnage ^g observes, ' placeth among canonical
' scriptures Tobit, Judith, and the two books of the Maccabees:
' which decree either contradicts antiquity, or, as we ^h rather
' think, ought to be explained with a distinction. What was

Machabæorum libri duo. Novi autem
Testamenti: Evangeliorum libri quatuor,
Actuum Apostolorum liber unus, Pauli
apostoli epistolæ tredecim, ejusdem ad He-
bræos una, Petri apostoli duæ, Joannis
apostoli tres, Judæ apostoli una, et Jacobi
una, Apocalypsis Joannis liber unus.

Can. 47. Ap. Labb. ibid. p. 1177.

^d Vid. Cav. H. L. T. i. p. 472, &c.

Pagi Ann. 419. n. xxiv.

^e Ap. Bevereg. Cod. Can. T. i. p.

549. Hod. De Bibl. Text. Orig. p. 652.

Col. 63. Labb. ubi sup. p. 1062.

^f Vid. S. Bafnage. Ann. 397. n. ix.

Ja. Bafnage. Hist. de l'Eglise. l. viii. ch.

83. n. iv. v.

^g Quibus Cartha-

ginenses inferunt Tobiam, Judith, Mac-
cabæorum libros duos. Quod decretum
vel antiquitati pugnat, vel quod verius
esse putamus, distinctione est aliqua expli-
candum. De libris canonicis quænam
Veterum opinio fuit, abunde testantur
Melito ap. Eusebium, l. iv. c. 26. Epi-
stola Festalis Athanasii, Epiphanius de
Pond. et Mensuris, Cyrillus. . . Itaque
distinctione opus est, ut cum Antiquitate
Carthaginenses ineant concordiam: nempe,
vox ' canonica ' latius patet, et libros signi-
ficat, non qui certam, fixamque morum
fideique regulam constituunt, sed qui ædi-
ficandæ plebi leguntur in ecclesia. &c.
Bafn. Ann. 397. n. ix.

' the

‘ the opinion of the ancients concerning the canon of the Old Testament, may be learned from Melito in Eusebius, the Festal Epistle of Athanasius, from Epiphanius, and Cyril of Jerusalem; according to whom the books above named were not canonical. The word ‘canonical’ therefore may be supposed to be used here loosely, so as to comprehend not only those books which are admitted as the rule of faith, but those also which are esteemed useful, and may be publicly read for the edification of the people.’ 4. This council mentions but two books only of Ezra, meaning, I suppose, the book of Ezra, properly so called, and the book of Nehemiah. They say nothing of the other two, sometimes called the third and fourth books of Ezra: it is the same in the other council of Carthage, before referred to. There is not any notice taken of these two books. 5. This council’s canon of the New Testament is the same as that now received, without any other later writings as canonical. But the manner in which the epistle to the Hebrews is mentioned, affords some reason to suspect it was not so generally received as the other thirteen epistles of Paul.

5. I add nothing farther: as it will be needful to shew largely the testimony of Augustine to the scriptures, who was one of the principal bishops present at this council; it is likely, that all necessary remarks may then offer themselves to our minds.

C H A P. CXVII.

AUGUSTINE, bishop of Hippo Regius in Africa.

- I. *His time, and character.* II. *A catalogue of the books of the Old and New Testament with remarks.* III. *Books of the Old Testament received by him.* IV. *Apocryphal books cited by him.* V. *Books of the New Testament received by him, particularly the four gospels.* VI. *The Acts of the apostles.* VII. *St. Paul’s epistles.* VIII. *The catholic epistles.* IX. *The Revelation.* X. *General titles and divisions of the books of scripture.* XI. *Respect for them, and their high authority.* XII. *Were publicly read in the assemblies of Christians.* XIII. *The integrity of the scriptures.* XIV. *Various readings.* XV. *Ver-*

XV. *Versions of the scriptures.* XVI. *Interpretations of texts.* XVII. *Select Passages.* 1. *Concerning the scriptures.* 2. *The truth of the Christian religion.* 3. *The subsistence and dispersion of the Jewish people.* 4. *The ends of Christ's ministry and death.* 5. *Divers other matters.*

I. AURELIUS AUGUSTINUS * or St. AUGUSTINE, son of Patritius and Monnica, was born at Tagasta, a small town of Africa, in the inland part of Numidia, in the year 354. He was ordained presbyter at Hippo Regius, a sea-port in the same country, about a hundred miles distant from Cirta the metropolis of Numidia; and more than two hundred miles from Carthage, in the year 391; and bishop of the same city in 395: he died in the year 430, in the thirty-fifth year of his episcopate, and the seventy-sixth of his age. I formerly ^b took some notice of the time, history and character of Augustine.

As I have not room for the history of Augustine, it is not easy to attempt his character. It is very likely that many may be led to make a comparison between him and Jerom, both eminent Latin writers, and contemporaries. Such ^c a comparison may be seen in Erasmus, who prefers Jerom in several respects: he says, 'he had a better education, and better masters; he understood both Greek and Hebrew; he applied himself early to the study of the scriptures, and had read the Greek commentators, of whom Augustine had little knowledge.' Nevertheless, I think, that though Jerom was superior in learning, Augustine was not inferior to him in good sense; and, in points that depended upon reasoning, he was as able to form a

* Vid. Cav. H. L. T. i. p. 290, &c. Du Pin. Bib. Ec. T. iii. p. 158, &c. Augustin. Vit. a Benedictin. conscript. Pagi Ann. A. 395. xvii. 430. n. xxviii. S. Basn. Ann. 384. n. vi. 430. n. iv. et alibi. Tillem. Mem. Ec. T. xiii.

^b See vol. iii. p. 392. ^c Nemo negabit, plurimum esse momenti situm in patria et educatione. Hieronymus Stridone natus. Quod oppidum sic Italix vicinum est, ut Itali sibi vindicent. Romæ educatus, in Italia, sub eruditissimis viris. Augustinus in Africa, regione barbara, in qua studia literarum mire frangebant, quod ipse non dissimulat in suis epistolis Augustinus. Hieronymus Christianus e Christianis una cum ipso lacte Christi philosophiam imbibit. Augustinus pene triginta natus annos, nullo præceptore, Paulinas epistolas legere coepit. Hieronymus,

tali ingenio præditus, triginta quinque annos impendit studio sanctarum scripturarum. Augustinus statim ad episcopale munus pertractus est, et coactus docere quod ipse nondum didicerat. . . . Jam fac si libet, patriæ, ingeniorum, præceptorum educationis, pares esse calculos: expendamus, quanto instructior Hieronymus ad hoc negotium accesserit. Nisi forte leve momentum esse putas, Græcorum et Hebraicarum literarum peritiam. Tota philosophia, tota theologia tum temporis Græcorum erat. Augustinus Græce nescit, aut si quid attigit, non magnopere fuit usui, ad Græcorum commentarios evolvendos. . . . Quid aliis usu veniat, nescio. In me certe comperio, quod dicam: Plus me docet Christianæ Philosophiæ unica Origenis pagina, quam decem Augustini. Ad Joan. Eck. lib. ii. ep. 26.

right judgment, as Jerom. As much is acknowledged by *Le Clerc, who cannot be suspected of partiality to Augustine. Erasmus * likewise ascribes to Augustine great acuteness, joined with amiable mildness of temper.

What acquaintance Auguftine had with the Greek language, may be beft known from his own works. In his Confefſions he ſpeaks of his averſion to Greek learning in his early age. One reafon of it ſeems to have been the compulſion made uſe of in teaching him: however, as his friends were very deſirous to make him a good ſcholar, it may be reckoned probable, that they in part prevailed over his indolence, or obſtinacy, to which ſoever that averſion was owing. In one of his works he ſays, he ^s had little or no knowledge of Greek; and yet ſhews, at the ſame time, that he was not ignorant of it. And perhaps that expreſſion is not ſo much his own acknowledgment, as a condeſcenſion to his adverſary, who had too low an opinion of his ſkill in the Greek language: as if he had ſaid; ‘ Be it ſo, that I have little or no knowledge of Greek; nevertheless, I may ſay, without vanity, that I underſtand very well the meaning of ‘ the Greek word in queſtion.’ In the preface to one of his books of the Trinity, he ſays, that ^h he was not ſo well ſkilled in the Greek language, as to read and underſtand the Greek authors, who had treated of that doctrine. In ⁱ a letter to Jerom

^d Cæteroqui, cum in iis, quæ ex mera
ratiocinatione pendent, Hieronymo inferior
non esset Augustinus; in eo literarum ejus
capite, quod spectat factum Pauli, sine dubio
meliorem partem defendit. Quod libenter
hic observamus, ne Hieronymo præter mer-
itum favere, vel Augustino æquo facilius
adversari videamur. Pheret. in Aug. ep.
28. T. xii. ^e Ingenii felicitas pro-

28. T. xii. ^e Ingenii felicitas profusus erat incomparabilis, siue species acumen, vel obscurissima facile penetrans, siue capacis memoriae fidem, siue vium quamdam mentis indefatigabilem. . . . Ad docendum semper erat paratus, non aliter quam avidus negotiator ad lucrum. Adebat interim miranda quaedam animi lenitas, . . . quam Plato putat non ita frequenter deprehendi in his, quibus contigit acris ingenium. Erasim. Ep. ad Alfons. Archiep. Toletan. Vid. praef. ad Augustin. opp. ^f Cur ergo Graecam

gustim, opp. f. Cur ergo Græcam
etiam grammaticam oderam talia cantan-
tem? . . . Videlicet difficultas omnino edif-
cendæ peregrinæ linguæ quasi felle asper-
gebat omnes suauitates Græcas fabulosa-
rum narrationum. Nulla enim verba illa
noveram, et sievis terroribus ac pœnis uti

nossem instabatur mihi vehementer. Conf.
l. i. c. 14. Vid. et cap. 13. T. i.

Et ego quidem Græcæ linguæ per-
parum affecutus sum, et prope nihil. Non
tamen impudenter dico, me nosse ^{αὐτὸν} non
esse unum sed totum: et ^{καθ' αὐτόν} secun-
dum totum. Unde Catholica nomen ac-
cipit. Contr. Petil. l. ii. c. 18. T. ix.

Quod si ea quæ legimus de his rebus
sufficienter edita in Latino sermone aut certe
non sunt, aut non inveniuntur, aut certe
difficile a nobis inveniri queunt, Græcæ
autem linguæ non sit nobis tantus habi-
tus, ut talium rerum libris legendis et in-
telligendis ullo modo reperiamur idonei,
quo genere literarum ex iis quæ nobis
paucæ interpretata sunt, non dubito cuncta
quæ utiliter querere possumus contineri.
De Trinit. l. iii. Pr. T. viii.

1 Petimus ergo, et nobiscum petit omnis Africanarum ecclesiarum studiosa societas, ut in interpretandis eorum libris qui Græce scripturas nostras quam optime tractaverunt curam atque operam impendere non graveris. Ep. 65. al. 86. Ap. Hieron. T. iv. p. 601.

p. 203.

he entreats him in his own name, and in the name of all studious Christians of Africa in general, to translate the best Greek commentators upon the scriptures into Latin: nevertheless we find him elsewhere^a giving a literal translation of a passage of St. Basil. He often speaks of Epiphanius: it is undoubted, that he was well acquainted with his work against heresies; that is, the Synopsis or Recapitulation of it. Tillemont says, he^m had read it, though it had not been translated into Latin. I place belowⁿ a passage, which shews that Augustine read his Greek Testament, or at least was wont to consult it, when he had any doubt about the propriety of the Latin translation then in use: and I shall transcribe below[†] some more passages, from which it may be argued, that Augustine frequently compared his copies of the Latin version with those of the Greek original. Mr. Le Clerc allows that^o Augustine does sometimes very happily explain Greek words. But he suspects that possibly upon such occasions he had the assistance of another; which seems to me a suspicion without ground: for who was there in Africa more likely to understand Greek than Augustine? And if he had had any friends in his own country more skilful in Greek than himself, he needed not to have sent the request above mentioned to Jerom, to translate the Greek commentators for their use. Upon the whole, it seems to me, that Augustine understood Greek better than some have supposed: and I have enlarged the more, because of Mr. Wetstein's brevity; to whom I might refer. But it requires no great pains to transcribe all he says: I therefore put it^p below. I wish Mr. Wetstein had quoted the whole passage

^a Audi quod ad rem præsentem spectat, quod . . . dicat sanctus sine ulla ambiguitate Basilus. Quod etsi reperi interpretum, tamen propter diligentiorum veri fidem, verbum e verbo malui transferre. . . . Contr. Julian. l. i. c. 5. n. xviii. T. x. [†] Vid. August. de Hær. in Pr. et cap. 57. T. viii. Vid. et Ep. 222. T. ii. ^m Il avoit lu S. Epiphane, au moins l'abrégé, quoiqu'il ne fût pas traduit en Latin. S. Aug. art. iii. T. iii. Mem. Ec. ⁿ Quod itaque dicimus Deo, 'ne nos inferas in tentationem': quid dicimus, nisi, ne nos inferri sinas. Unde sic orant nonnulli, et legitur in codicibus pluribus, et hoc sic posuit beatissimus Cyprianus: 'ne patiaris nos induci in tentationem.' In evangelio tamen Græco nusquam inveniri, nisi: 'ne nos inferas in tentationem.' De Dono Perseverantiæ. Cap. 6. n. xii. T. x. ^p Suis pætosque codices habere, 'Qui

'spiritu Deo servimus.' [Philip. iii. 3.] Quantum autem inspicere potuimus, plures Græci hoc habent, 'Qui spiritui Dei servimus.' Sermon. 169. al. De Verb. Ap. 15. T. v. . . . 'Spiritui Dei servientes,' quod est in Græco *κατακολουθεῖς*. Plures enim codices etiam Latini sic habent, 'qui Spiritui Dei servimus.' Græci autem omnes, aut pene omnes, &c. De Trin. l. i. c. 6. n. xiii. T. viii.

^o Est in Græco Matthæi contextu *γεννητός* 'generatum.' Quod obiter monitum oportuit ab Augustino. Sed forte neminem habebat ad manum, qui Græce sciret, cum hanc conscriberet epistolam. Alioquin interdum non male ex Græca lingua questionibus respondet, ut infra ep. cxcvii. ubi docet quodnam sit discrimen inter voces *καρπός* et *χρῆμα*. Phærepon. Animadv. in Aug. Ep. clxxxvii. T. xii. p. 522.

^p Augustinus: cujus de se ipso testimonium, lib. ii. c. 33. [l. 38.] con-

passage of Augustine; of which he has taken a part only, and thereby left his readers without an opportunity of forming a right judgment, unless they turn to the work itself.

II. I now proceed, without farther delay, to take Augustine's testimony to the scriptures.

I begin with citing a passage from a work of Augustine, entitled *Of the Christian Doctrine*, supposed to have been begun by him about the year 397, and to have been finished in 426. To be a little more particular concerning a work, which we shall have occasion to quote several times: it consists of four books; and it appears, from Augustine's *Retractions*, that the first two books, and a large part of the third, were written about 397; the remaining part of the third, and the whole fourth book, were composed afterwards, about 426. The passage to be now cited, is in the second book of that work.

'In' receiving canonical scriptures let him who desires carefully to study them, follow the judgment of the greater number of catholic churches; among which they certainly ought to be reckoned, which are apostolical sees, and have had let-

tra Petilianum hoc est. Et ego quidem Græcæ Linguae perparum affecutus sum, et, prope nihil. Prolegom. ad N. T. G. T. i. p. 81.

The additional part begins with the words: Hujus igitur varietatis observatio duas habet formas, L. iii. cap. 24. n. xxxvi.

In canonicis autem scripturis ecclesiarum catholicarum quam plurimum auctoritatem sequatur: ['divinarum scripturarum solertissimus indagator:'] inter quas sane illæ sunt, quæ apostolicas sedes habere, et epistolas accipere meruerunt. Tenet igitur hunc modum in scripturis canonicis, ut eas, quæ ab omnibus accipiuntur ecclesiis catholicis, præponat eis quas quædam non accipiunt. In eis vero, quæ non accipiuntur ab omnibus, præponat eas, quas plures gravioreque accipiunt, eis, quas pauciores minorive auctoritatis ecclesie tenent. Si autem alias invenerit a pluribus, alias a gravioribus haberi, quamquam hoc facile invenire non possit, æqualis tamen auctoritatis eas habendas puto. — Totus autem canon scripturarum, in quo istam considerationem versandum dicimus, his libris continetur: quinque Moseos, id est, Genesi, Exodo, Levitico, Numeris, Deuteronomio: et uno libro Jesu Nave, uno Judicum, uno libello qui appellatur Ruth, qui magis ad Regnorum principium videtur pertinere: deinde quatuor Regnorum, et duobus Paralipomenon non consequentibus, sed quasi a latere ad-

junctis, simulque pergentibus. Hæc est historia, quæ sibiinet annexa tempora continet, atque ordinem rerum. Sunt alie tanquam ex diverso ordine, quæ neque huic ordini neque inter se connectuntur: sicut est Job, et Tobias, et Esther, et Judith, et Machabæorum libri duo, et Esdræ duo, qui magis subsequi videntur ordinatam illam historiam usque ad Regnorum et Paralipomenon terminatam. Deinde Prophetæ: in quibus David unus liber Psalmorum, et Salomonis tres, Proverborum, Cantica Canticorum, et Ecclesiastes. Nam illi duo libri, unus qui Sapientia, et alius qui Ecclesiasticus inscribitur, de quadam similitudine Salomonis dicuntur: nam Jesus Sirach eos conscripsisse constantissime perhibetur: qui tamen quoniam in auctoritatem recipi meruerunt, inter propheticos numerandi sunt. Reliqui sunt eorum libri, qui proprie prophetæ appellantur: duodecim prophetarum libri singuli, quoniam nunquam sejuncti sunt, pro uno habentur. Quorum prophetarum nomina sunt hæc. . . Deinde quatuor prophetæ sunt majorum voluminum: . . . His quadraginta quatuor libris Testamenti veteris terminatur auctoritas. Novi autem, quatuor libris evangelii. . . In his omnibus libris timentes Deum, et pietati mansueti, quærunt voluntatem Dei. . . De Doctr. Christi. l. 2. cap. 8. n. 12, 13, 14. Tom. iii. P. i. Bened.

ters of apostles sent to them. This rule therefore he will observe, with regard to canonical scriptures; he will prefer such as are received by all catholic churches, to those which some do not receive: and with regard to such as are not received by all, he will prefer those, which are received by many and eminent churches, to those which are received by few churches, and of less authority. But if he should find some received by the greatest number of churches, others by the more eminent (which however will scarce happen); I think such scriptures ought to be held by him as of equal authority.

And the entire canon of scripture is comprised in these books. There are five of Moses, that is, Genesis, Exodus, Leviticus, Numbers, Deuteronomy; one book of Joshua, the son of Nun; one of the Judges; one small book called Ruth, which seems rather to belong to the beginning of the Kingdoms; then the four books of the Kingdoms, and two of the Remains; not following one another, but proceeding as it were parallel, on the side of each other. These are historical books, which contain a succession of times in the order of events. There are others which do not observe the order of time, and are unconnected together: as Job, Tobit, Esther, and Judith, and the two books of the Maccabees, and the two books of Esdras; which [last] do more observe the order of a regular succession of things, after that contained in the Kingdoms and Remains. Next are the Prophets; among which is one book of the Psalms of David, and three of Solomon, the Proverbs, the Song of Songs, and Ecclesiastes. For those two books, Wisdom and Ecclesiasticus, are called Solomon's for no other reason but because they have a resemblance with his writings; for it is a very general opinion, that they were written by Jesus, the son of Sirach: which books, however, since they are admitted into authority, are to be reckoned among prophetic books. The rest are the books of those who are properly called prophets; as the several books of the twelve prophets, which being joined together, and never separated, are reckoned one book. The names of which prophets are these; Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi. After them are the four prophets, of larger volumes; Isaiah, Jeremiah, Daniel, Ezekiel. In these four-and-forty books is comprised all the authority of the Old Testament. Of the New there are the four books of the gospel, according to Matthew, according to Mark, according to Luke, according to John; fourteen epistles of the apostle Paul; to the Romans, two to

‘ the Corinthians, to the Galatians, to the Ephesians, to the Philippians, two to the Thessalonians, to the Colossians, two to Timothy, to Titus, to Philemon, to the Hebrews; two epistles of Peter, three of John, one of Jude, and one of James; the Acts of the apostles in one book; and the Revelation of John in one book. In these books they who fear God seek his will.’

Upon this passage we may make a few remarks :

1. There was not then any canon of scripture, settled by any authority, that was universally acknowledged by Christians: this, I think, is apparent from Augustine’s preamble to his account of the books contained in the canon. There might be degrees of councils relating to this matter; but they were not esteemed decisive and of authority, every where, and by all. But still private and inquisitive Christians had a right to use their own judgment concerning this point.

2. In his *Retractions*, written in 426 or 427, Augustine, revising his books of Christian doctrine, says, he ‘ had understood, that it was probable, the book called by many the Wisdom of Solomon, was not written by Jesus, son of Sirach, author of the book of Ecclesiasticus.’

3. Augustine says, that Wisdom and Ecclesiasticus ought ‘ to be reckoned among prophetic books, because they had been received into authority.’ But there is no force in that observation: the right observation, in such a case as this, is; ‘ Since they were not written by prophets, they ought not to be received into authority:’ and it is generally, or universally allowed, and by Augustine himself, that no writings, but those of prophets, ought to be esteemed a part of the sacred scriptures of the Old Testament. And, I suppose, it must have appeared from the works of ancient Christian writers, which we have hitherto examined, that though they sometimes quote other books by way of illustration, as they also do heathen writings, yet they had a supreme regard for the Jewish canon, or those books which were received by the Jewish people, as sacred and divine. I think likewise, that Rufinus and Jerom, who were a little older than Augustine, must be allowed to bear a right testimony, and to declare truly what was the sentiment of most Christian churches, when they say, ‘ that the Wisdom of So-

* In secundo sane libro de auctore libri, quam plures vocant Sapientiam Salomonis quod etiam ipsum sicut Ecclesiasticum Jesus Sirach scripserit, non ita constare, sicut a me dictum est, postea didici: et omnino probabilius comperi, non esse hunc hujus libri auctorem. *Retr.* l. ii. c. 4.

† See vol. iii. p. 181, 182. See also in this

volume, p. 18, 76, 77.

p. 213.

‘Ishon, Ecclesiasticus, Tobit, Judith, and the Maccabees, were indeed allowed to be publicly read; but that nevertheless they were not canonical, and that no doctrine of religion may be proved by their authority.’

4. None can forbear to observe, how clean a catalogue here is of the books of the New Testament. Here is no Shepherd, no Clement, no Constitutions, no Ignatius, no ‘Doctrine of Apostles,’ no ‘Judgment of Peter,’ no ‘Preaching of Peter,’ no ‘Sibylline Oracles,’ nor any other ecclesiastical, or apocryphal writing. Nothing of that kind is here mentioned among books of authority; but only the well known writings of apostles, and apostolical men.

5. These general observations upon that passage may suffice for the present. I now proceed to take more particularly his testimony to the scriptures; first to the books of the Old, and then of the New Testament.

III. 1. Augustine says, ‘that in all the time after their return from Babylon, till the days of our Saviour, the Jews had no prophets after Malachi, Haggai, and Zechariah, who prophesied at that time, and Ezra; except another Zachariah, father of John, and his wife Elizabeth, just before the birth of Christ; and after his birth old Simeon, and Anna, a widow of a great age; and John last of all. But the prophecy of these five, which is known from the gospel only, is not received by them: and Malachi, Haggai, Zechariah, and Ezra, are the last, which are received into the canon by the unbelieving Jews.’

If that be so, which I think is universally acknowledged, they ought likewise to be the last Jewish sacred scriptures which are received by Christians: for to them, in ancient times, were committed the oracles of God; and they only could determine what writings should be received as sacred.

2. I shall add some other passages, where ² Augustine owns, that the Jews had no prophets after their settlement in Judea, upon their return from the Babylonish captivity: for which

¹ Toto autem illo tempore, ex quo redierunt de Babylonia, post Malachiam, Aggeum et Zachariam, qui tunc prophetaverunt, et Esdram, non habuerunt prophetas, usque ad Salvatoris adventum, nisi alium Zachariam, patrem Joannis, et Elisabeth ejus uxorem, Christi nativitate jam proxima: et, eo jam nato, Simeonem senem, et Annam viduam, jamque grandævam. . . . Sed istorum quinque prophetatio ex evangelio nobis nota est. . . . Sed hanc

istorum prophetiam Judæi non recipiunt. . . . Malachiam vero, Aggeum, Zachariam, et Esdram etiam, Judæi reprobi in auctoritatem canonicam receptos novissimos habent. De Civ. Dei. l. xvii. cap. 24.

² . . . usque ad hoc tempus prophetas habuit populus Israel: qui cum multi fuerint, paucorum et apud Judæos, et apud nos, canonica scripta retinentur. De Civ. Dei. l. xviii. c. 26.

reason, as he also observes, the books of the Maccabees were not received in the Jewish canon, those books containing the history of things in later times.

3. Again: 'From ^a Samuel the prophet to the Babylonish captivity, and then to their return from it, and the rebuilding the temple, after seventy years, according to the prophecy of ^b Jeremiah, is the whole time of the prophets.'

4. Some Christians alleged the Sibylline poems as prophetic of Christ. 'But, says ^a Augustine, it is much better to insist only upon the prophecies of the Old Testament, which the Jews our enemies receive: they are now dispersed all over the earth; and they bear witness, that the prophecies concerning Christ, therein contained, have not been forged by us.'

5. Again, to the like purpose: 'It ^b must be most prudent for us, to argue from those writings, which are received by the Jews. None can suspect, that they have been forged by us; whereas it may be pretended, that other predictions relating to the evangelical dispensation have been forged by us.'

6. Augustine has several times owned, that 'there are but three

^a Post hos tres prophetas, Aggeum, Zachariam, Malachiam, per idem tempus liberationis populi ex Babylonica servitute scripti etiam Esdras, qui magis rerum gestarum scriptor est, quam propheta: sicubi est et liber, qui appellatur Esther: cujus res gesta in laudem Dei non longe ab his temporibus invenitur. . . . Ab hoc tempore apud Judæos restituto templo, non reges, sed principes fuerunt. . . . quorum supplicatio temporum non in scripturis sanctis, quæ canonicæ appellantur, sed in aliis inveniuntur. In quibus sunt et Maccabæorum libri, quos non Judæi, sed ecclesia pro canonicis habet, propter quorundam martyrum passiones vehementes atque mirabiles. . . . De Civ. Dei. l. xviii. c. 36.

^b Hoc itaque tempus, ex quo sanctus Samuel prophetare cepit, et deinceps, donec populus Israel captivus in Babyloniam duceretur, atque inde secundum sancti Jeremie prophetiam post septuaginta annos reversis Israelitis Dei domus instauraretur, totum tempus est prophetarum. De Civ. Dei l. xvii. c. 1.

^c Judæi autem, qui eum occiderunt, et in eum credere noluerunt, . . . eradicati, dispersique per terras, per scripturas testimonio sunt, prophetas nos non finxisse de Christo. . . . Nobis quidem illæ sufficiunt, quæ de nostrorum

inimicorum codicibus proferuntur. De Civ. Dei. l. xviii. c. 46.

^b Sed quæcunque aliorum prophetarum de Dei per Christum gratia proferuntur, possunt putari a Christianis esse confictæ. Ideo nihil est firmitus ad convincendos quoslibet alienos, si de hac re contenderint, nostrisque faciendos, si recte sapuerint, quam ut divina prædicta de Christo proferantur, quæ in Judæorum scripta sunt codicibus: quibus avulsis de sedibus propriis, et propter hoc testimonium toto orbe dispersis, Christi usquequaque crevit ecclesia. De Civ. Dei. l. xviii. c. 47.

^c Prophetarum etiam ipse [Salomo] reperitur in suis libris, qui tres recepti sunt in auctoritatem canonicam, Proverbia, Ecclesiastes, et Canticum canticorum. Alii vero duo, quorum unus Sapientia, alter Ecclesiasticus, dicitur, propter eloquii similitudinem, ut Salomonis dicantur, obtinuit consuetudo: non autem esse ipsius, non dubitant doctores. Eos tamen in auctoritatem maxime occidentalis antiquitas recepit ecclesia: quorum in uno, qui appellatur Sapientia Salomonis, passio Christi apertissime prophetatur. Impii quippe interfectores ejus commemorantur dicentes. Circumvenimus justum. . . . [Sap. ii. 12. . . . 20.]

^d Et in Ecclesiastico autem fides gentium

futura

p. 218.

three books of Solomon really his; the Proverbs, Ecclesiastes, and Canticles: and that the Jews have no more of his writings in their canon. He observes likewise, that, on account of some resemblance of style and design, the books of Wisdom and Ecclesiasticus have been by some esteemed Solomon's: but the learned are satisfied they are not his. He also owns, that those two books were chiefly respected by the Christians who lived in the western part of the world.

7. Augustine owns particularly, that ^a the book of Judith was not in the Jewish canon.

8. Undoubtedly there are in Augustine many quotations of those books of the Old Testament, which we now generally call apocryphal; as Wisdom, Tobit, Ecclesiasticus, and the Maccabees: but then he frequently uses some expressions which shew they were not esteemed the books of the prophets, or of equal authority with the books of the Jewish canon.

9. Having quoted the book of Ecclesiasticus, he adds: 'But ^a if this be disputed, because that book is not in the Jewish canon; what shall we say to somewhat else found in Deuteronomy?' Which shews, that the book of Ecclesiasticus was not of unquestioned authority, or sufficient to decide a point in dispute.

10. In his Retractions he owns his mistake in ^a quoting the book of Ecclesiasticus as prophetic; when it was not certain that it was written by a prophet.

11. In another place of the same work he says of somewhat, which he had formerly advanced, that ^a he had not any proof of it, but from the book of Wisdom, which the Jews did not receive as of canonical authority.

12. In another work, written about the year 420, he says, 'The ^b Jews do not receive the scripture of the Maccabees as

futura prædicatur isto modo: 'Miserere nostri dominator Deus omnium. . . . [Eccles. xxxvi. 1. 5.] Sed adversus contradictores non tanta firmitate proferuntur, quæ scripta non sunt in canone Judæorum. In tribus vero illis, quos Salomonis esse constat, et Judæi canonicos habent, &c. De Civ. Dei. l. xvii. cap. 20.

^a Per idem tempus [Darii] etiam illa sunt gesta, quæ conscripta sunt in libro Judith: quem sane in canone scripturarum Judæi non recepisse dicuntur. De Civ. Dei. l. xviii. c. 26. ^c Sed si huic libro, ex Hebræorum (quia in eorum non est) canone, contradicatur: quid de Moyse dictum sumus. . . . De Cura pro Mortuis, cap. XV. T. vi. ^f Item videor, non recte appellasse verba prophetica, . . .

quia non in ejus libro legitur, quem certum appellandum esse prophetam. Retr. l. i. cap. 20.

^g In primo autem quod de manna dixi. . . Non mihi occurrit, unde possit probari, nisi ex libro Sapientiæ, quem Judæi non recipiunt in auctoritatem canonicam. Retr. l. ii. cap. 20.

^h Et hanc scripturam, quæ appellatur Macchabæorum, non habent Judæi, sicut Legem et Prophetas et Psalmos, quibus Dominus testimonium perhibet. . . Sed recepta est ab ecclesia non inutiliter, si sobrie legatur et audiatur, maxime propter illos Macchabæos, qui pro Dei lege sicut veri martyres a persecutoribus tam indigna atque horrenda perpeffi sunt. &c. Contr. Gaudent. Denat. l. i. cap. 31. n. 38. T. ix.

ⁱ they

‘ they do the law, and the Prophets, and the Psalms, to which
 ‘ our Lord bears testimony. [Luke, xxiv. 44.] . . . But it is
 ‘ received by the church not unprofitably, if it be read and heard
 ‘ soberly, especially for the sake of the history of the Maccabees,
 ‘ who suffered so much from the hand of persecutors for the
 ‘ sake of the law of God.’ So that in the end Augustine I
 think differs not from Jerom and Rufinus; but is of the same
 opinion with them; that these books are received as useful, but
 not as of authority, so that any doctrine may be proved by
 them.

IV. I shall now observe a passage or two relating to books,
 which by all Christians in general are allowed to be apo-
 cryphal.

1. He quotes Numb. xxi. 13, 14. . . *wherefore it is said in the
 book of the wars of the Lord:* ‘ and then says, that ‘ from such
 ‘ expressions in canonical books of scripture, men have taken
 ‘ occasion to forge books, called apocryphal.’

2. In his books of the City of God, Augustine has * a long
 observation upon fabulous apocryphal books of the Old and the
 New Testament, of which he speaks with contempt: he says,
 they are called ‘ apocryphal,’ because their real original is secret
 or uncertain. He thinks that Enoch must have written some-
 thing, because he is quoted by the apostle Jude: but what goes
 under his name has been justly reckoned not to be his; as have
 also other writings ascribed to other prophets, and since to the
 apostles. All which, upon careful examination, were rejected
 from being a part of canonical scripture, and are called apo-
 cryphal.

V. That Augustine received our four gospels, and them
 only, is apparent from the passage alleged at the beginning of
 this chapter; nevertheless it is very fit for us to take notice
 of several things concerning them, which are to be found in his
 writings.

ⁱ . . . In quo libro scriptum sit, non
 commemorant, neque ullus est in his, quos
 divinæ scripturæ canonicos appellamus.
 De talibus occasiones reperiunt, qui libros
 apocryphos incautorum auribus et curio-
 forum conantur inferere ad persuadendas
 fabulosas impietates, &c. Qu. in Numb.
 42. libr. iv. T. iii. ^k Omittamus
 igitur earum scripturarum fabulas, quæ
 apocryphæ nuncupantur, eo quod earum
 occulta origo non claruit patribus, a qui-
 bus usque ad nos auctoritas veracium scrip-
 turarum certissima et notissima successione
 pervenit. . . . Scripsisse quidem nonnulla
 divina Enoch illum septimum ab Adam,

negare non possumus, cum hoc in epistola
 canonica Judas apostolus dicat. Sed non
 frustra non sunt in eo canone scripturarum,
 qui servabatur in templo Hebræi populi
 succedentium diligentia sacerdotum. . . .
 Unde illa, quæ sub ejus nomine proferun-
 tur — recte a prudentibus judicantur,
 non ipsius esse credenda: sicut multa sub
 nominibus et aliorum prophetarum, et re-
 centiora sub nominibus apostolorum ab
 hæreticis proferuntur, quæ omnia nomine
 apocryphorum ab auctoritate canonica di-
 ligenti examinatione remota sunt. De
 Civ. Dei. l. xv. cap. 23. T. 7.

1. In one of his sermons he says, 'There¹ are four evangelists, Matthew, John, Mark, and Luke. Of these Matthew and John were of the number of the twelve apostles. Mark and Luke were not apostles, but only companions of apostles: and he thinks, there was a fitness in this, that the history of Christ should be so written.'

2. He says there^m are four gospels, because the world consists of four parts, and the whole world was called in the gospel.

3. Inⁿ the Old Testament the five books of Moses have the highest authority; in the New Testament the four gospels.

4. In another place he seems to say, that^o the book of the gospels is the most excellent part of all the divine scriptures.

5. In one of his sermons upon John, xx. 'To^p day has been read the account of our Saviour's resurrection in John; and in that, we have heard what was omitted in the other gospels. It is all one history of the truth; they all drink from the same fountain: but, as we have often observed to you, my brethren, some things are related by all, some by three, some by two, some by one only.'

6. At the beginning of another sermon: 'At^q this season, according to custom, are read the accounts of our Lord's resurrection. None of the evangelists could omit to give the history of his passion and resurrection: and though there are some differences in their accounts, they are not contrary to each other. Our Lord's acts were very numerous, and could

¹ Nam cum sint quatuor evangelistæ, Matthæus, Johannes, Marcus, Lucas: duo sunt ex illis duodecim apostolis, id est, Matthæus et Johannes. . . . Marcus et Lucas apostolorum non pares, sed supparet fuerunt. Ideo namque voluit Spiritus Sanctus etiam ex his qui inter duodecim non fuerunt, eligere ad evangelium conscribendum duos, ne putaretur gratia evangelii uique ad apostolos pervenisse, et in illis fontem gratiæ defecisse. Serm. 239. n. 1. T. v. ^m Quia enim quatuor sunt orbis partes, et totus orbis in evangelio vocabatur, unde quatuor evangelia conscripta sunt. In Ps. ciii. Enarr. Serm. 3. n. 2. T. iv. ⁿ Vetus Testamentum in quinque libris Moyse excellit. Novum autem quatuor evangeliorum auctoritate præfulget. De Peccator. Merit. &c. l. ii. cap. 35. T. x.

^o Inter omnes divinas auctoritates, quæ sanctis literis continentur, evangelium merito excellit. De Consens. Evang. l. i. in.

^p Et hodie resurrectio Domini recitata

est de sancto evangelio. Lectum est autem evangelium secundum Johannem. Audivimus quæ in aliis libris evangelii non audieramus. Omnibus quidem communis est prædicatio veritatis, et de uno fonte omnes biberunt. Sed in prædicatione evangelii, sicut sæpe commonui Caritatem Vestram, alia omnes, alia tres, alia duo, alia singuli posuerunt. Serm. 245. in. T. v.

^q Per hos dies . . . sollemniter leguntur evangelicæ lectiones, ad resurrectionem Domini pertinentes. Omnes enim evangelistæ quatuor neque de passione, neque de resurrectione ejus tacere potuerunt. Nam quia multa fecit Dominus Jesus, non omnes omnia conscripserunt; Sed alius ista, alius illa: summa tamen concordia veritatis. Multa etiam commemorat Johannes evangelista facta esse a Domino . . . quæ a nullo eorum conscripta sunt. Tanta facta sunt, quanta tunc fieri debuerunt: tanta scripta sunt, quanta nunc legi debuerunt. Serm. 240. in.

‘not be all related. Some therefore are related by one, some by another; but all with complete harmony, agreeably to the truth. Those things were done, which were proper to be done then: so many were written, as are proper to be read now.’

7. In his books of the City of God he says: ‘For,’ proving his divine authority, Christ wrought many miracles; some of which are recorded in the evangelical scripture, even so many as were judged sufficient to attest his authority to the world. The first of which is, that he was so wonderfully born; the last, that he ascended up to heaven, with his body raised from the dead.’

8. Augustine’s introduction to his four books of the *Consensus of the Evangelists*, written about the year 400, is very observable. I have not room for it all; and therefore refer my readers to it: however, I will transcribe a good part of it.

‘The first preachers of the gospel, he says, were the apostles, who

Qui ut in se commendaret Deum, miracula multa fecit: ex quibus quædam, quantum ad eum prædicandum satis esse visum est, scriptura evangelica continet. Quorum primum est, quod tam mirabiliter natus est. Ultimum autem, quod cum suo resuscitato a mortuis corpore ascendit in cælum. De. C. D. l. xviii. c. 46. T. vii.

Cujus primi prædicatores apostoli fuerunt, qui Dominum ipsum et Salvatorem nostrum Jesum Christum etiam præsentem in carne viderunt. Qui non solum ea, quæ ex ore ejus audita, vel ab illo sub oculis suis operata, dicta & facta meminerant: verum etiam quæ prius quam illi per discipulatum adhæserant, in ejus nativitate, vel infantia, vel pueritia, divinitus gesta et digna memoria, sive ab ipso, sive a parentibus ejus, sive a quibuscumque aliis, certissimis indicis et fidelissimis testimoniis requirere et cognoscere potuerunt, imposito sibi evangelizandi munere generi humano annuntiare curarunt. Quorum quidam, hoc est, Matthæus et Johannes, etiam scripta de illo, quæ scribenda visa sunt, libris singulis ediderunt. — Ac ne putaretur, quod adinet ad percipiendum et prædicandum evangelium, interesse aliquid, utrum illi annuntient, qui eundem Dominum hic in carne apparentem discipulatu famulante secuti sint, an ii qui ex illis fideliter comperita crediderunt, divina providentia procuratum est per Spiritum Sanctum, ut quibusdam etiam ex illis, qui primos apostolos tequebantur, non solum annuntiandi, verum etiam scribendi evangelium tribuere-

tur auctoritas. Hi sunt Marcus et Lucas. Cæteri autem homines, qui de Domini vel apostolorum actibus aliqua scribere conati vel ausi sunt, non tales suis temporibus existierunt, ut eis fidem haberet ecclesia, atque in auctoritatem canonicam sanctorum librorum eorum scripta reciperet. . . . Isti igitur quatuor evangelistæ, universæ terrarum orbe notissimi, et ob hoc fortasse quatuor, quoniam quatuor sunt partes orbis terræ, per cujus universitatem Christi Ecclesiam dilatari, ipso sui numeri sacramento quodammodo declararunt. Hoc ordine scripsisse perhibentur. Primum Matthæus, deinde Marcus, tertio Lucas, ultimo Johannes. . . . — Horum sane quatuor solus Matthæus Hebræo scripsisse perhibetur eloquio, cæteri Græco. Et quamvis singuli suum quendam narrandi ordinem tenuisse videantur, non tamen unusquisque eorum velut alterius præcedentis ignarus voluisse scribere reperitur, vel ignorata prætermisisse quæ scripsisse alius invenitur: sed sicut unicuique inspiratum est, non superfluum cooperationem sui laboris adjunxit. Nam Matthæus suscepisse intelligitur incarnationem Domini secundum stirpem regiam, et pleraque secundum hominum vitam facta et dicta ejus. Marcus, eum subsecutus, tamquam pedisequus et brevior ejus videtur. Cum solo Johanne nihil dixit. Solus ipse perpauit: cum solo Luca pauciora: cum Matthæo vero plurima: et multa pene totidem atque ipsis verbis, sive cum solo, sive cum cæteris consonante. — Non autem habuit breviorum

who had conversed with the Lord; who have related to the world not only what they themselves saw him do, or heard him say; but likewise divers other things, which happened before they were called to follow him, concerning his nativity, infancy, and youth; which things they might know from himself, or from his parents, or his friends and acquaintance, who were to be depended upon: and two of the evangelists were apostles, Matthew and John. Nevertheless it was wisely ordained by Divine Providence, that not only apostles, but some others besides should not only preach the Lord Jesus, but likewise write gospels: these are Mark and Luke, who were disciples of apostles. And though others may have attempted to write, or have actually published, histories of the actions of Christ and his apostles, their writings have not been received.

These four evangelists, therefore, are well known all over the world; and perhaps they are four, because there are so many parts of the world, in the whole of which extent the church of Christ was to be planted. They are said to have written in this order; first Matthew, next Mark, then Luke, and last of all John.

Of these four, Matthew only is said to have written in Hebrew; the rest in Greek: and though all have an order of narration peculiar to themselves, they do not write as if they were totally ignorant of each other's labours. . . . Matthew writes of our Lord's nativity, and the history of his life as a man. Mark follows him close as his abridger; for he has nothing, which is in John alone: he has very few things peculiar to himself; not many peculiar to Luke; but many things, which are in Matthew, and almost in the same words. Luke had no abridger, as Matthew had in Mark.

Moreover, those three evangelists relate chiefly those things which were done by Christ here on earth in his human nature. But John speaks of the Lord's divinity, by which he is equal

breviatorem conjunctum Lucas, sicut Marcum Matthæus.—Tres autem isti evangeliste in his rebus maxime diversati sunt, quas Christus per humanam carnem temporaliter gessit. Porro autem Johannes ipsam maxime Divinitatem Domini, qua Patri est æqualis, intendit. . . . Itaque longe a tribus istis superius fertur, ita ut eos videas in terra cum Christo homine conversari: illum autem transcendisse nebulam, qua tegitur omnis terra, et pervenisse ad liquidum cœlum, unde acie mentis

acutissima atque firmissima videret. In principio Verbum apud Deum, per quem facta sunt omnia. . . .—Unde et mihi videntur, qui ex Apocalypsi illa quatuor animalia ad intelligendos quatuor evangelistas interpretati sunt, probabilius aliquid adiecidisse illi, qui leonem in Matthæo, hominem in Marco, vitulum in Luca, aquilam in Johanne intellexerunt, quam illi qui hominem Matthæo, aquilam Marco, leonem Johanni tribuerunt. De Conf. Evangelistarum, l. i. c. i. . . . vi. T. iii. P. ii.

to

‘ to the Father : therefore he riseth higher than the rest, and
 ‘ seems to ascend to heaven itself, and the throne of God,
 ‘ where he learned what is included in those words: *In the
 ‘ beginning was the Word, and the Word was with God.* . . .
 ‘ And whereas there are four living creatures mentioned in the
 ‘ Revelation [iv. 7.], which are understood of the evangelists,
 ‘ he thinks it probable, that Matthew is represented by a lion,
 ‘ Mark by a man, Luke by an ox, and John by an eagle.’

Having transcribed so largely that introduction, we will now take notice of some things in it.

1. Augustine here says, that of all the four evangelists Matthew only wrote in Hebrew. In another part of the same work, the Consent of the Evangelists, he says: It ¹ was reported, that Matthew wrote in the Hebrew language.

2. Augustine, in what was above transcribed, gives the preference to John: in another place of the same work he says, the ² apostle John is the most eminent of all the four evangelists.

3. ‘ He also ³ excels or differs from the other evangelists, in
 ‘ that he insists more upon our Lord’s discourses than upon
 ‘ his miracles.’

4. In another work he gives the preference to John, because ⁴ he had more fully declared our Lord’s divinity than the other evangelists.

5. In a sermon ⁵ he gives the preference to John not only above the other evangelists, but above Peter also, because John had written more of Christ’s divinity than Peter had.

6. He has also ⁶ elsewhere and largely spoken of the symbols of the evangelists, in Ezekiel, and the Revelation.

¹ Cujus rei causa illa mihi videtur, quod Matthæus Hebræa lingua perhibetur evangelium conscripsisse. De Consens. Evang. l. i. cap. 66. n. 128.

² Johannes quoque apostolus in evangelistis eminentissimus. Ibid. cap. 6. n. 18.

³ At vero Johannes, qui multum ab eis tribus evangelistis eo distat, quia magis in sermonibus quos Dominus habuit, immoratur, quam in factis quæ mirabiliter fecit. Ibid. cap. 45. n. 94. Conf. ib. l. i. cap. 5. n. 8.

⁴ In quatuor evangeliiis, vel potius quatuor libris unius evangelii sanctus Johannes apostolus, non immerito aquilæ comparatus, altius multoque sublimius aliis tribus erexit prædicationem suam. . . . Nam cæteri tres evangelistæ, tamquam cum homine Domine in terra ambulabant, de divinitate ejus pauca dixerunt. . . . Iste autem . . . erexit se . . . et pervenit ad eum, per quem facta sunt omnia. . . . In Joh. Evang. Tr. 36. n. 1.

Vid. ib. n. 5.

⁵ Hoc mihi videtur intelligi: Quoniam Petrus scripsit de Domino. Scripserunt & alii. Sed scriptura eorum magis circa humanitatem Domini est occupata. . . . Sed de Divinitate Christi in literis Petri aliquid. . . . In evangelio autem Johannis multum eminet. ‘ In ‘ Principio erat Verbum,’ ipse dixit. Transcendit nubes, et transcendit sidera: transcendit angelos, transcendit omnem creaturam. Pervenit ad Verbum, per quod facta sunt omnia. Serm. 253. cap. 4. T. v.

⁶ Et apud Ezechielem prophetam, et in Apocalypsi ipsius Johannis, cujus est hoc evangelium, commemoratur animal quadruplex, habens quatuor personas, hominis, vituli, leonis, aquilæ. Qui ante nos scripturarum sanctarum mysteria tractaverunt, plerique in hoc animali, vel potius in his animalibus quatuor evangelistas intellexerunt, &c. In Johan. Evang. Tr. 36. n. 5. T. iii. P. ii.

7. There

7. There are two other things which require some particular consideration. One, is what Augustine says of the evangelists having seen each others works before they wrote: the other, is what he says of Mark being an abbreviator of Matthew.

Of both these things J. Le Clerc, under the borrowed name of Phereponus, observes to this purpose: 'We^b can scarce doubt whether John had seen the other three gospels: for as he is said to have lived to a great age, so it appears, from his gospel itself, that he took care not to repeat things related by them, except a few only, and those necessary things. But I do not see how it can be reckoned certain, that Mark knew of Matthew's having written a gospel before him; or that Luke knew they two had written gospels before him. If Mark had seen the work of Matthew, it is likely that he would have remained satisfied with it, as being the work of an apostle of Christ, that is, an eye-witness, which he was not. Nor would Luke, who from the beginning of his gospel appears to have been acquainted with several memoirs of the words and works of Christ, have omitted to say, that one or more of them had been written by an apostle, as Matthew was. And^c who can persuade himself to think, that he would have introduced a new genealogy of Christ, without saying a word of the genealogy already published by Matthew; especially, as no small difficulties would arise in reconciling them? . . . They seem to think more justly, who say, that the first three evangelists were unacquainted with each other's designs: in that way greater weight accrues to their testimony. When witnesses agree, who have first laid their heads together, they are suspected; but witnesses who testify the same thing separately, without knowing what others have said, are justly credited.'

With regard to what Augustine says of Mark's copying Matthew, the same learned writer adds: 'I^d wonder that Augustine should speak thus of an inspired writer: there is no need of inspiration to abbreviate what has been already written by another. I

^b Vid. Opp. Augustin. T. xii. p. 532.

^c Quis credat cum novam Christi genealogiam allaturum fuisse, ne verbo quidem memorata genealogia Matthæo antea edita, cum præsertim ad eos in concordiam redigendos, non levis difficultas exoritura esset? . . . Multo rectius sentire videntur, qui evangelistas tres priores scripsisse suas historias censent, cum neuter aliorum consilii conscius esset. Unde etiam eorum testimonio majus accedit pondus. Cum enim consentiunt testes, qui inter se capita

contulerunt, suspecti potius habentur. Sed testes, qui idem testantur seorsim, nescii aliorum testimonii, merito verum dicere videntur. Pherepon. Animadv. in libr. de Conf. Ev. Ap. Augustin. T. xii. p. 532.

^d Miror ita loqui Augustinum de scriptore afflato. Neque enim inspiratione opus est, ut quispiam sit 'pe-
'dissequus et brevior' operis alieni. Crediderim potius iis, qui Marcum a Petro evangelicam historiam accepisse censent. Id. Ibid.

‘rather assent to those, who say, that Mark received the evangelical history from Peter.’

These appear to me to be just observations. I may however have occasion to enlarge farther upon these points hereafter: at the present I observe only, that so far as I remember, Augustine is the first Christian writer who has considered Mark's gospel as an abbreviation of Matthew. The common account of the more ancient writer is, what is hinted by Le Clerc: that Mark wrote from Peter's mouth; or, that his gospel is the substance of Peter's preaching; or, that it was dictated by Peter, written and published by Mark: and, as some add, approved, or authorized by Peter, to be read in the churches. After this manner speak, as we have already seen, * Papias, † Clement of Alexandria, ‡ Tertullian, § Origen: to whom might be added the accounts in † Eusebius, and ‡ Jerom.

VI. We have already seen the Acts of the apostles reckoned by Augustine among the books of canonical scripture. Shall I, nevertheless, add a few other passages?

1. In the books of the Consent of the Evangelists, which we have already quoted several times, he ascribes the Acts of the apostles to Luke.

2. In another place of the same work he does the like again, and also gives at large the design and contents of this book. He says, ‘That ^a Luke after having written a gospel, even one of the four which are in so high esteem, containing a history of Christ's words and works to the time of his resurrection and ascension, wrote such an account of the acts of the apostles as he judged to be sufficient for the edification of believers: and it is the only history of the apostles which has been received by the church; all other having been rejected, as not to be re-

* See vol. ii. p. 109. 111, 112.

† Vol. ii. p. 210.—220.

‡ p. 258.—260. § vol. ii. p.

466. † Vol. iv. p. 223, 224.

* p. 35, 38. of this volume.

† . . . sicut Lucas in Apostolorum Actibus narrat. De Conf. Evang. l. iii. cap. 25. n. 74. T. iii. p. ii.

‡ Admonet autem, ut noverimus eundem Lucam etiam illum librum scripsisse, qui Actus apostolorum vocatur, non solum quia Theophili nomen etiam illic inest. . . . Sed quia et ibi exorsus est ut diceret: Primum quidem sermonem feci de omnibus, o Theophile, quæ cepit Jesus facere et docere. . . . Dedit intelligi, quod jam scripserit evangelii librum, unum ex quatuor quorum est in ecclesia sublimis auctoritas.

. . . Ille autem non solum usque ad resurrectionem assumptionemque Domini perduxit orationem suam, ut in quatuor auctoribus evangelicæ scripturæ dignum habere suo haberet locum: verum etiam deinceps quæ per apostolos gesta sunt, quæ sufficere credidit ad ædificandam fidem legentium et audientium ita scripsit, ut solus ejus liber fide dignus haberetur de apostolorum actibus narrantis, reprobatis omnibus, qui non ea fide qua oportuit facta dictaque apostolorum ausi sunt scribere. Eo quippe tempore scripserunt Marcus et Lucas, quo non solum ab Ecclesia Christi, verum etiam ab ipsis adhuc in carne manentibus apostolis probari potuerunt. De Conf. Ev. l. iv. c. 8. n. 9.

lied upon. Augustine there adds; Mark and Luke wrote at a time, when their writings might be approved not only by the church, but also by apostles still living.

3. The book of the Acts is quoted by Augustine in innumerable places. It was publicly read in the Christian assemblies of worship, and then expounded, as appears from many sermons of Augustine. He says, it was in the canon of scripture: and that it was usually begun to be read on the first Lord's day in Easter; and was read through, I suppose, before the feast of Pentecost. In another sermon: 'To day,' says he, 'the reading was that of the Acts of the apostles, where the apostle Paul of a persecutor is made a preacher of Christ.'

4. In a work written about the year 428, Augustine says, that the beginning of Paul's faith [or his conversion] was well known, upon account of its being read in the churches.

VII. In the general passage at the beginning of the chapter, we saw that Augustine received fourteen epistles of the apostle Paul, which are also there named. I shall however take farther notice of some particulars.

1. In his books against Cresconius the Donatist, he mentions these apostolical churches; the church of the Romans, the Corinthians, the Galatians, Ephesians, Thessalonians, Colossians, Philippians, to whom, as by name, Paul writes; the church of Jerusalem, governed by the apostle James as bishop: the church of Antioch, where the disciples were first called Christians; Smyrna, Thyatira, Sardis, Pergamos, Philadelphia, Laodicea, to which is sent the Revelation of the apostle John:

^a In Actibus apostolorum advertite, quando legitur: modo incipit liber ipse legi. Hodie cœpit liber, qui vocatur Actus apostolorum. Serm. 227. In die Paschæ iv. T. v.

^b . . . quia cum aliorum martyrum vix gesta inveniamus, quæ in sollemnitatibus eorum recitare possimus, huius [Stephani] in canonico libro est. Actus apostolorum liber est de canone scripturarum. Ipse liber incipit legi a Dominico Paschæ, sicut se consuetudo habet ecclesiæ. Serm. 315. in.

^c Hodie lectio de Actibus apostolorum pronuntiata est, ubi apostolus Paulus ex persecutore Christianorum annunciator Christi factus est. Serm. 278. cap. 1.

^d Nam scripta sunt etiam fidei ejus initia, suntque ecclesiastica celebri lectione notissima. De Prædest. Sanct. cap. 2. n. 4. T. x.

^e Vos itaque secundum vestrum errorem, vel potius furorem,

accusare cogimini non solum Cæcilianum et ordinatores ejus, verum etiam illas ecclesias, quas in scripturis apostolicis et canonicis pariter legimus, non solum Romanorum, quo ex Africa ordinare paucis vestris soletis episcopum, verum etiam Corinthiorum, Galatarum, Ephesiorum, Thessalonicensium, Colossensium, Philippenesium, ad quas apertissime scribit apostolus Paulus: Jerosolymitanam, quam primus apostolus Jacobus episcopatu suo rexit: Antiochenam, ubi primo appellati sunt discipuli Christiani: Smyrnensem, Thyatirensem, Sardensem, Pergamensem, Philadelphensem, Laodicensem, ad quas est apocalypsis apostoli Johannis. Tot alias ecclesias Ponti, Cappadociæ, Asiæ, Bithyniæ, ad quas scribit apostolus Petrus. . . . Has certe ecclesias, quas ex literis divinis atque canonicis nominavi—accusare cogimini. Contr. Crescon. Donat. l. 2. cap. 37.

and all the churches of Pontus, Cappadocia, Asia, and Bithynia, to which the apostle Peter writes.

2. There is a like passage in another book against the Donatists, a part of which I place below.

3. There is no occasion for many remarks: however, it should be observed, that Augustine always calls the epistle to the Ephesians as we do; and supposeth that it was sent to the church at Ephesus.

4. The only epistle that requires consideration, is that called the fourteenth epistle of Paul, written to the Hebrews.

1. Tillemont's account of Augustine's opinion concerning that epistle, is to this purpose: 'Augustine' often cites this epistle by the bare title of the epistle to the Hebrews, without ascribing it to any one; and he observes, that some doubted whether it was Paul's, or absolutely denied it to be his, and feared to receive it into the canon of scripture, because the name of Paul was wanting. For himself he declares, that he was inclined to follow the judgment of the churches of the east, which esteemed it canonical, as well as the other epistles of Paul. In one place he says, it was received by the most; which may include the churches in the west.'

2. For clearing up this point fully, several things may be observed.

3. In the passage at the beginning of this chapter, transcribed from that part of the books of Christian doctrine, which was written about the year 397, Augustine reckons up fourteen epistles of Paul, the last of which is that to the Hebrews.

4. In an early work, supposed to have been begun near the end of the year 388: 'As' the apostle to the Hebrews says: there it is quoted as Paul's.

5. In his commentary upon the epistle to the Romans, an unfinished work, begun about 394, when he was yet presbyter, he says: 'Paul' has a like salutation at the beginning of all

¹ Illæ ipsæ solæ, quas in sanctis literis, in Actibus, in epistolis apostolorum, et in Apocalypsi invenimus. . . . Ad Corinthios, ad Ephesios, ad Philipenses, ad Thessalonicenses, ad Colossenses, &c. &c. De Unit. Ec. cap. 12. n. 31. 'Mem.

Ec. T. i. note 72. sur. St. Paul.

² Sicut apostolus ad Hebræos dicit. De Qu. 83. Qu. 75. T. vi.

³ Quod propterea maxime credo, quoniam excepta epistola quam ad Hebræos scripsit, ubi principium saluatorium

de industria dicitur omisisse, ne Judæi, qui adversus eum pertinaciter oblatrabant, nomine ejus offensi, vel inimico animo legerent, vel omnino legere non curarent, quod ad eorum salutem scripserat. Unde nonnulli eam in canonem scripturarum recipere timuerunt. Sed quoquo modo se habeat ista quaestio, excepta hac epistola, cæteræ omnes, quæ nulla dubitante ecclesia, Pauli esse firmanur, talem continent salutationem. Expof. ep. ad Rom. inchoat. n. 11. T. 3. p. 2.

his epistles, excepting that which he wrote to the Hebrews; where he is said designedly to have omitted his ordinary form of salutation, because of the prejudice which the Jews had against him; for which reason some have feared to receive that epistle into the canon of scripture: but whatever becomes of that question, excepting that epistle, all the rest, which are received as the apostle Paul's by all the churches in general without hesitation, have such a salutation.' Where, I think, Augustine quotes the epistle to the Hebrews, as Paul's; though he owns that some, for the reason there mentioned, feared to receive it as his.

6. In a sermon: 'Which' opinion is confirmed not only by the epistle to the Hebrews, but likewise by what Stephen says in the Acts of the apostles.' Which manner of speaking certainly shews, that the book of the Acts was of greater, or more established authority, and more generally received, than the epistle to the Hebrews.

7. In a work written in 413: 'In' the epistle which is inscribed to the Hebrews, it is said.'

8. In another work, written in 412: 'So' also the epistle to the Hebrews, though with some it is of doubtful authority: however, I am inclined to follow the opinion of the churches in the east, who receive it among canonical scriptures.' I need not make any remarks upon this passage.

9. In the work of the City of God, begun in 413, and not finished before 426: 'In' the epistle which is inscribed to the Hebrews.' Which manner of expression, says Ludovicus Vives upon the place, shews, that the author of the epistle was not certainly known.

10. Again, in the same work: 'Of' whom [Melchisedec] it is said in the epistle, which is inscribed to the Hebrews, which many [or the most] affirm to be the apostle Paul's, though some deny it.'

⁷ Quam sententiam confirmat non solum epistola, quæ scribitur ad Hebræos . . . sed etiam in Actibus apostolorum Stephanus dicit. Serm. 7. n. 6. T. v.

⁸ Unde et in epistola, quæ ad Hebræos inscribitur. De Fid. et Operib. cap. 11. n. 17. T. vi.

⁹ Ad Hebræos quoque epistola, quamquam nonnullis incerta sit. . . Magisque me movet auctoritas ecclesiarum orientalium, quæ hanc etiam in canonicis habent. De Peccat.

Merit. l. 1. cap. 27. n. 50. T. x.

^b In epistola quæ inscribitur ad Hebræos. De Civ. Dei. l. 10. cap. 5. T. vii.

^c Significat incertum esse auctorem. Lud. Viv. Comm. in loc.

^d De quo, in epistola quæ inscribitur ad Hebræos, quam plures apostoli Pauli esse dicunt, quidam vero negant, multa et magna conscripta sunt. De Civ. Dei. l. 16. cap. 22.

11. He often quotes ^e the epistle to the Hebrews in the books of the City of God, without naming the writer.

12. ^f 'As' it is read in the epistle to the Hebrews.' So he quotes it in his *Retractions*, a late work, written in 426, or 427.

13. ^g 'In' the epistle to the Hebrews, which has been quoted ^e by illustrious defenders of the catholic doctrine, it is said: *'Faith is the evidence of things not seen.'* So in a book written about 241, or later.

14. In a work written about 419, he seems ^h purposely to decline calling it Paul's, or the apostle's, and only calls it ^e 'the epistle to the Hebrews.'

15. In the *Opus Imperfectum*, written in the later years of his life, he quotes the epistle in this manner: ⁱ 'The' writer of the ^e 'epistle to the Hebrews.'

16. Julian, the Pelagian, against whom Augustine writes in that work, readily quotes the epistle as Paul's: but Augustine only calls it ^k the epistle to the Hebrews. One would think that he there studiously declines to call it Paul's.

17. Upon the whole, we perceive, from Augustine, that in his time, in Africa, and among other Latin Christians with whom he was acquainted, the epistle to the Hebrews was received by many; but some had doubts about it. Augustine quotes it sometimes as Paul's, and is inclined to receive it as his. At other times, and especially in his latter works, as I have observed in reading him, and it appears from the passages here alleged, he scruples to quote it in that manner: and indeed, according to the rule laid down by Augustine in the passage cited at the beginning of this chapter, he could not admit this epistle to be of equal authority with the other epistles, which, without hesitation, were received by all churches in general as the apostle Paul's.

VIII. Augustine received all the seven catholic epistles; we have already seen proof of it in the passage at the beginning of this chapter, and elsewhere: I shall nevertheless add a few particulars.

^e Unde scriptum est in epistola ad Hebræos. De C. D. l. 16. c. 28. Vid. ib. c. 29. et 32. ^f Sicut in epistola legitur, quæ est ad Hebræos. Retr. l. ii. c. 22. n. 2. T. i.

^g In epistola quippe ad Hebræos, qua teste usi sunt illustres catholice regulæ defensores. Ench. cap. 8. T. vi.

^h Tantum habet fides, de qua dicit apostolus: omne quod non est ex fide pec-

catum est. [Rom. xiv. 23.] De qua item scriptum est ad Hebræos: Sine fide impossibile est placere Deo. [Hebr. xi. 6.] De Nuptiis, cap. 4. T. x.

ⁱ Vid. Op. Imp. l. i. cap. 50. et 132. l. v. cap. i. T. x.

^k Quod scriptum est in epistola ad Hebræos. Op. Imp. l. vi. cap. 22. Sicut scriptum est. Ibid. cap. 32. sub fin.

1. When he quotes the epistle of St. James, he calls him ¹ apostle, and ^m one of Christ's apostles.

2. He often quotes St. Peter's two epistles: he says, that ⁿ Peter has comforted us by his apostleship, his martyrdom, and his epistles.

3. He says, that ^o Peter wrote to Gentiles: he speaks to the like purpose in another [†] place: so that he has twice expressed himself after that manner in his works. I would add here, that in a sermon ascribed to Augustine, the [†] epistles of Peter are supposed to be written to Gentiles; and though the author be not Augustine, it ^{*} may be reckoned not improbable that he was a disciple of his.

4. He received St. John's three epistles: the first he supposed to have been written to the Parthians. Possidius, in the catalogue of Augustine's works, mentions ^p ten sermons upon the epistle of John to the Parthians; which ^q are placed, by the Benedictines, in the second part of their third tome of Augustine's works. Augustine also quotes it by that title in another ^r place.

Concerning this inscription of the first epistle of St. John, may be seen Estius, Grotius ^s, Lampe, and ^t others.

In the seventh of the forementioned sermons upon this epistle, Augustine calls it ^a a canonical epistle; and says, it was received every where, and read in all the churches of Christ in all nations.

5. When Augustine quotes the epistle of St. Jude, he ^{*} calls him

¹ Denique, ut ait apostolus Jacobus: Et demones credunt et contremiscunt. Euch. de Fid. &c. cap. 8. n. 2. T. vi.

ⁿ Quapropter etiam Jacobus, unus ex apostolis ejus, in epistola sua. De Grat. N. T. ad Honorat. Ep. 140. cap. 10. n. 26. T. ii.

^o Et plane nos confortavit Petrus per apostolatam, per martirium, per epistolas suas. Serm. 210. cap. 5. n. 6. T. v.

^p Unde et Petrus scribens ad Gentes. . . . 'Vos autem genus electum.' . . . [1 Pet. ii. 9. Vid. et Olee. cap. i. 10.] cont. Faust. l. xxii. c. 89. T. viii.

[†] Ipsi sunt pulli corverum, quibus Petrus dicit: 'Quia non corruptibili argento vel auro redempti estis de supervacua vestra consuetudine a parentibus vestris tradita.' [1 Pet. i. 18.] Enarr. in PS. 146. al. 147. n. 9. T. iv.

[†] Et in sua epistola ad gentes secunda, De Catal. cap. v. p. 606. B. T. vi.

^s Vid. Admon. in Sermones de Symbolo ad Catechumenos, in eod. Tom.

^r De epistola Joannis ad Parthos ser-

mones decem. Possid. sub fin. T. x. in Append.

^q In epistolam Joannis ad Parthos tractatus decem. T. iii. p. 2.

^r Secundum sententiam hanc etiam illud dictum est a Joanne in epistola ad Parthos: 'Dilectissimi, nunc filii Dei sumus, et

' nondum apparet, quid erimus.' [1 Jo. iii. 2.] Qu. Evan. l. ii. qu. 39. T. iii. p. 2.

^s Lamp. Prolegom. in Joan. l. i. c. 7.

§. ii. p. 104. Conf. eund. ib. lib. i. c. 3. n. 12. p. 47, 48.

^t Vid. Mill. Prolegom. n. 150. et Wolf. Prolegom. in i. S. Joann. Epist.

^u Si nos diceremus, 'Deus dilectio est,' forte scandalizaretur aliquis ex vobis, et diceret: Quid dixit? . . . Ecce habetis, fratres, scripturas Dei. Canonica est ista epistola. Per omnes gentes recitatur, orbis terrarum auctoritate retinetur, orbem terrarum ipsa ædificavit. Audis hic ab spiritu Dei: Deus dilectio est: In Ep. Joann. Tr. vii. n. 5. ubi supra.

^x De talibus quippe Judas apostolus loquens. . . . Quod enim Petrus ait: Coëpulant vobiscum, oculos habentes plenos adulterii,

him apostle, and compares together some expressions of that epistle, and of the second of Peter, and also of the epistle of James.

6. Augustine seems to have supposed, that ^v the epistles of James, Peter, John, and Jude, were occasioned by the abuse which some made of Paul's doctrine, not rightly understood, concerning justification by faith without works. By which, as our author says, Paul meant 'works of the law:' but he required 'a faith that produced works of righteousness.'

7. Some may be desirous to know the order in which these epistles were placed by Augustine. It may be observed then, that in the catalogue of books of scripture alleged by us from the books of Christian doctrine, near the beginning of this chapter, he mentions them in this manner: two epistles of Peter; three of John; one of Jude; and one of James. In another work, where he quotes the beginnings of all the seven epistles, the order is again exactly the same: the ^z first epistle of Peter; his second epistle; the first, second and third of John; the epistle of Jude; the epistle of James. In ^a the Speculum, the order of the quotations is, the two epistles of Peter; the epistle of James; the three epistles of John; the epistle of Jude.

IX. Augustine, as we have already seen, received the book of the Revelation; which indeed he quotes very frequently.

1. He supposeth it ^b to have been written by the same John who wrote the gospel and the first epistle.

2. We also perceive from him, that ^c this book was not universally received; at least there were doubts about it in the minds of some; and the passage which I refer to, is in a sermon, or discourse to the people.

X. I proceed, in the next place, to observe some general titles and divisions of the books of scripture.

1. 'We ^d read in the Acts of the apostles of some who believed,

adulterii, hoc Judas: 'In dilectionibus vestris maculati cœpulantur.' Et quod Petrus ait: 'fontes siccî' hoc Judas: 'Nubes sine aqua.' Hoc Jacobus: 'Fides mortua.' De Fid. et Opp. cap. 25. al. n. 46. T. 6. ^y Nam etiam temporibus apostolorum, non intellectis quibusdam subobscuris sententiis apostoli Pauli, hoc eum arbitrati sunt dicere. . . Non hoc agit, ut percepta et professâ fide opera justitiæ contemnantur: Sed ut sciat se quisque per fidem posse justificari, etiamsi legis opera non præcesserint. . . Quoniam ergo hæc opinio tunc fuerat exorta, aliæ apostolicæ epistolæ, Petri, Johannis, Jacobi,

Judæ, contra eam maxime dirigunt intentionem, ut vehementer adstruant fidem sine operibus non prodesse, &c. De Fid. et Opp. cap. 14. n. 21. T. vi.

^z Nec aliæ apostolorum epistolæ, quas usus ecclesiasticus recipit, parum nos admonent de ista trinitate in principiis suis. Nam Petrus ita dicit, &c. Epistolæ ad Rom. inchoat. Expos. n. 12. T. iii. p. 2.

^a T. iii. P. i. ^b Idem quippe Johannes, qui illud vidit, hoc dixit. De Virginitate, cap. 49. T. vi.

^c Et si forte tu, qui ista sapias, hanc scripturam non accepisti. Serm. 299. n. 11. T. v. ^d Legimus in Actibus apostolo-

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‘ lieved, that *they searched the scriptures daily, whether those things were so.* [ch. xvii. 11.] What scriptures I pray, except the canonical scriptures of the law and the prophets? To them have been since added the gospels, the epistles of apostles, the Acts of the apostles, and the Revelation of John. These do you search.’

2. In^e the Old Testament the New is hid: in the New Testament the Old is revealed.

3. A common division, equivalent to Old and New Testament, is^f of prophets and apostles; or^g evangelic and prophetic writings.

4. In^h the holy scriptures; that is, the legal, prophetical, evangelical, and apostolical scriptures, which are of canonical authority.

5. To theⁱ two commandments, of loving God, and our neighbour, all the legal, and prophetical, and evangelical, and apostolical precepts may be reduced. I put^k another like passage in the margin.

6. On these^j two commandments hang all the law and the prophets: add; the gospel, and the apostles.

7. In^m these two, the Old and New Testament, God himself, in his great goodness, has given us a rule of life.

8. Inⁿ the evangelical and apostolical writings, which properly belong to the revelation of the New Testament.’ I put^o another like passage below.

apostolorum dictum de quibusdam credentibus quod quotidie scrutarentur scripturas, an hæc ita se haberent. Quas utique scripturas, nisi canonicas legis et prophetarum? Huc accesserunt evangelia, apostolicæ epistolæ, Actus apostolorum, apocalypsis Johannis. Scrutamini hæc omnia. De Unitate Eccl. cap. 19. n. 51. T. ix.

^e Quapropter in Veteri Testamento est occultatio Novi: in Novo est manifestatio Veteris. De Catechiz. Rudibus. cap. 4. n. 8. T. vi.

^f . . labore prophetarum et apostolorum, qui utique Judæi fuerunt. In Job. cap. vi. sub in. T. iii.

^g Non solum evangelicis, verum etiam prophetis libris demonstratur. Ep. 102. n. 21. T. ii.

^h Quis ignorat, in scripturis sanctis, id est, legitimis, prophetis, evangelicis, et apostolicis, auctoritate canonica præditis? Speculi Præf. T. ii.

ⁱ Quamvis illic sint illa duo præcepta de dilectione Dei et proximi: quo rectissime omnia et legitima, et prophetica, et evangelica, et apostolica referuntur. Retr:

l. i. c. 22. n. 2. T. i.

^k Mirum est amen, si ita appellatam [gratiam] in ullis legitimis, prophetis, evangelicis, apostolicisque literis legimus. Ep. 177. n. 8. T. ii.

^j Et utique in his duobus præceptis tota lex pendet, et prophetæ. Adde evangelium; adde apostolos. Ench. cap. 121. al. n. 32. T. vi.

^m In his duobus Deus ipse, cujus bonitate atque clementia sit, omnino ut aliquid simus, duobus Testamentis, Vetere et Novo, disciplinæ regulam nobis dedit. De Morib. Eccl. Cath. l. i. cap. 23. n. 56. T. i.

ⁿ . . . in evangelicis et apostolicis literis, quæ ad Novi Testamenti revelationem proprie pertinent. Ad Casulan. ep. 36. cap. 14. n. 32. T. ii.

^o Ego in evangelicis et apostolicis literis, totoque Novo Instrumento, quod appellatur Testamentum Novum animo revolvens, video præceptum esse jejunium: quibus autem diebus non oporteat jejunare, et quibus oporteat, præcepto Domini, vel apostolorum non invenio definitum. Ib. cap. 11. n. 25.

9. In an argument, in the books of the City of God: Here, ^p says he, I shall allege passages from the holy scriptures; first from the books of the New Testament, as more excellent; then from those of the Old. In the Old, are the law and the prophets; in the New, are the gospel and the epistles of apostles.

10. That ^q is not to be reckoned of authority, which is not alleged from the law, or the prophet, or the psalm, or the apostle, or the gospel.

11. I ^r desire to hear the voice of the pastor. Let me hear him speaking in the prophet, in the psalm, in the law, in the gospel, in the apostle.

12. Our ^s faith is taught in the scriptures; in the prophets, in the gospel, in the apostle.

13. 'This' I prove by the scriptures of the Lord, and of the 'apostles;' meaning the gospels, and the epistles of the New Testament.

14. He says, 'that' some called all the canonical scriptures 'one book, on account of their wonderful harmony and unity of design.' It is likely that this way of speaking gradually brought in the general use of the word Bible, for the whole collection of the scriptures, or books of the Old and New Testament.

15. We observed, not long ago, the order of the catholic epistles: let us now observe the order of the books of the New Testament in general. In the catalogue of the books of scripture, transcribed near the beginning of this chapter, the books of the New Testament are mentioned in this order: the gospels; the epistles of Paul; the catholic epistles; the Acts of the apostles; and the Revelation of John. In the first passage alleged under this article of general titles and divisions, he mentions 'gospels, epistles of apostles,' [meaning Paul's epistles, and the catholic epistles] 'the Acts of the apostles, and 'the Revelation of John:' that may be supposed to have been

... testimonia de scripturis sanctis, quæ ponere institui, prius eligenda sunt de libris Instrumenti Novi, postea de Veteri. Quamvis enim Vetera priora sunt tempore, Nova tamen anteposenda sunt dignitate. . . . In Veteribus habentur lex et prophetæ: in Novis evangelium et apostolicæ literæ. De Civ. Dei. l. 20. c. 4. T. vii.

^q . . . Quod non de lege, non de propheta, non de psalmo, non de apostolo, non de evangelio, sed ex corde vestro . . . recitatis. Ep. 105. cap. 1. n. 2.

^r Ego vocem pastoris inquirō. Lege hoc mihi de propheta, lege mihi de psalmo,

recita mihi de lege, recita de evangelio, recita de apostolo. Serm. 46. cap. 14. n. 32. T. v.

^s Habet ergo fides ipsa quoddam lumen suum in scripturis: in prophetia, in evangelio, in apostolicis lectionibus. Serm. 126. cap. i. Vid. et Serm. 341. c. i. T. v.

^t Sicut Dominicus et apostolicis literis probō. Ep. 35. n. 3. T. ii.

^u Sunt etiam qui universas omnino scripturas canonicas unum librum vocant, quod valde mirabili et divina unitate concordent. Enarr. in Ps. cl. n. 2. T. iv.

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p. 257.

the most common order in the time of Augustine. I shall take notice of some other places, though perhaps not very material.

In one of his books, after some reasons and arguments, he proceeds to allege ^a a number of texts of the books of the New Testament; first, from the gospels; next from the catholic epistles, where he quotes the first and second epistle of Peter, and the first epistle of John; then ^b almost all the epistles of Paul; after that ^c the Revelation; and last of all, ^d the Acts of the apostles.

In another work ^e he first takes notice of the prophetic writings of the Old Testament; after that of the epistles of apostles, then of their acts.

In the Speculum, ^f the books of the New Testament are quoted very much in our present order; the four gospels, the Acts, Paul's fourteen epistles, the catholic epistles, and the Revelation of John: but if the Speculum be Augustine's, it may have been altered since it came out of his hands; and probably it has been altered in several respects.

XI. The great respect which Christians had for the holy scriptures appears in some passages already transcribed; it will be, however, very proper to observe divers others to the like purpose.

1. 'The ^g truth itself, God, the Son of God,' he says, 'is the author of the scriptures. First by prophets, then by himself, afterwards by his apostles, he spake what was sufficient, and then constituted that scripture which is called canonical, which is of the highest authority, on which we rely for the truth of those things which we ought not to be ignorant of, and which we could not discover of ourselves.'

2. He ^h calls them the scriptures of our religion, which we esteem above all other writings whatever.

3. Having mentioned Hilary and Cyprian, he says, 'their

^a Hæc ratiocinatio tunc erit fortior, cum ea quæ promissi testimonia multa congessero. De Peccat. Merit. &c. l. i. c. 27. n. 40. T. x.

^b Jam nunc attende in hanc rem Pauli apostoli testimonia, tanto utique plura, quanto plures epistolas scripsit. Ib. n. 43. &c.

^c Ibid. n. 51.

^d n. 52. ^e . . . Apostoli vero in epistolis suis aliter locuti sunt, aliterque conscripti Actus apostolorum, jam videlicet revelato Novo Testamento. . . Denique in tot epistolis apostolorum, atque in ipso tam grandi libro, in quo actus eorum canonica veritate narrantur, non invenitur talis aliquid mentiens. De Mendac. ad Consent.

cap. 12. n. 26. T. vi.

^f Tom. iii. P. i.

^g . . . ipsa veritas Deus Dei filius, homine assumpto, . . . eandem constituit et fundavit fidem. . . Hic prius per prophetas, deinde per seipsum, postea per apostolos, quantum satis esse judicavit, locutus, etiam scripturam condidit, quæ canonica nominatur, eminentissimæ auctoritatis, cui fidem habemus de his rebus, quas ignorare non expedit, nec per nosmetipsos nosse idonei sumus. De Civ. Dei, l. xi. c. 1, 2. T. vii.

^h Sed scripturas religionis nostræ, quarum auctoritatem cæteris quibusque literis anteposimus. . . . De Civ. Dei, l. 14. cap. 7.

' writings

‘ writings have not the same authority with the canonical scriptures ; and if they advance any thing contrary to truth, we have a right to reject it.’ That observation of Augustine is much applauded by ^s Phereponus, that is, Le Clerc.

4. However, there are many other like passages, where Augustine speaks of the authority of the well known books of the Old and New Testament, as superior to that of bishops and councils, and all manner of determinations composed and written since the completing the canon of the New Testament. The ^b determinations of bishops, he says, may be corrected and altered, if found not to be right ; whereas, it is past doubt and controversy, that whatever can be shewn to be in scripture is true and right.

5. In another book against the Donatists ; ‘ Whether ⁱ they are of the church can be known no other way, but by the canonical books of the divine scriptures ; neither do we claim to be of the church, because we have the testimony of Optatus of Milevi, or Ambrose of Milan, or any other bishops of our communion, be they ever so numerous ; or because we have on our side decrees of the councils of our colleagues.’

6. In another work, against the same people : ‘ We ^k do no wrong to Cyprian in distinguishing his epistles from the canonical authority of the divine scripture ; for it is not without reason, that the canon of the church has been settled with so much caution and exactness, containing only certain books of

^f . . . Quia hoc genus literarum ab auctoritate canonis distinguendum est. Non enim sic leguntur, tanquam ita ex eis testimonium proferatur, ut contra sentire non liceat, sicubi forte aliter sapuerunt, quam veritas postulat. Ad Vincent. Ep. 93. cap. x. n. 35. T. ii.

^g Hæc aureis literis scribenda essent in fronte singulorum patrum, quæ eduntur, ne auctoritas eorum veritati præferatur. Pherep. August. T. xii. p. 495. a.

^h Vos certe nobis objicere soletis Cypriani literas, Cypriani sententiam, Cypriani concilium. . . . Quis autem nesciat, sanctam scripturam canonicam, tam Veteris quam Novi Testamenti, certis suis terminis contineri, eamque omnibus posterioribus episcoporum literis ita præponi, ut de illa omnino dubitari et disceptari non possit, utrum verum vel utrum rectum sit, quicquid in ea scriptum esse constiterit ; episcoporum autem literas, quæ post confirmatum canonem vel scriptæ sunt vel scribuntur, et per sermonem forte sapientiorum cujuslibet in ea re peritioris, vel per aliorum episcoporum graviores aucto-

ritatem, doctioremque prudentiam, et per concilia licere reprehendi. De Baptism. cont. Donatist. l. 2. cap. iii. n. 4. T. ix.

ⁱ Sed utrum ipsi ecclesiam teneant, non nisi de divinarum scripturarum canonicis libris ostendant ; quia nec nos propterea dicimus, nobis credi oportere quod in ecclesia Christi sumus, quia ipsam quam tenemus, commendavit Milevitanus Optatus, vel Mediolanensis Ambrosius, vel alii innumerales nostræ communionis episcopi ; aut quia nostrorum collegarum conciliis ipsa prædicata est. De Unit. Eccl. cap. 19. n. 5.

^k Nos enim nullam Cypriano facimus injuriam, cum ejus qualibet literas a canonica divinarum scripturarum auctoritate distinguimus. Neque enim sine causa, tam salubri vigilantia, canon ecclesiasticus constitutus est, ad quem certi prophetarum et apostolorum libri pertineant ; quos omnino judicare non audeamus, et secundum quos de cæteris literis vel fidelium vel infidelium libere judicemus. Cont. Crescon. Donat. l. 2. c. 31. n. 39.

‘ prophets and apostles, which we cannot presume to judge; and by which we freely judge of the writings of all others, whether believers or unbelievers.’

7. Again, in the same work, soon after: ‘ I ’ am not bound by the authority of that epistle, because the writings of Cyprian are not canonical; but I examine them by the canonical scriptures, and whatever in them is agreeable to the authority of the divine scriptures I receive with applause; and what is not agreeable to it, with his good leave I reject. If you had recited somewhat from a canonical book of apostles or prophets, I should have nothing to object; but as your quotation is not canonical, I make use of that liberty to which the Lord has called us; and wherever Cyprian appears to differ from scripture, I receive it not, though he be above all my praises, though I compare not my writings to his, though I respect him as a man of excellent abilities, and a glorious martyr of Christ.’

8. In another place: ‘ All ’ these things I have alleged from the writings of those who lived before us in the catholic church, whether Greeks or Latins, who have explained the divine oracles. . . . Nevertheless, we do not esteem the writings of any men, though catholic, and much admired, as if they were canonical scriptures; but allowing them their due honour, we may still reject whatever in them is not agreeable to truth.’

9. I put in the margin ’ some other passages of Augustine, where he distinguisheth the books of sacred scripture from the

¹ Ego hujus epistolæ auctoritate non tenor; quia literas Cypriani non ut canonicas habeo; sed eas ex canonicis considero, et quod in eis divinarum scripturarum auctoritati congruit, cum laude ejus accipio; quod autem non congruit, cum pace ejus respuo. Ac per hoc, si ea quæ commemorasti ab illo ad Jubaianum scripta de aliquo libro apostolorum et prophetarum canonico recitares, quid omnino contradicerem, non haberem. Nunc vero quoniam canonicum non est quod recitas, ea libertate ad quam nos vocavit Dominus, ejus viri, ejus laudes assequi non valeo, cujus multis literis mea non comparo, cujus ingenium diligo, cujus ore delector, cujus caritatem miror, cujus martyrium veneror, hoc quod aliter sapuit, non accipio. Ib. cap. 32. n. 40.

² Hæc omnia de literis eorum, et Latinorum et Græcorum, qui priores nobis in catholica ecclesia divina eloquia tractaverunt, ideo commemoranda arbitratu sum. . . . Neque enim quorundam

disputationes, quamvis catholicorum et laudatorum hominum, velut scripturas canonicas habere debemus; ut nobis non liceat, salva honorificentia, quæ illis debetur hominibus, aliquid in eorum scriptis improbare et respuere; si forte invenerimus, quod aliter senserint, quam veritas habet. Commonit. ad Fortunat. ep. 148. cap. iv. n. 15. T. ii.

³ Noli ergo, frater, contra divina tam multa, tam indubitata testimonia colligere velle calumnias ex episcoporum scriptis, sicut Hilarii, . . . sicut Cypriani et Agrippini; primo, quia hoc genus literarum ab auctoritate canonis distinguendum est. Non enim sic leguntur, tanquam ita ex eis testimonium proferatur, ut contra sentire non liceat, sicubi forte aliter sapuerunt, quam veritas postulat. Ad Vincent. ep. 92. cap. x. n. 35. T. ii.— Deinde, si sancti Cypriani, episcopi, et gloriosi martyris, te delectat auctoritas; quam quidem, sicut dixi, a canonica auctoritate distinguimus. Ibid. n. 36.

writings

writings of Cyprian and of other bishops and ecclesiastical writers of the best established reputation for learning and piety.

10. After having quoted passages of former catholic writers, he adds: 'These I do not cite, as if I bestowed canonical authority upon any men whatever; but only to shew the novelty of the opinion against which I am arguing.'

11. In a letter to Jerom: 'I confess to you, my dear brother,' says Augustine, 'that I have learned to pay that honour and reverence to those books of scripture alone, which are now called canonical, as firmly to believe that the writers of them have not made any mistake. . . . Other authors I so read, that however distinguished they may be for learning and piety, I do not believe any thing to be true, because it was their opinion, but because they have been able to persuade me, either by the authority of the forementioned canonical writers, or by probable reason that it is agreeable to truth; nor do I think, my brother, that you are of a different sentiment, or that you would have your books read with the same respect that we read the books of prophets and apostles; of whose writings it would be impious to doubt whether they are free from all mistake.'

12. In the same letter he says: 'When I read the holy scripture, placed in the highest pitch of authority, I am certain, and fully satisfied of its truth.' Again: 'We must by all means maintain, that the divine scriptures, delivered to us [that is, written] for the support of our faith, not by common persons, but by the apostles themselves, and therefore placed in the highest pitch of canonical authority, are in all things true and unquestionable.'

13. Afterwards, in the same letter: 'To the canonical scriptures

* Ego enim fateor caritati tuæ, solis eis scripturarum libris, qui jam canonici appellantur, didici hunc timorem honoremque deferre, ut nullum eorum auctorem scribendo aliquid errasse, firmissime credam. . . . Alios autem ita lego, ut quantalibet sanctitate, doctrinaque præpolleant, non ideo verum putem, quia ipsi ita senserunt; sed quia mihi per illos auctores canonicos, vel probabili ratione, quod a vero non abhorreat, persuadere potuerunt. Nec te, mi frater, sentire aliud existimo. Prorsus, inquam, non te arbitror sic legi tuos libros velle, tanquam prophetarum et apostolorum; de quorum scriptis, quod omni errore careant, dubitare nefarium est. Ad

Hieron. ep 82. c. i. n. 3. T. ii.

P Immo vero sanctam scripturam in summo et cœlesti auctoritatis culmine collocatam de veritate ejus certus et securus legam. Ibid. n. 5. ¶ Non nunc inquiri, quid fecerit [Paulus aut Petrus]; quid scripserit, quaero. Hoc ad quaestionem, quam suscepi, maxime pertinet; ut veritas divinarum scripturarum, ad fidem nostram aedificandam memorie commendata, non a quibuscumque sed ab ipsis apostolis, ac per hoc in canonicum auctoritatis culmen recepta, ex omni parte verax atque indubitanda persistat. Ibid. n. 7.

¶ Quamquam, sicut paulo ante dixi, tantummodo scripturis canonicis hanc ingenuam

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'scriptures alone I owe this ingenuous subjection [or servitude], to follow them in all things; and firmly to believe, that the writers of them have not erred in any thing, nor said any thing fallaciously.'

14. I fear I should tire my readers if I transcribe any more passages of this kind; though still they would be but a small part of what might be alleged from this author.

15. 'I would not,' says Augustine, in a letter to Paulina, 'that you should follow my authority, or think that you ought to believe any thing, because it is my opinion; but only because it is agreeable to scripture, or right reason.' In the same letter: 'If any thing is clearly proved from the divine scripture, which the church calls canonical, it ought to be believed without hesitation.' 'You do not doubt that we ought to assent to the truth of what is said in the divine scriptures, even where we do not yet understand their meaning.' Once more: 'These passages of so many eminent men I have alleged, not that you should follow the opinion of any men, as you do the authority of canonical scripture: but that by the judgments of so many interpreters of scripture, you may be excited to inquiry.'

16. Arguing with the Donatists: 'Let us not bring false balances, where we may weigh what we will, and as we will; and at our pleasure say, this is heavy; this is light: but let us bring the divine balance of the holy scriptures, as out of the Lord's treasury; and then let us weigh matters.'

17. Giving directions concerning the receiving of converts to Christianity, especially if they are men of learning, he advises to apprise them of the superior authority of the scriptures to other Christian writings, however useful they may be.

18. 'This

genam debeam servitutem, qua eas solas
na sequar, ut conscriptores earum nihil in
eis omnibus errasse, nihil fallaciter posuisse,
non dubitem. Ibid. n. 24.

^a Nolo
auctoritatem meam sequaris, ut ideo putes
tibi aliquid necesse esse credere, quoniam a
me dicitur; sed aut scripturis canonicis
credas, aut interius demonstranti veritati.
Ad Paulin. ep. 147. n. 2.

^t Sed si
divinarum scripturarum, earum scilicet quæ
canonicæ in ecclesia nominantur, perspicua
firmatur auctoritate, sine ulla dubitatione
credendum est. Ibid. n. 4.

^u Di-
vini autem scripturis, etiam nondum per-
spicue intellectis, credendum esse, non du-
bitas. Ib. cap. 16. n. 40.

^x Has
sententias de re tanta virorum tantorum
non ob hoc interponere volui, ut cuius-

quam hominis sententiam, tanquam scrip-
turæ canonicæ auctoritatem sequendam ar-
bitreris; sed ut. . . Ibid. c. 23. p. 54.

^y Non afferamus stateras dolosas, ubi
appendamus quod volumus, et quomodo
volumus, pro arbitrio nostro dicentes: hoc
grave, hoc leve est. Sed afferamus divi-
nam stateram de scripturis sanctis, tam-
quam de thesauris dominicis, et in illa quid
sit gravius appendamus. De Bapt. contr.
Donat. l. 2. cap. 6. n. 9. T. ix.

^z Sed illud plane non prætereundum est,
ut si ad te quisquam catechizandus venerit
liberalibus doctrinis excultus, qui jam de-
creverit esse Christianus. . . . Nec ipse sane
inutiliter rogatur, quibus rebus motus sit,
ut velit esse Christianus; ut si libris ei per-
suasum esse videris, sive uti-

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18. 'This ^a the Holy Spirit teacheth, who says to us by the ^a apostle,' meaning Paul.

19. He calls the sacred scriptures the ^b book of God, and ^c the scriptures of God.

20. Paul's ^d epistles, he says, were heard in the churches with the same respect as if Christ was heard speaking by him.

21. 'When ^e the apostle John was read just now, we heard ^e the Holy Spirit speaking in him.'

22. Nothing could be received as a doctrine of religion, unless proved by scripture; Augustine, therefore, explaining the Creed, says to his hearers, 'Whatever ^f you find in the Creed ^f is contained in the divine scriptures.'

23. Arguing upon a point in one of his sermons, he takes the book of the gospel into his hands, and says, 'Hear, ^g therefore, ^g from the book itself; for I now perform the office not of a ^g disputant only, but of a reader, that our discourse may be ^g founded upon the authority of sacred scripture, not upon human suppositions, which would be building upon the sand. ^g Hear then the gospel of John. The Lord speaks.'

24. I put in the margin a passage where ^h Augustine calls upon men to inquire impartially, and to determine disputable points by reason and scripture, joining prayer therewith.

25. He says, 'The ⁱ books of the canonical scriptures of the ⁱ Old

lium tractatorum, de his aliquid in principio loquaris, collaudans eos pro diversitate meritorum canonicæ auctoritatis, et exponentium sollicitissimæ diligentiae, &c. De Catechizand. Rudid. cap. 8. n. 12. T. vi.

^a Sanctus spiritus docet, qui nobis ait per apostolum. . . . Ep. 43. cap. i. T. ii.

^b Non enim de libro Dei hoc recitaturus est. Ep. 54. cap. 4.

^c . . . Ut scripturam Dei, qui nobis hæc omnia futura pronuntiavit. Ep. 77. n. 1.—Utinam scripturæ Dei, sollicita mente intendentes. . . . Ep. 78. in.

^d . . . ita eum Dorpino commendante, meruit auctoritatem, ut verba illius hodie sic audiantur in ecclesia, tamquam illo Christus . . . locutus audiretur. Contr. Faust. l. 28. c. 4.

^e Quando Johannes apostolus legebatur, audivimus loquentem per eum Spiritum Sanctum. Serm. 182, in. T. V.

^f Quicquid enim in symbolo, in divinis sacrarum scripturarum literis continetur. Serm. 212. ^g Sed ex ipso codice audite. Propterea enim non tantum disputatoris, sed etiam lectoris fungor officio, ut sermo iste noster sanctarum scripturarum auctoritate fulciatur, non humanis suspicionibus super arenam ædificetur. Audite

ergo evangelium secundum Johannem. Dominus loquitur. Serm. 362. cap. 22. T. v.

^h Cessabit a nostris partibus terror temporalium potestatum. Cesset etiam a vestris partibus terror congregatorum Circumcellionum. Re agamus, ratione agamus, divinarum scripturarum auctoritate agamus . . . queramus, pulsemus, ut accipiamus, et inveniamus. Ep. 33. n. 7. T. ii.

ⁱ Quod genus literarum non cum credendi necessitate, sed cum iudicandi libertate legendum est . . . distincta est a posterioribus libris excellentia canonicæ auctoritatis Veteris et Novi Testamenti, quæ apostolorum confirmata temporibus, per successiones episcoporum et propagationes ecclesiarum, tamquam in sede quadam sublimiter constituta est, cui serviat omnis fidelis et pius intellectus. Ibi si quid velut absurdum moverit, non licet dicere; auctor hujus libri non tenuit veritatem; sed, aut codex mendosus est, aut interpretes erravit, aut tu non intelligis. In opusculis autem posteriorum, quæ libris innumerabilibus continentur, sed nullo modo illæ sacratissimæ canonicarum scripturarum excellentiæ coæquantur; etiam in quibuscumque eorum invenitur eadem veritas, longe

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Old and New Testament, established in the times of the apostles, and confirmed by the testimony of the successions of bishops and churches in all following times, are placed in a peculiar degree of authority, to which the judgment and understanding of all faithful and pious men are subject. In many books of later times the same truths may be found: but in them they are not of the same authority as in the canonical books of scripture. Other authors may err: the sacred writers are infallible. Nor is it necessary that a thing should be said by many of them: if but one prophet, or apostle, or evangelist has said it, we are sure it is true.

XII. One proof of regard for the sacred scriptures, is the solemn and reverential reading them as a part of public worship.

1. In Augustine's time the scriptures were constantly read in the religious assemblies of Christians in Africa; some parts of scripture were by custom usually read at certain seasons of the year. Of this Augustine speaks in the prologue^k to his tracts or sermons upon the first epistle of John; and in^l some of his sermons at the time of Easter, or the week before it. We saw, some time ago, that^m the book of the Acts was begun to be read at Easter.

2. They had oftentimes three readings, and as it seems in this order; epistles of apostles, a psalm, the gospels: at least that order is several times mentioned at the beginning ofⁿ Augustine's sermons, which were discourses upon such portions of scripture as had been before read. Sometimes he discoursed

longe tamen est impar auctoritas. Itaque in eis, si qua forte propterea dissonare putantur a vero, . . . tamen liberum ibi habet lector auditorve iudicium, quo vel approbet quod placuerit, vel improbet quod offenderit. . . . In illa vero canonica eminentia sacrarum literarum, etiamsi unus propheta, seu apostolus, aut evangelista aliquid in suis literis posuisse ipsa canonis confirmatione declaratur, non licet dubitare quod verum sit. Contr. Faust. l. xi. cap. 5. T. viii. ^k Meminit Sanctitas Vestra, evangelium secundum Johannem ex ordine lectionum nos solere tractare. Sed quia nunc interposita est sollemnitas sanctorum dierum, quibus certas ex evangelio lectiones oportet in ecclesia recitari: quæ ita sunt annuæ, ut alise esse non possint: ordo ille, quem suscepimus, necessitate paululum intermissus est, non amissus. Prolog. in Tract. in ep. Jo. T. iii. p. 2. ^l Resurrectio Domini nostri Jesu Christi et hodie recita-

ta est. . . . Primo enim lecta est secundum Matthæum, hesterno autem die secundum Marcum, hodie secundum Lucam; sic habet ordo evangelistarum. Sicut enim passio ipsius ab omnibus evangelistis conscripta est, sic dies isti septem vel octo dant spatium, ut secundum omnes evangelistas resurrectio Domini recitetur. Passio autem, quia uno die legitur, non solet legi nisi secundum Matthæum. Serm. 232. cap. 1. T. v. Vid. et Serm. 239. cap. 1. ^m p. 97. ⁿ Lectiones sanctæ propositæ sunt, et quas audiamus, et de quibus aliquid sermonis, adjuvante Domino, proferamus. In lectione apostolica gratiæ aguntur Domino de fide gentium. . . . In psalmo diximus. . . . In evangelio ad coenam vocati sumus. Serm. 112. n. 1. T. v. — Apostolum audivimus, psalmum audivimus, evangelium audivimus. Consonant omnes divinæ lectiones. Serm. 165. n. 1.

briefly

briefly * upon each of the readings : at other times he pitched upon ^p one of them only, as a subject of discourse.

3. In the work of the City of God he speaks of the reading the scriptures as a general thing among Christians. ' In ^q the faithful writings of the evangelists are recorded both the miracles of Christ, and the doctrine, for the confirming of which they were wrought. They were published to produce faith : and because they were believed, they have been made still more public : for they are read to the people that they may be believed ; and if they had not been believed, they would not have been read. The canonical books of scripture being read every where, the miracles therein recorded are well known to all people.'

4. In the same work he has ^r an excellent article of the benefit of the Christian religion, ' on account of the public reading the scriptures in the churches, where was a confluence of all sorts of people, of both sexes ; and the best rules of life, with proper arguments, are proposed : and if some attended on these readings who were not made thoroughly virtuous ; the advantage to many was very great, and the usefulness of the design was manifest.'

5. He observes, in a sermon, that ^t the epistles of Peter and Paul were daily read to the people all over the world.

XIII. I formerly ^u alleged divers excellent observations of Augustine, in answer to the Manichees, concerning the ge-

* Primam lectionem audivimus apostoli. . . . Deinde cantavimus psalmum. Post hæc evangelica lectio decem leprosos mundatos nobis ostendit. . . . Has tres lectiones, quantum pro tempore possumus, pertractemus, dicentes pauca de singulis. Sermon. 176. n. 1. ^p Lectiones sanctas plures, cum recitarentur, audivimus : et de his oportet nos dicere quod Dominus fuerit donare dignatus. Sed lectionum omnis auditor quod recentius lectum est magis meminit, et ut inde aliquid a tractatore verbi dicatur, expectat. Cum ergo ultimum sit sanctum evangelium recitatum, &c. Sermon. 49. in.

^q In eisdem quippe veracissimis libris cuncta conscripta sunt, et quæ facta sunt, et propter quod credendum facta sunt. Hæc, ut fidem facerent, innotuerunt. Hæc per fidem, quam fecerunt, multo clarius innotescunt. Leguntur quippe in populis, ut credantur. Nec in populis, nisi credita, legerentur. . . . Canon quippe sacrarum literarum, quem definitum esse oportebat, illa facit ubique recitari, et memorie cunctorum inhaerere populorum.

De Civ. Dei. l. xxii. c. 8. T. vii.

^r . . . quia populi confluunt ad ecclesias casta celebritate, honesta utriusque sexus discretione. Ubi audiant, quam bene hic ad tempus vivere debeant, ut post hanc vitam beate semperque vivere mereantur : ubi sancta scriptura iustitiæque doctrina de superiore loco in conspectu omnium personante, et qui faciunt audiant ad præmium : et qui non faciunt, audiant ad iudicium. Quo etsi veniunt quidam talium præceptorum irrisores, omnis eorum petulantia aut repentina immutatione deponitur, aut timore vel pudore comprimitur. Nihil enim eis turpe ac flagitiosum spectandum imitandumque proponitur, ubi veri Dei aut præcepta insinuantur, aut miracula narrantur, aut dona laudantur, aut beneficia postulantur. De Civ. Dei. l. ii. c. 28.

^s Litteræ ipsorum quotidie populis recitantur. Et quibus populis ? et quantis populis ? Psalmum adtendite. In omnem terram exivit sonus eorum. Sermon. 293. c. 1. T. v. ^t Vol. iii.

p. 521. . . . 526.

nuineness

niuneness and integrity of the books of the New Testament. I shall now add here no more than a passage or two upon those points.

1. He says: 'The^u genuineness and integrity of the same scriptures may be relied upon, which have been spread all over the world, and which from the time of their publication were in the highest esteem, and have been carefully kept in the churches, or by Christian people.'

2. 'Moreover^x, there are some who say that was not Cyprian's sentiment; and that some have fraudently inserted it in his writings: for the integrity of the books of any one bishop, however eminent, cannot be so completely kept, as that of the canonical scripture, translated into so many languages, and kept by the people of every age; and yet some there have been who have forged writings with the names of apostles. In vain, indeed, because that scripture has been so esteemed, so celebrated, so known. Nevertheless those audacious attempts shew what may be done with regard to others, not so well known.'

XIV. I shall take notice of very few various readings.

1. Augustine had in his copies of St. John's gospel the^y history of the woman taken in adultery. See ch. viii.

2. He had the latter part of St. Mark's gospel; as appears from^z his books of the Consent of the Evangelists, and from quotations of it elsewhere.

3. How he read the Lord's Prayer, as recorded in St. Luke, was observed^a formerly.

XV. It is very fit we should observe what notice Augustine has taken of the Latin version or versions of the scriptures, in use in his time.

^x Porro, si mendax est evangelium disseminatum et notum omnibus gentibus, et ab initio prædicationis Christi in ecclesiis omnibus in tanto sanctitatis culmine collocatum: quæ scriptura proferri potest, cui de Christo fides habenda sit? Contr. Faust. l. xvi. c. 11. T. viii. ^y Quamquam non desint, qui hoc Cyprianum prorsus non sensisse contendunt, sed sub ejus nomine a præsumptoribus atque mendacibus fuisse confectum. Neque enim sic potuit integritas atque notitia librorum unius quamlibet illustis episcopi custodiri, quemadmodum scriptura canonica, tot linguarum literis, et ordine, et successione celebrationis ecclesiasticæ custoditur. Contra quam tamen non

defuerunt, qui sub nominibus apostolorum multa confingerent. Frustra quidem, quia illa sic commendata, sic celebrata, sic nota est. Verum quid possit adversus literas, non canonica auctoritate fundatas, etiam hinc demonstravit impiæ conatus audaciæ, quod et adversus eas, quæ tanta notitiæ mole firmatæ sunt, sese erigere non prætermisit. Ep. 93. cap. 10. n. 38. T. ii.

^y Nam cum ad Dominum Christum Judæi adduxissent mulierem in adulterio comprehensam, cumque tentantes dicerent: Quod iussa esset lege lapidari, &c. Ep. 153. cap. 4. n. 9. T. ii.

^z Vid. de Consens. Ev. l. iii. cap. 25. n. 76. ^a Vol. ii. p. 527.

1. Quoting a text of Genesis: 'As,' says ^b he, 'the Greek copies have it, from which that scripture has been translated.'

2. In his *Retractions* he owns, that 'in a work which he then revised, he had made a wrong quotation of a text from the Psalms, being misled by the Latin translation, made from the Greek version of the Seventy; from whence the scriptures of the Old Testament had been translated.'

3. In a letter written to Jerom, in 394 or 395, he approves of Jerom's translating, that is, making a new Latin translation of the Greek version of the Seventy; but ^d is against his translating the same canonical scriptures of the Old Testament from Hebrew into Latin.

4. In another letter to Jerom, written about 405 or 406, he ^e in some measure approves of Jerom's undertaking to translate from the Hebrew: and he earnestly desires him to send to him his Latin translation of the scriptures from the Seventy; especially because the versions already made, and then in use, were full of faults, and made by unskilful persons. But though he approves of Jerom's design in translating from the Hebrew as useful, he could not consent to the reading of that version in the churches, because the people, who had been long used to a translation from the Seventy, would be disturbed and offended.

5. In a book, written in 419, Augustine often compares

^b Sicut Græci codices habent, unde in Latinam linguam scriptura ista conversa est. De Civ. Dei. l. xiii. cap. 24. n. 1.

^c In eo . . . ubi posui testimonium in quo legitur . . . mendositas nostri codicis me fefellit. . . Hoc esse verius Græci libri indicant, ex qua lingua in Latinam secundum Septuaginta Interpretes veterum Divinarum Scripturarum est facta translatio. *Retract.* l. i. c. 7. n. 2. T. i.

^d De vertendis autem in Latinam linguam sanctis literis canonicis laborare te nollem, nisi eo modo quo Job interpretatus es: ut signis adhibitis, quid inter hanc tuam et Septuaginta, quorum est gravissima auctoritas, interpretationem distet appareat. Satis autem nequeo mirari, si aliquid adhuc in Hebræis exemplaribus invenitur, quod tot interpretes illius linguæ peritissimos fugerit. Omitto enim Septuaginta, de quorum vel consilii vel spiritus majore concordia, quam si unus homo esset, non audeo in aliquam partem certam ferre sententiam, nisi quod eis præeminentem auctoritatem in hoc munere sine con-

troversia tribuendam existimo. &c. Ep. 28. cap. 2. T. ii.

^e De interpretatione tua jam mihi persuasisti, qua utilitate scripturas volueris transferre de Hebræis. . . Deinde nobis mittas obsecro interpretationem tuam de Septuaginta: quam te edidisse nesciebam. . . Ideo autem desidero interpretationem tuam de Septuaginta, ut et tanta Latinorum Interpretum, qui qualescumque ausi sunt, quantum possumus, imperitia careamus: et hi, qui me invidere putant utilibus laboribus tuis tandem aliquando, si fieri potest, intelligant propterea me nolle tuam ex Hebræo interpretationem in ecclesiis legi, ne contra Septuaginta auctoritatem, tamquam novum aliquid proferentes, magno scandalo perturbemus plebes Christi, quarum aures et corda illam interpretationem audire consueverunt, quæ etiam ab apostolis approbata est. Ep. 82. cap. 7. n. 34, 35. T. ii.

^f Vid. *Quæstiones in Heptateuch.* l. vi. Qu. 19. Qu. 24. Qu. 25. l. vii. Qu. 37. T. iii. p. 1.

the translation from the Seventy, and Jerom's translation from the Hebrew.

6. In the last book of the Christian doctrine, written about 426, he quotes ^a a passage of the prophet Amos not in the translation from the Seventy, but in Jerom's translation from the Hebrew.

7. I shall now put down some observations. In the second book of the Christian doctrine, written in 397, after the long passage transcribed at the beginning of this chapter, he says: 'They ^b who use the Latin tongue, for whose instruction I now write, will want for their assistance in understanding the divine scriptures, the knowledge of two other languages, even the Hebrew and the Greek, that they may have recourse to the originals, when there is any doubt about the exactness of the Latin version: whereupon he proceeds to take notice of the great number, and of the unskilfulness of the Latin translators.'

Afterwards he says: 'And ^c among translations let that be preferred, which is most literal and clear; and for correcting all manner of Latin translations recourse should be had to the Greek:' where he argues, that for the Old Testament, the Greek of the Seventy ought to be consulted. 'As for the New Testament, there can be no question but that we ought to have recourse to the Greek copies, and especially such as are to be found with churches of the greatest learning and knowledge.'

At the beginning of the passage just quoted, Augustine is supposed to say, agreeably to the editions of this work which we now have: 'And among translations, let the Italic be preferred; for it keeps close to the original, without obscurity.' But that here is some fault of transcribers, appears to me highly

^a Non autem secundum Septuaginta Interpretes. . . . Sed sicut ex Hebræo in Latinum eloquium Presbytero Hieronymo utriusque linguæ perito interpretante translata sunt. De Doctr. Christ. l. iv. cap. 10. n. 15. T. iii. p. 1. ^b Et Latine quidem linguæ homines, quos nunc instruendos suscepimus, duabus aliis ad scripturarum divinarum cognitionem opus habent; Hebræa scilicet et Græca, ut ad exemplaria præcedentia recurratur, siquam dubitationem adtulerit Latinorum Interpretum infinita varietas. . . . Qui enim scripturas ex Hebræa lingua in Græcam venterunt, numerari possunt, Latini autem Interpretes nullo modo. Ut enim cuique primis fidei temporibus in manus venit co-

dex Græcus, et aliquantulum facultatis sibi utriusque linguæ habere videbatur, ausus est interpretari. De Doctrin. Chr. l. ii. cap. 11. n. 16. T. iii. p. 1.

^c In ipsis autem interpretationibus Itala cæteris præferatur: nam est verborum tenacior, cum perspicuitate sententiæ. Et Latinis quibuscumque emendandis Græci adhibeantur, in quibus Septuaginta Interpretum, quod ad Vetus Testamentum adinet, excellit auctoritas. . . . Libros autem Novi Testamenti, si quid in Latinis varietatibus titubat, Græcis cedere oportere non dubium est, et maxime qui apud ecclesias doctiores et diligentiores reperiuntur. Ibid. cap. 15. n. 22.

probable. I shall therefore allege largely the words of Mr. David Casley, in his excellent preface before the Catalogue of the Manuscripts of the King's Library, p. xix. xx. 'I cannot refrain adding what I had in conversation from my worthy patron, Dr. Bentley . . . In St. Augustine's second book de Doctrina Christiana, speaking of the several versions of the holy scriptures: In ipsis autem interpretationibus Itala cæteris præferatur; nam est verborum tenacior, cum perspicuitate sententiæ. Et Latinis quibuscumque emendandis Græci adhibeantur. Which the Doctor corrects: Illa cæteris præferatur, quæ est verborum tenacior; which, or somewhat like it, must be the true reading. For had there been a version in Augustine's time, distinguished by the name of "Italic," to which he gave the preference for its strict adherence to the words of the original, how comes he never to name it, but this once; and that in the poetic word "Itala," and not "Italica?" How should all other Latin fathers be silent about it? How could Jerome in particular miss it, who wrote so much upon that subject in several of his works; and especially in his Preface to the New Testament; wherein he says, that Pope Damasus ordered him to compare the several Latin versions, and to make such an one as should be authentic; or in his epistle to Pammachius, about the best way of translating? . . . It seems not improbable, that it was at first "illa Latina cæteris præferatur:" which being changed to "Itala, quæ" must be changed to "nam" of course. And this is the more probable, from the "Latinis quibuscumque," set in opposition to it, in the same sentence.'

So Mr. Casley: And to me it seems, that there is great force in the argument taken from the silence of Jerome, and other ancient writers; and even of Augustine himself, who has never mentioned this Italic version elsewhere. If I understand Mr. Casley, Dr. Bentley's emendation was, 'illa cæteris præferatur, quæ.' . . . And what was mentioned just now, 'illa Latina cæteris præferatur, quæ' is Mr. Casley's own. Possibly Dr. Bentley said; 'et illa:' that seems to me to be the most likely reading; it is very easily changed into 'Itala.' And I have observed a passage of Augustine, which may be of some use to confirm it: *Haec enim et illa parva ætas magnum testimonii pondus, quæ primo pro Christo meruit sanguinem fundere. De Gen. ad Lit. l. xi. cap. 23. T. iii. P. i.* I therefore would read this passage of Augustine after this manner: *In ipsis autem interpretationibus et illa cæteris præferatur, quæ est verborum tenacior cum perspicuitate sententiæ:* and I have translated accordingly. Au-

gustine

gustine there lays down a rule concerning translations in general: he had no occasion to begin with particular notice of any version whatever. But having laid down a general observation concerning translations, the mention of the Latin version follows, as here, very properly.

XVI. Many good interpretations of scripture might be collected out of St. Augustine's works: I observe a very few only.

1. Matth. vi. 13.—*but deliver us from evil.* He^k does not understand that of the evil one, but of the evil of affliction. At the same time it appears, I think, that Augustine's copies of the Lord's Prayer, as in St. Matthew, concluded with that petition, without the doxology.

2. Augustine understood Rom. viii. 33, 34, after this manner: 'Who shall lay any thing to the charge of God's elect? God, who justifies: by no means. Who shall condemn? Christ, who died? yea rather, who is risen again, who is even at the right hand of God, who also maketh intercession for us? by no means.' . . . So likewise the acute Mr. Locke upon the place.

XVII. I shall conclude this chapter with select passages concerning a variety of subjects.

1. In the first place I shall take some select observations concerning the scriptures.

1. In his books of the City of God, which are a defence of the Christian religion against heathens, he has this fine observation: 'Our^m canonical books of scripture, which are of the highest authority with us, have been settled with great care: they ought to be few, lest their value should be diminished; and yet they are so many, and written by so many persons, that their agreement throughout is wonderful.'

2. In an argument with the Manichees, Augustine has these

* Cum dicimus: 'Libera nos a malo:' nos admonemus cogitare, nondum nos esse in eo bono, ubi nullum patiemur malum. Et hoc quidem ultimum quod in Dominica Oratione positum est, tam late patet, ut homo Christianus in qualibet tribulatione constitutus, in hoc gemitus edat, in hoc lacrymas fundat, hinc exordiat, in hoc immoretur, ad hoc terminet orationem. Ep. 130. c. 11. n. 21. T. ii.

† Prosumtiabitur ergo ita, ut post percontationem, qua dicimus: 'Quis accuset electos Dei?' illud quod sequitur sermo interrogationis enuntietur. 'Deus qui justificat?' ut tacite respondeatur: non. Et item percontemur: 'Quis est,

'qui condemnat?' Rursusque interrogetur: 'Christus Jesus, qui mortuus est, magis autem qui resurrexit, qui est in dextera Dei, qui et interpellat pro nobis?' Ut ubique tacite respondeatur: non. De Doctrin. Christian. l. iii. cap. 3. n. 6. ‡ Denique auctores nostri, in quibus non frustra sacramentum litterarum figitur, et terminatur canon, absint ut in aliqua ratione dissentiant. . . . Ipsi sane pauci esse debuerunt, ne multitudine vilesceret, quod religione carum esse oporteret: nec tamen ita pauci, ut eorum non sit miranda consensus. De Civ. D. l. xviii. c. 41. T. vii.

expressions. 'I^a should not believe the gospel, if I were not induced thereto by the authority of the catholic church.'

Upon which passage we may observe, 1. This is an expression put forth in the heat of dispute: 2. The word 'authority' is of ambiguous meaning, and is sometimes equivalent to 'testimony': 3. Probably the 'testimony of the church,' here spoken of, relates to the genuineness or authenticity of the books of the New Testament; which is not to be known but by the testimony of Christians, and others. That seems to be the best account of this passage; and so understood, it may be reckoned reasonable and just. To this purpose ^o Beaufobre.

3. In the second book of the Christian doctrine, he speaks of the difficulty of understanding some parts of scripture: but he says, that ^p nothing is said in obscure places, but may be found clearly expressed in others; which he takes to be a proof of the wonderful wisdom of God.

4. In a sermon, he speaks of ^q the fulness and the variety of the divine oracles, and ^r of their length and breadth; so that the things therein taught may be understood without mistake, and be kept without labour, by him who loves God and his neighbour.

5. Again; 'So^s great is the depth of the Christian scriptures, that I might be continually improving in the knowledge of them, if I were to study them only, from early youth to old age, in much leisure, with great care, and with a better capacity than mine: though all things necessary to salvation may be thence learned without difficulty.'

6. In another place he says: 'As^t there are innumerable other things which he was ignorant of; so also, in the scriptures, there are many more things which he did not know than he did know.'

ⁿ Ego vero evangelio non crederem, nisi me catholicæ ecclesiæ commoneret auctoritas. Contr. Ep. Fundam. cap. 5. T. viii.

^o See Hist. de Manich. T. i. p. 446.

^p Magnifice igitur et salubriter spiritus sanctus ita scripturas sanctas modificavit, ut locis apertioribus fami occurreret, obscurioribus autem fastidia detergeret. Nihil enim fere de illis obscuritatibus eruitur, quod non planissime dictum alibi aperiat. De Doctr. Christ. l. ii. c. 6. n. 8. T. iii. ^q Divinarum scripturarum multiplicem abundantiam, latissimamque doctrinam, fratres mei, sine ullo errore comprehendit, et sine ullo labore custodit, cujus cor plenum est caritate. Serm. 250. n. 1. T. v.

^r Totam

magnitudinem et latitudinem divinarum eloquiorum secure possidet caritas, qua Deum proximumque diligimus. Ib. n. 1.

^s Tanta est enim Christianarum profunditas literarum, ut in eis continuo proficerem, si eas solas ab ineunte pueritia usque ad decrepitam senectutem, maximo otio, summo studio, meliore ingenio addiscere. Non quod ad ea quæ necessaria sunt salutis tanta in eis perveniatur difficultate. Ep. 137. n. 3. T. ii. Vid. ibid. cap. 5. n. 18.

^t Et miror, quod hoc te latet, quod non solum in aliis innumerabilibus multa me latent, sed etiam in ipsâ sanctis scripturis multo nesciam plura quam sciam. Ep. 55. cap. 21. n. 38.

Those

Those expressions may be reckoned proofs of Augustine's humility and modesty, as well as of his high veneration for the scriptures.

7. There is a passage concerning the depth of the scriptures in ^a Augustine's Confessions, to which I refer.

8. Some ^a cast lots upon the gospels, and consulted them for direction in their secular affairs; which, he says, is better than going to dæmons, but yet is to be blamed.

2. Augustine has some very fine observations, arguing the truth of the Christian religion, from its wonderful progress; the foundation of which had been laid in the doctrine of a man ignominiously crucified, and the labours of his apostles, fishermen and publicans, who also underwent all manner of sufferings, and which was cherished by the sufferings of believers for a long time: till at length the ancient idolatry, with its foolish rites, had been almost universally abolished, and the true God every where worshipped, and throughout many nations all of every rank, high and low, learned and unlearned, gloried in Jesus Christ, as their lord and master.

In another work, speaking of the timorousness of the philosophers, and the superior effect of the Christian religion above their schemes, he says to the remaining heathens: 'If the philosophers, in whose names they gloried, were to live again,

^a Mira profunditas eloquiorum tuorum. . . Deus meus, mira profunditas. Confess. l. xii. c. 14. T. i. ^a Hi vero qui de paginis evangelicis sortes legunt, cui optandum est ut hoc potius faciant, quam ad dæmonia consulenda concurrant: tam etiam ista mihi displicet consuetudo, ad negotia secularia, et ad vitæ hujus vanitatem, propter aliam vitam loquentia oracula divina velle convertere. Ep. 55. cap. 20. n. 37. T. ii. ^a Quamquam etiam si de Christo et Ecclesia testimonia nulla præcederent, quem non movere deberet, ut crederet, repente illuxisse divinitam humano generi claritatem: quando videmus, relictis diis falsis, et eorum contrariis usquequaque simulacris, templis subversis, sive in alios usus commutatis, atque ab humana veternosissima consuetudine tot vanis ritibus extirpatis, unum verum Deum ab omnibus invocari? Et hoc esse factum per unum hominem ab hominibus illis, comprehensum, vinctum, flagellatum, expalatum, exprobratum, crucifixum, occisum: discipulis ejus, quos electos, et imperitos, et piscatores, et publicanos, per quos ejus magisterium commendaretur, elegit. . . Ita fidelibus usque

ad mortem pro veritate, non mala repentibus, sed perpetiundo certantibus, non occidendo, sed moriendo vincentibus: sic in istam religionem mutatus est mundus, sic ad hoc evangelium corda conversa mortalium, marium et feminarum, parvulorum atque magnorum, doctorum et indoctorum, sapientum et insipientium . . . nobilium et ignobilium . . . et per omnes gentes ecclesia diffusa sic crevit, ut contra ipsam catholicam fidem nulla secta perverfa, nullum genus exoriatur erroris, quod ita reperiatur Christianæ veritati adversari, ut non affectet atque ambiat Christi nomine gloriari. De Fide rerum, quæ non videntur. cap. 7. T. vi.

^a Illi enim, si reviviscerent, quorum nominibus isti gloriantur, et invenirent refertas ecclesias, templaque deserta, et a cupiditate bonorum temporalium et fluentium ad spem vitæ æternæ et bona spiritalia et intelligibilia vocari et currere humanum genus, dicerent fortasse, si tales essent quales memorantur: hæc sunt, quæ nos persuadere populis non ausi sumus, et eorum potius consuetudini cessimus, quam illos in nostram fidem voluntatemque traduximus. De Vera Relig. cap. 4. T. i.

' and should see the churches crowded, the temples forsaken,
' and men called from the love of temporal fleeting things to
' the hope of eternal life, and the possession of spiritual and
' heavenly blessings, and readily embracing them, provided they
' were really such as they are said to have been, perhaps they
' would say: These are things which we did not dare to say to
' the people; we rather gave way to their custom, than en-
' deavoured to draw them over to our best thoughts and ap-
' prehensions.'

Indeed, Augustine has many excellent arguments for the truth of the Christian religion, and of the evangelical history.

Peter, he^a says, and the other apostles, had no interest to serve, of honour or profit, in preaching the gospel. They suffered all manner of evil; yet they continued to assert that Jesus, who had been crucified, was risen from the dead; which they must have known to be true; otherwise they would not have asserted it, especially in those circumstances, in the midst of such dangers, and in the view of such sufferings as they were exposed to.

3. Augustine speaks very often of the great advantage which Christians have in their arguments for the truth of the gospel, from the subsistence and dispersion of the Jewish people, who every where bear testimony to the antiquity and genuineness of the books of the Old Testament; so that none could say they were afterwards forged by Christians. He^c thinks it a work of Di-

^a Cogitate, fratres, quale fuit, mitti homines per orbem terrarum, prædicare hominem crucifixum resurrexisse, et pro ista prædicatione perpeti omnia, quæ insaniens mundus inferret, damna, exilia, vincula, tormenta, flammæ, bestias, cruces, mortes. Hoc pro nescio quo? Numquid enim, fratres mei, Petrus pro sua gloria moriebatur, aut seipsum prædicabat? Alius moriebatur, ut alius honoraretur: alius occidebatur, ut alius coleretur. Numquid hoc faceret, nisi flagrantia caritatis, de conscientia veritas. Nam quomodo pro ea remorerentur, quam non viderant? Serm. 311. cap. 2. T. v. ^b Ideo ergo sparsi sunt, ut nobis libros servent. Serm. 5. n. 5. Tom. v.—Propter hoc enim illa gens regno suo pulsa est, et dispersa per terras, ut eius fidei, cuius inimici sunt, ubique testes fieri cogerentur. Serm. 201. n. 3. T. v. Vid. Serm. 200. cap. 2. 202. cap. 3. 204. n. 3. 374. n. 2.—Reproba per infidelitatem gens ipsa Judæorum, a seculis exstirpata, per mundum usquequaque dissipatur, ut ubique portet codices sanctos, ac sic prophetiæ testimonium, quæ Christus et ecclesia prænuntia est, ne ad

tempus a nobis fictum existimaretur ab ipsis adversariis proferatur, ubi etiam prædictum est, non fuisse credituros. Ep. 137. n. 16. T. 2.—Et hoc enim magnum est, quod Deus præstitit ecclesiæ suæ ubique diffusæ, ut gens Judæa, merito debellata et dispersa per terras, ne a nobis hæc composita putarentur, codices prophetiarum nostrarum, et inimica fidei nostræ testis fieret veritatis nostræ. De Conf. Evang. l. i. c. 26. n. 40. T. iii. p. 2. et vid. ib. cap. 14. n. 22. ^c Magis verendum erat, ne tanta rerum evidentia circumfusis fortasse diceret, postea quam ista per mundum fieri cœperunt, Christianos has literas composuisse, ut ante prædicta putarentur, ne quasi temere humanitus facta contemnerentur. Hoc verendum erat, nisi esset late sparsus lateque notus populus Judæorum. . . . Per eorum quippe codices probamus, non a nobis tamquam de rerum eventu commonitis ista esse conscripta, sed olim in illo regno prædicta atque servata, nunc autem manifestata et completa. Contr. Faust. l. xiii. cap. x. n. 7, 8. Conf. l. xvi. cap. 11. et de Civ. Dei. l. iv. cap. 34.

vine Providence, that the Jews, who had been justly expelled from their own territories, should still subsist, and be every where, to bear witness to the ancient prophecies which had been fulfilled in Christ and the church, or the numerous converts to a faith in him all over the world.

He therefore calls the Jews the ^d librarians of the Christians: he compares them to ^e servants that carry books for the use of children of noble families; or that ^f carry a chest or bag of evidences for a disputant, who alleges them as evidences of what he would make out and prove.

4. It will be very proper to take notice of some of Augustine's passages, where he speaks of the design of Christ's coming, and of the ends and uses of his sufferings and death.

1. He says, that ^g Christ assumed a human body, and lived among men, that he might set us an example of living, and dying, and rising again.

2. In ^h his passion, he shewed what we ought to endure; in his resurrection, what we are to hope for. In the one, we see our duty; in the other, our reward.

3. He speaks very much to the same purpose ⁱ in another sermon.

4. He says, that ^k Christ, when on earth, was not remarkable for worldly splendor and happiness, because he was to declare the

^d Propterea autem adhuc Judæi sunt, ut libros nostros portent, ad confusionem suam . . . Librarii nostri facti sunt, quomodo solent servi post dominos codices ferre, ut illi portando deficiant, illi legendo proficiant. Enar. in Pf. lvi. n. 9. T. iv. Conf. in Pf. lviii. Serm. 1. n. 22. eod. tom.

^e Et sparsi per orbem terrarum facti sunt quasi custodes librorum nostrorum. Quomodo servi, quando eunt in auditorium Domini ipsorum, portant post illos codices, et foris sedent: sic. . . . Serm. 5. n. 5. T. v.

^f Quid est enim aliud hodieque gens ipsa, nisi quædam scriniaria Christianorum, bajulans legem et prophetas ad testimonium adfectionis ecclesiasticæ. . . . Contr. Faust. l. xii. c. 23. T. viii.—Nobis serviunt Judæi, tamquam capsarii nostri sunt: studentibus nobis codices portant. Enar. in Pf. xli. n. 14. T. 4.—Remanserunt illi, ad quos missi sunt, codices ferentes, veritatem non intelligentes: testamenti tabulas habentes, et hereditatem non tenentes. Enar. in Pf. lxvii. n. 7.

^g Jesus Christus, qui humano corpore assumpto, ad hoc utique hominibus homo factus apparuit, ut nobis et vivendi et moriendi et resurgendi præberet exemplum. Serm. 210.

cap. 1. T. v.

^h In passione quid egit? Docuit quid toleremus. In resurrectione quid egit? Ostendit quid speremus. Hic opus, ibi merces: opus in passione, merces in resurrectione. Serm. 213. cap. 4.

ⁱ Passio Christi significat miseria hujus vitæ. Resurrectio Christi ostendit beatitudinem futuræ vitæ. In præsentem laboremus: in futura speremus. Modo tempus est operis: tunc mercedis. Serm. 233. in. T. v.

^k Itaque Christus homo, ut per eum revelaretur Novi gratia Testamenti, quæ non ad temporalem, sed ad æternam vitam pertinet, non utique terrena felicitate commendandus fuit. Inde subiectio, inde passio, inde flagella, sputa, contumeliæ, crux, vulnera, et tamquam superato subiectoque mors ipsa, ut fideles ejus discerent, quale pietatis præmium ab illo, cujus filii facti essent, petere atque sperare deberent. &c. Ep. 140. cap. v. n. 13. T. ii.—Hoc enim voluit pati in conspectu inimicorum, quo eum tamquam derelictum putarent, ut gratia commendaretur Novi Testamenti, quâ disceremus etiam quærere felicitatem, quæ nunc est in fide, postea vero erit in specie, &c. Ibid. cap. 9.

doctrine

doctrine of eternal life. Yea, therefore, did he suffer all manner of evil, that his followers might the better understand what rewards they are to expect, and that their thoughts might be raised to heavenly things.

5. Christ's ¹ whole life on earth, he says, was an institution of virtue.

6. In ^m what he suffered from his enemies he gave us an example of patience, that, if it should be required of us, we also might be willing to suffer for the truth of the gospel.

7. Having in a sermon quoted John, xii. 24, 25: he enlarges, in shewing that the design of the death of Christ was to gain converts, and make martyrs. In his death he made a gainful traffic; he purchased faithful men and martyrs; he bought us with his blood: he laid down the price of our redemption. Martyrs have returned what was laid out for them; that is, have given what was purchased, even their lives.

8. In another place he says, that ^o Christ taught his martyrs not only by precept, but also by example; that they might have a pattern of suffering, he suffered first: he went before them, and shewed them the way.

9. God ^p himself, our Master, concealing the majesty of his divinity, and appearing in the weakness of human flesh, not only delivered oracular discourses, but confirmed them by his passion and resurrection. In one, he shewed us what we ought to endure; in the other, what we may hope for.

5. Augustine strongly asserts the necessity and value of good works, particularly offices of kindness and mercy. 'By ^q these

¹ Tota itaque vita ejus in terris, per hominem quem suscipere dignatus est, disciplina morum est. De Vera Relig. cap. 26. n. 32. T. i.

^m Et quidem ad salutem nostram, et vitæ hujus transigendæ utilitatem, in his quæ passus est ab inimicis Dominus noster exemplum patientiæ nobis præbere dignatus est: ut pro evangelica dignitate, si hoc ipse voluerit, nihil tale perpeti recusemus. Serm. 218. cap. 1. Conf. Serm. 231. cap. 5.

^a Quantas mortes emit unus moriens, qui si non moreretur, granum frumenti non multiplicaretur. . . . Egit enim in cruce grande commercium. Ibi solutus sacculus pretii nostri. . . . Emti sunt fideles, et martyres. Sed martyrum fides probata est. Testis est sanguis. Quod illis impensum est reddiderunt, et impleverunt quod ait sanctus Johannes. 1 Joh. iii. 16. Serm. 329. cap. 1. ^o Dominus Jesus martyres suos non solum instruxit præ-

cepto, sed et firmavit exemplo. Ut enim quod sequerentur haberent passuri, prior ille passus est pro eis. Iter ostendit, et viam fecit. Serm. 273. in.

^p Hoc enim Deus ipse Magister, latente majestate divinitatis, et carnis infirmitate apparente, non solum sermonis oraculo docuit, verum etiam suæ passionis et resurrectionis exemplo roboravit. In altera enim qualia tolerare, in altera qualia debeamus sperare, monstravit. Ep. 155. cap. 1. n. 4. T. ii.

^q Alia requies, alia via non est, qua perveniamus ad Deum, qua redintegremur, qua reconciliemur ei, quem periculosissime offendimus. Venturi sumus in conspectum ejus. Loquantur ibi pro nobis opera nostra: et ita loquantur, ut superent offensiones nostras. Quod enim amplius fuerit, hoc obtinebit, vel ad pœnam, si peccata meruerint: vel ad requiem, si opera bona. Serm. 159. n. 4. T. v.

alone, says he, we secure happiness: in this way we recover ourselves; in this way we come to God, and are reconciled to him, whom we have greatly provoked. We shall be brought before his presence; let our good works there speak for us; and let them so speak that they may prevail over our offences: for which soever is most will prevail, either for punishment, or for mercy.*

6. 'Nothing,' says 'Augustine, 'is more easy nor more pleasant than the ministerial office, if performed slightly and popularly; but then, nothing more contemptible and more miserable in the divine account: on the other hand, nothing more difficult in itself, nor more blessed in the sight of God, when rightly performed.'

7. Jesus 'Christ, he says, never used force; he only taught and persuaded.

C H A P. CXVIII.

JOHN CHRYSOSTOM, *Bishop of Constantinople*.

- I. *His time.* II. *A Synopsis of scripture, both for the Old and New Testament, with remarks.* III. *Books of the Old Testament received by him.* IV. *The conclusion of the Synopsis, containing an enumeration of the books of the New Testament.* V. *His testimony to the books of the New Testament in his other works, particularly to the gospels:* VI. *To the Acts of the apostles:* VII. *St. Paul's epistles:* VIII. *The catholic epistles:* IX. *The book of the Revelation.* X. *A summary account of books of scripture received by him.* XI. *A passage concerning St. John, from Suidas; and a supposititious oration of Chrysostom.* XII. *Marks of respect for the scriptures.* XIII. *A various reading.* XIV. *Explications of texts.* XV. *Select passages, and miscellaneous observations concerning the Lord Jesus Christ.* XVI. *Concerning Christ's apostles.* XVII. *The speedy*

* ... nihil esse in hac vita, et maxime hoc tempore, facilius et lætius, et hominibus acceptabilius, episcopi, aut presbyteri, aut diaconi officio, si persuntorie et adulatorie res agatur; sed nihil apud Deum miserius, et tristius, et damnabilius. Item nihil esse in hac vita, et maxime hoc tem-

pore, difficilius, laboriosius, periculosius, episcopi ... officio; sed apud Deum nihil beatius, si eo modo militetur, quo noster imperator jubet. Ep. 21. n. 2. T. ii.

* Nihil egit vi, sed omnia monendo et suadendo, De Vera Relig. cap. 16. n. 31. T. i.

and

and wonderful progress of the gospel. XVIII. The credibility of the evangelical history. XIX. Miraculous powers in the church. XX. Free will. XXI. Concerning divers matters.

I. JOHN ^a called Chrysostom (A) or golden-mouthed, from the charms of his uncommon eloquence, descended of honourable parents, was born at Antioch about the year 347, where he was ordained deacon in 380 or 381, and presbyter in 386; in which station he shined as a preacher twelve years. In 398 he was made bishop of Constantinople, and died in 407.

Jerom, in his book of *Illustrious Men*, written in 392, has a short chapter for Chrysostom, which I place ^b below.

As I do not write the history of this great orator and voluminous writer, I immediately proceed to take his testimony to the scriptures; after which I intend to make some extracts, consisting of interpretations of divers texts, and remarkable observations upon a variety of subjects.

II. Montfaucon has published ^a a *Synopsis Scripturæ*, which he thinks to be Chrysostom's, as it is said to be in the two only manuscripts of it which are in being: and ^d he has moreover proposed divers considerations, which seem to render it probable, though not certain, that it is really his.

1. This *Synopsis* is not the same with that found among the works of Athanasius, of which a distinct account was given ^e formerly; but as ^f Montfaucon says, very different from it, and vastly superior to it.

2. This *Synopsis*, published as Chrysostom's, is not perfect: it has a proëm or prologue, in which is a general enumeration of the books of the Old and the New Testament; after that follows a *Synopsis* of the Old Testament, representing the contents

^a Vid. Socrat. H. E. l. 6. cap. 2. . . 5. Sozom. l. 8, cap. 2. . . 7. Cav. H. L. T. i. Fabric. Bib. Gr. T. vii. p. 553. &c. Tillem. Mem. Ec. T. xi. Vit. a Benedictin. adornat. Opp. T. xiii. p. 91, &c.

(A) He was not so called till long after his death. Socrates, and other ecclesiastical historians, speaking of him, call him only John, or John of Constantinople.

^b Joannes Antiochenæ ecclesiæ presbyter, Eusebii Emeseni, Diodorique sectator, multa componere dicitur; de quibus *Πιστις* *Ιερωδωτος* tantum legi. De V. I. cap. 129.

^c Vid. S. Chrysostom. Opp. T. vi. p. 314. . . 391.

^d Vid. Præf. T. vi. et Diatriba in *Synopsi*. ib. p. 308. &c.

^e Vol. iv. p. 289. &c.

^f Illa vero in libris omnibus historicis, in *Pentateucho*, in li-

bris regum, et in prophetis, toto celo differt ab hac nostra *Synopsi*. Nec est huic comparanda, ut quibus statim perspiciat. In libris vero Salomonis, in *Sapientia*, in *Siracide*, *Eithier*, *Tobia*, *Judith*, eadem ipsa est. Augurorque, illum *Synopsios* librorum hujusmodi ex nostra *Synopsi* mutuatum esse. Nam illius *Synopsios* scriptorem nostræ *Synopsios* auctore ætate longe inferiorem esse non dubito, nec dubitabit puto quisquam. . . Putaverim autem Chrysostomum hoc operis Antiochiæ adornavisse, fortasse antequam operam concionandi susciperet, ut hoc satis amplo compendio ad verbi Dei prædicationem uteretur, et ad manum haberet, unde concionum argumenta mutaretur. Diatrib. in *Synopsi*. ib. p. 313.

of each book, excepting that there are some things wanting in the manuscripts to make it complete; but there is not any Synopsis of the books of the New Testament. There can be little or no room to doubt, that the author composed likewise a Synopsis of the books of the New Testament; and, if Chrysostom be the author, it may be supposed that he enlarged very much in the account of St. Paul's epistles. The want, therefore, of the latter part of the Synopsis, concerning the New Testament, may be ascribed to the negligence of some transcriber, or to some accident.

3. In the proëm are enumerated these following books of scripture: 'The^s historical books of the Old Testament; in the first place the Oetateuch, meaning the five books of Moses, and Joshua, Judges, and Ruth, which are all expressly named; the four books of the Kingdoms; Ezra; the^h books of moral counsel, the Proverbs, the Wisdom of Sirach, Ecclesiastes, and the Canticles: theⁱ prophetic are the books of sixteen prophets, undoubtedly meaning, though they are not here named, Isaiah, Jeremiah, Ezekiel, Daniel, and the twelve lesser prophets; and, beside these, Ruth and David.'

4. These are all the books of the Old Testament, which are mentioned in the proëm: in this last place, instead of Ruth, I presume, should be Job. Montfaucon^k suspected a fault here: the correction seems to me very easy. At the end of the proëm the books of the New Testament are enumerated: that part will be transcribed at length hereafter.

5. In the Synopsis following the proëm, are represented the contents of the five books of Moses, Joshua, the Judges, the four books of the Kingdoms, the first and second books of Ezra (that is, Ezra and Nehemiah) Esther, Tobit, Judith, Job, the Wisdom of Solomon, which is so called, and said to have been written by Solomon, the Proverbs of Solomon, Sirach, Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Micah, Nahum: the rest is wanting: the books of Macabees do not appear either in the proëm or the Synopsis. David likewise, or the book of Psalms, is wanting in the Synopsis; as are also several of the twelve prophets, and all the New Testament.

III. Whether this Synopsis of sacred scripture be throughout Chrysostom's work, without any interpolations, may be questioned; but I would observe farther, that, from Chrysostom's other works, universally allowed to be genuine, it is apparent

^s Εἰς τὴν τῶν παλαιῶν το μὲν ιστορικὸν κ. λ. Synof. Scr. S. T. vi. p. 315. A.
^h Το δὲ συνβιβλιατικόν, ὡς αὐτὴ παροιμία. κ. λ. p. 316. D. ⁱ Το δὲ πνευματικόν, ὡς αὐτὴ δὲ
^k Vel forte P^{us} hic mendose irrepsit.
 lb. p. 316.

that he received no books of the Old Testament as of authority, beside those received by the Jews.

1. For he says, that ¹ Malachi was the last of the prophets; and in the Synopsis, as before cited, he says there were sixteen prophets: who they are cannot be questioned.

2. His manner of quoting those books, which were not received by the Jews, farther shews this. When he quotes Sirach or Ecclesiasticus, it is thus: So ^m says one of our wise men; a ⁿ certain wise man; a ^o certain wise man reasons, or advises, and the like. To put down all the places where Ecclesiasticus is so quoted by Chrysostom, in the several volumes of his works, would be loading the margin beyond what is agreeable.

3. He quotes the books of ^p Wisdom and ^q Tobit exactly in the same manner.

4. Chrysostom has several times spoken ^r of the Greek version of the books of the Old Testament, said to be made by order of Ptolomy king of Egypt, about three hundred years before the coming of Christ; and, he says, that ^s all the books of the Old Testament were originally written in Hebrew, and were translated from thence into Greek; which must be understood of the Jewish canon; for most of the other books, generally called apocryphal by Protestants, were written in Greek.

IV. I shall now transcribe the conclusion of the forementioned proëm of the Synopsis, which is to this purpose: 'The ^t books of the New Testament are, the fourteen epistles of the ^u apostle Paul: the four gospels; two of which were written by ^v John and Matthew, Christ's disciples; the other two by Luke ^w and Mark, of whom one was disciple of Peter, the other of ^x Paul: the former conversed with Christ, and were eye-witnesses of what they wrote; the other two wrote what they had

¹ Ακουσεν γυν τι Μαλαχιαν, τι μινα της αλλης προφητας ελθουσης. Adv. Jud. Orat. v. T. i. p. 647. C.

^m Εγω δε ημιν και λογον υπερ τωσαν ερω σοφη τιος ανδρες των παρ ημιν. Adv. Oppugn. Vit. Mon. l. 3. T. i. p. 31. B.

ⁿ Σοφος τις ανηρ. Hom. cum Presb. ordinat. fuit. T. i. p. 438. C.

^o Και γαρ και τωλο δολος τις σοφος ειλεγεν. Ad Pop. Antioch. Hom. 10. T. ii. p. 111. C.

^p Σοφος τις ανηρ, και φιλοσοφειν ειδως. ... παρακει. Laud. Eustath. in. T. ii. p. 603.

^q Δια τωλο παρακειαν τις φησι. Hom. ii. in 2. Thess. T. xi. p. 521. A.

^r Οτι και σοφωτατος τις συνιδαν ειλεγεν. Ad Stag. l. 1. T. i. p. 165. A. Και ειλεος ειλεγεν. T. ii. p. 99. C. Διγει τις σοφος ανηρ. T. xi. p. 131. 4.

^s Ακουε δε και αλλην τιος λεγουσης. Hom. 4. in ep. ad Philipp.

T. xi. p. 226. D. ^t Vid. adv. Jud. Or. i. T. i. p. 595. De Prophetiar. Obscur. Hom. 2. T. vi. p. 585. C.

^u Πασαι αι θειαι βιβλια της παλαιας διακεινη τη Εβραϊαν γλωττη εξ αρχης ησαν συνδιδωμεναι. Και τωλο παλιν αν ημιν συνδιδωμεναι. 2. l. In Gen. Hom. 4. T. iv. p. 23, 26.

^v Ετι δε και της καινης βιβλια αι επιγραφαι αι δικαιοσυρας Παυλου, τα ευαγγελια τα τετταρα, δυο μιν των μαθητων τυ Χριστου, Ιωαννη και Μαθθαιου δυο δε Λυκα και Μαρκου αν ο μιν τυ Παυλου ο δε τυ Παυλου, γεγονοσι μαθηται. Οι μιν γαρ αυθηραι ησαν γεγεννημενοι, και συγγενηται τυ Χριστου: οι δε παρ εκεινων τα εκεινων διαδιδωμεναι εις ελεως εξημεναι. και το των παρακειων δε βιβλιον, και αυτω Λυκα ιερογραφεως τα γεγονοτα και των καθολικων επιγραφαι τρις. Ap. Chr. T. vi. p. 318. A.

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received from eye-witnesses; and the book of the Acts, written also by Luke: and three catholic epistles,* or, three of the catholic epistles. That is the whole of that part of the proëm.

The order of enumeration is remarkable: to place St. Paul's epistles first, before the gospels, is a singularity. Montfaucon^u supposeth this to be owing to Chrysostom's zeal for the apostle Paul, whose epistles therefore first offered themselves to his thoughts; and he has observed, that^{*} in Chrysostom's Commentary upon Isaiah, St. Paul's epistles are mentioned before the gospels.

V. We here see plainly enough, what books were received by the composer of the Synopsis; but as it is not certain that he is Chrysostom, as well as for other reasons, it is very fit that we should observe his testimony to the books of scripture in other works indisputably his: and what has been briefly done already, with regard to the Old Testament, shall now be done at large for the New.

1. In his first homily upon St. Matthew, or the introduction to his homilies upon that gospel, he says: 'Though[†] Christ had many disciples, two apostles only wrote a history of him; and two others, who were disciples of apostles, one of Paul, the other of Peter, who joined their labours with John and Matthew. One evangelist might have sufficed; but four confirm the truth. . . . Luke^z informs us of the reason of his writing; that, says he, *thou mightest know the certainty of those things, wherein thou hast been instructed*; that is, that being again, or often instructed in those things, thou mayest be fully persuaded of their certainty, and continue in that persuasion. John^a has not mentioned the reason of his writing; but, as ancient tradition handed down to us from our ancestors assures us, he did not write without a reason; it is said to be this: Whereas the other evangelists had chiefly insisted on the things relating to the Lord's humanity, and there was danger lest the doctrine concerning his divinity should be overlooked, and Christ also moving him thereto, he was at length induced to write a gospel. This account is confirmed from the introduction to his gospel, and

^u Vid. Præf. T. vi. n. 3. et Diatrib. in Synop. p. 312, 313.

^z Οὐ γὰρ ὡς οἱ ἄλλοι αἱ Πάυλου καὶ τὰ εὐαγγέλια ὑφ' αὐτοῦ ἐκείνου, ἀλλὰ καὶ τὰς ἐπιστολάς. In Ef. cap. ii. T. vi. p. 18. C.

^y Καὶ τὴν ἀπὸ τοῦ Πέτρου τὴν μαρτυρίαν, διὰ γραφῶν καὶ τῶν ἀποστόλων μαρτύρων, καὶ δύο ἐκ τῶν τριῶν ἀκολουθῶν

οἱ μὲν γὰρ Παῦλος, οἱ δὲ Πέτρος μαρτύροις αὐτοῦ, καὶ ἰσχυροῦ καὶ Μαθθαίου τὰ εὐαγγέλια ἔγραψαν . . . τί οὖν; καὶ πάλιν εἰς εὐαγγέλιον πάντα εἰπὼν; ἤτοι μὲν ἀδελφὰ γὰρ τοσούτοις αἱ γραφαὶ εἰσι. κ. λ. In Matt. Hom. 1. T. vii. p. 5. A. B. C.

^z Ib. p. 6. C.

p. 7. A. B. C.

^a Ib. p. 6. C.

from

‘ from the whole of it, which is sublimer than those of the
 ‘ others. . . . Matthew is said to have written his gospel at the
 ‘ request of the Jewish believers, who desired him to put down
 ‘ in writing what he had taught them by word of mouth; and
 ‘ he is said to have written in Hebrew. Mark ^b is said to have
 ‘ written his gospel in Egypt, at the request of the believers
 ‘ there. Matthew, writing to Jews, was contented to bring
 ‘ down our Lord’s genealogy from Abraham and David; but
 ‘ Luke, writing for all in general, went higher up, to Adam.
 ‘ Moreover, Matthew begins with the genealogy, forasmuch
 ‘ as nothing was so desirable to the Jews as to know that
 ‘ Jesus was a descendant of David; but Luke begins with
 ‘ other things, and then comes to the genealogy. The
 ‘ general reception of the gospels, is a proof that their
 ‘ history is true and consistent; even the enemies of the
 ‘ truth receive them; for since the writing of the gospels many
 ‘ heresies have arisen, holding opinions contrary to what is con-
 ‘ tained in them, who yet receive the gospels, either entire or in
 ‘ part. . . . In ^c what place each one of the evangelists wrote can-
 ‘ not be said with certainty; but that they do not disagree, I
 ‘ shall endeavour to shew in the following discourses.’ Soon
 after he says, as an argument of the truth and consistence of the
 history in the gospels, ‘ that ^d when they were written, there
 ‘ were many living who might have contradicted them, if there
 ‘ had been any ground for so doing; and there were many
 ‘ enemies and opposers; for the gospels, when written, were not
 ‘ hid in a corner, or buried in obscurity; but they were made
 ‘ known to all the world, and were publicly read before enemies
 ‘ as well as others, even as they are now.’

2. So writes Chrysostom, in the introduction to his homilies
 upon St. Matthew’s gospel; and certainly this is an ample
 testimony to the four gospels of Matthew, Mark, Luke, and
 John. I need not make any remarks upon what we have seen;
 I may leave that to the reader; I only observe, that what was
 just transcribed, seems contrary to what was before said; but
 perhaps all may be reconciled in this manner: he had said, that
 Matthew wrote at the request of the Jewish believers in Judea;
 and Mark in Egypt, at the request of the believers there; but

^b Καὶ Μάρκος δὲ ἐν Αἰγύπτῳ, τῶν μαθητῶν πα-
 ρακλησαμένων αὐτόν.

^c Εἶδα μὲν ἂν τις αὐτοὺς
 διαβεβαιῶν ἐγράψεν, ἢ σφοδρὰ ἡμῖν δεῖ ἰσχυρισθῆναι.
 οἱ δὲ οὐδὲ καὶ ἄλλων ἐποίησαν, τὸ τοιοῦτον διὰ πάσης τῆς
 πραγματικῆς πίστεως ἀποδείξαι. Ib. p. 8. B.

^d πῶς ἐπιστολῶν, ἀντιμετωπίζοντο,

παύλας τῆς οὐκρινῆς; καὶ τοὶ πολλοὶ αἱ μαρ-
 τὴς τῶν λεγομένων ἦσαν· πολλοὶ δὲ καὶ οἱ ἐχθροὶ καὶ
 πολεμικοὶ. Οὐ γὰρ ἐν γόμφῳ μίαν γραμμὴν αὐτῶν
 κείραντες· ἀλλὰ παύλας γὰρ καὶ θαλάσσιος ἐπὶ
 σαν ὑπὸ πᾶσι τοῖς ἀνθρώποις· καὶ ἐχθροὶ παροῦντα ταῦτα
 ἀναγινώσκοντες, μακάριον καὶ νῦν. Ib. p. 9. A.

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VOL.

those things were said upon the ground of general report and common fame, only. Here he says: of those things we are not certain, and need not assert them as such; but wherever the gospels were written, they are true and harmonious: that may be justly maintained, and clearly demonstrated, to the satisfaction and conviction of all unprejudiced men.

3. In his homilies, Chrysostom sometimes compares the evangelists, and shews their agreement. I refer in the margin * to one place, the 28th homily upon St. Matthew's gospel, where he compares his account with those of Mark and Luke.

4. In reconciling Matthew's and Mark's accounts of Peter's denying Christ, he says, 'These things Mark had from his master; for he was a disciple of Peter: and what is very remarkable, though he was a disciple of Peter, he relates his fall more particularly than any of the rest.'

5. Explaining the history of our Lord's paying the didrachm, or tribute-money, which is in Matt. xvii. 24. . . 27. and particularly those words, *That take, and give unto them for me and thee*; he says, 'Mark † who was a disciple of Peter, omits this, because it was honourable to that apostle; but he relates the history of his denial of Christ; and perhaps his master forbade him to insert such things as tended to aggrandize him.'

6. I would just observe here, that I do not remember Chrysostom to say, in his Commentaries upon the Acts, that John, surnamed Mark, was the writer of the gospel, though the mention of him occurs there so frequently: nor do I recollect this to be said by our author any where else; but as he calls him disciple of Peter, it is very likely that he supposed him to be the same Mark, who is mentioned 1 Pet. v. 13.

7. In the beginning of the fourth homily upon St. John's gospel, he says, 'The † other evangelists having chiefly insisted upon our Saviour's humanity, there was danger, lest his divinity, or eternal generation, should have been neglected by some; and men might have been of the same opinion with Paul of Samosata, if John had not written; but whereas, Matthew begins his history with Herod the king; Luke with Tiberius Cesar; Mark, with the baptism of John; he, ascending at

* In Matt. Hom. 28. al. 29. in T. vii. p. 553.

† . . . και ταυτα παρὰ τοῦ διδασκαλοῦ μαθεὶν καὶ γὰρ φησὶν ἐν τῷ Πέτρῳ. ὅτι αὐτὸς ἐν τῇ αὐτῇ ἐκκλησίᾳ, διὰ τὸ μὴ οὐκ εἶναι τὸ ἐκκλησιαστικὸν διδασκαλὸν, ἀλλὰ καὶ τῶν αὐτῶν σαφὲς ἀπογγεῖν. In Matt. Hom. 28. al. 29. T. vii. p. 553. C.

‡ Ἰδὲ καὶ τὸ φιλοσοφῆν τῆς τοῦ Πέτρου γλώσσης. τὸ γὰρ ὡς φησὶν Μάρκος ὅτι τὸν φησὶν γὰρ

φησὶν τὸ κεφαλὴν, ἐπειδὴ πολλοὶ εἶδον τὴν ἐκ αὐτοῦ τιμὴν· ἀλλὰ τὴν μὲν ἀρετὴν καὶ αὐτοῦ ἰσχύν, τὰ δὲ ποιῶντα αὐτὸν λαμπρὸν ἀπέσιγησε: ὡς τὸ διδασκαλὸν παρὰ τὸν μαθητὴν ταυτὰ μαθεῖν. In Matt. Hom. 28. al. 29. T. vii. p. 553.

§ . . . διὸς ἵνα τὸ μὴ τινος διὰ τὸν χαρισμῶν οὗτος τὸν οὐκ ἀποδοκίματον μόνον τοῖς δογμασιν· ὁ Παῦλος ἐπαθεῖν ὁ Σαμοσατεύς. κ. λ. In Joan. Hom. 4. al. 3. T. viii. p. 27. A. B.

‘once above time and ages, says: *In the beginning was the Word.*’

Speaking of our Lord’s predictions concerning the destruction of Jerusalem, and the calamities that befel the Jewish people in the time of Vespasian and Titus, which happened, as he says, not till above forty years after our Saviour’s death; he observes, that ¹ John and several others were then living, who had heard Christ speak those words.

9. Again: in a homily upon Matth. xxiv. John ^k writes ‘not of any of these things, lest it should be thought that he took an advantage from the event; for he was still living a good while after the destruction of Jerusalem. But they who were dead before the destruction of Jerusalem, and saw none of those things, record these predictions; which is a manifest proof of the certainty of Christ’s foreknowledge.’

These passages shew, Chrysostom supposed, that St. John did not write his gospel till after the destruction of Jerusalem.

10. Several things relating to the first three evangelists, may be seen at the beginning of the fourth homily upon St. Matthew; where he says, ‘He ^l thinks that Matthew wrote first, Mark next, and Luke afterwards:’ but I do not perceive him to assign reasons of any moment for that supposition. He there also says, that ^m Luke had the fluency of Paul, and Mark the conciseness of Peter; both learning of their masters.

11. In the first homily upon the epistle to the Romans, he says, ‘that ⁿ Moses did not put his name to his five books; nor did the historians, who wrote after him, prefix their names to their works; nor did Matthew, or John, or Mark, or Luke, put their names to their writings: but the blessed Paul everywhere prefixeth his name to his epistles, excepting that to the Hebrews, where he had reason to be upon the reserve. What is the reason of this? They delivered their writings to those who were present, when it is needless to put down the name: he sent his writings to those who were at a distance, in the form of an epistle, where the addition of the name is necessary.’

ⁱ Ετι γὰρ Ἰωάννη τὴν εὐαγγελιστὴν ζῶντες, καὶ εἶδον πολλοὺς τῶν τῆς Χρῆστος συγγεγραμμένων, ταῦτα ἀκυσταίτες. In Matth. Hom. 69. al. 70. T. vii. p. 680. B.

^k Σὺ δὲ μοι σκοπεῖς τὴν πνευματικὴν οἰκονομίαν, οἱ τίτλων ὡδὲν ἐγράψεν ἰωάννης, ἵνα μὴ δοξῇ ἐξ αὐτοῦ τὸν γεγεννημένον τῆς ἰστορίας γράψαι· καὶ γὰρ καὶ μετὰ τὴν ἀλώσεως ἐξήχρητον πολὺν. Ἀλλὰ οἱ πρὸς τῆς ἀλώσεως ἀποθανόντες, καὶ μὴδὲν τίτλων εὐρακαίτες, αὐτοὶ γράφουσιν, ὥστε πανταχόθεν διαλαμπέει τῆς πρεσβυτείας τῶν

ισχύν. In Matth. Hom. 76. al. 77. T. 7. p. 734. B.

^l Ἐμοὶ δοκεῖ, ὁ μὲν μαθηταίος πρὸς τῶν ἄλλων περὶ τὴν τετραγμῶν. . . οὐδὲ Μάρκος μετ’ ἐκείνου. In Matth. Hom. 4. al. 3. T. 7. p. 46. A.

^m Καὶ ἰσχυρὸς δὲ οὖτως τὸν διδασκαλὸν ἐμμετρίως· ὁ μὲν τῶν Παύλου, ὑπερ τῆς πόλεως ἑστία· ὁ δὲ τῶν Πέτρου, βραχυλογίας ἐπιμαλμαμένον. Ibid.

ⁿ Tom. ix. p. 429. C. D.

VI. 1. The

VI. 1. The Acts of the apostles he received, and ° ascribes to St. Luke very often. He refers to the book of the Acts, ' as shewing ° the fulfilment of Christ's promise, recorded in John, xiv. 12, where, he says, are related many miracles of the apostles; but not all, nor of all Christ's apostles, but of some only.'

2. In the third volume of the Benedictine edition of Chrysostom's works, are four homilies upon the title and beginning of the Acts of the apostles, and the writer of the book. There ° were five homilies upon this subject spoken by Chrysostom; but the second is either totally lost, or so disfigured by alterations, that a small part of it only, if any, can be depended upon for genuine, as the Benedictine editors have assured us.

3. Those homilies were preached in the time of Pentecost; and in the first of them, laying down the plan of his discourses, he proposes to inquire, by ° whom the book of the Acts was written, and when, and why it had been appointed to be read over at that time of the year. The design of that which was the second homily, and is lost, was to shew who wrote the book of the Acts. In the now third homily upon this subject, recollecting what had preceded in this argument, he says, that ° in the second discourse he had inquired who wrote this book; and, by the grace of God, it had been found to be the evangelist Luke. In the second of those homilies, according to the present order, he ° considers the reasons why the blessed, and excellent, and admirable Luke intitled his book ' the Acts,' not the miracles of the apostles: he elsewhere calls the writer of this book ° the great and excellent Luke, disciple of Paul. The design of the fourth homily, in the present order, is ° to shew, why the Acts of

° Vid. de Virgin. T. i. p. 321. C. Cont. Jud. et Gent. T. i. p. 577. E. et Hom. in Juvent. et Maxim. T. ii. p. 577. A.

° De S. Bab. contr. Jul. &c. T. ii. p. 558. D.

¶ Ex hisce autem octo homiliis, quatuor priores sunt in principium, seu titulum libri Actuum. In hoc tamen argumentum quinque una serie conclusiones habuerat, ut non semel testificatur Joannes noster: sed secunda, in qua quærebatur, quis esset auctor libri Actuum apostolorum, intercedit, &c. Præf. in T. iii. §. i.

¶ Secundam, ubi de auctore libri Actuum edissererebat, et Lucam esse demonstrabat, reperimus quidem: sed, huius misere deformatam, et cum spuris immixtam. . . . Itaque male auctam et confarcatam homiliam, etsi quædam γνησια et ad præfens argumentum pertinentia habeat, cum sinceris admiscere non ausi sumus, sed ad finem hujus tomi ablegavimus.

Monitum ad Homil. in Princ. Act. T. iii. p. 48.

° Διὶ δὲ προτέρῳ μαθεῖν, τίς τὸ βιβλίον ἔγραψε . . . καὶ πῶς ἔγραψε, καὶ περὶ τίνων, καὶ τίνος ἐνεκὸν τῇ ἐορῇ ταύτῃ ἐμαρτυρήσεται αὐτοῦ ἀναγνωσκέσθαι. In Pr. Act. Hom. i. T. iii. p. 54. C. D.

¶ Ἐν τῇ δευτέρῃ ἡμέρᾳ ἐξήκοσαμεν, τίς ἦν ὁ τὸ βιβλίον ἔγραφας. καὶ εὐρομεν τῇ τι θεῶν χάριτι Λυκᾶν τὸν εὐαγγελιστὴν . . . κ. λ. In Princip. Act. Hom. 3. T. iii. p. 74. C. D.

° Διὰ τοῦτο καὶ μακάριος υἱός, καὶ γνήσιος, καὶ θαυμασιός Λυκάς υἱὸς ἐπέγραψε τὸ βιβλίον, πρᾶξεις ἀποστόλων, ἢ θαυμάσια ἀποστόλων. Ib. Hom. ii. p. 65. D.

× Τίς ἐν ταύτῃ παντὶ φησὶν; Ὁ τὸ Παῦλον μαθητὴς, ὁ τιμίος καὶ μέγας Λυκάς. Ib. Hom. 4. p. 88. E.

γ Ἰδομεν δὲ λοιπὸν τίνος ἐνεκὸν τὸ βιβλίον τῶν πρᾶξεων τῶν ἀποστόλων ἐν τῷ καιρῷ τῆς ἐπιήκεως ἀναγνωσκέσθαι. Hom. 4. T. iii. p. 88. A. Vid. ib. B. C. D. et p. 89. C. D.

the apostles were read in the time of Pentecost; that is, between Easter and Whitsuntide.

4. In the ninth tome of Chrysostom's works, of the Benedictine edition, is a course of homilies upon the book of the Acts, fifty-five in number.

5. In the first of those homilies he says, 'That' the book of the Acts may be as useful to us as the gospels; inasmuch as it contains excellent principles, and many miracles, as well as great examples; and shews the fulfilment of the promise, which Christ had made to the disciples, of sending down upon them the Spirit: for which reasons it deserves our attentive perusal, and careful consideration.' He moreover says, that from this book alone is to be known, how the Christian religion was planted in the world.

6. 'In' the discourses of the apostles recorded in the Acts, he says, there is little said about Christ's divinity; but they discourse chiefly of his humanity, and passion, and resurrection, and ascension; because his resurrection and ascension to heaven were the points necessary to be proved and believed at that time.'

7. That Luke, the writer of the Acts, was inspired, may be proved, he thinks, several ways: for miracles were then very common, and gifts of the Spirit were bestowed upon all believers in general. It may be argued also from 2 Cor. viii. 18, 19; he understanding the apostle to speak there of Luke.

8. Chrysostom's conclusion of his homilies upon the Acts is very oratorical. Luke leaves us thirsting for more: but, if he had proceeded, it would have been only a repetition of like discourses and works, like dangers, difficulties and sufferings.

9. In a homily upon Col. iv. 14. *Luke the beloved physician salutes you*, he says: 'This' is the evangelist. It is likely there were others of that name: therefore, he distinguisheth him by his profession.'

10. Upon 2 Tim. iv. 11, he commends Luke for his con-

* Ουδε γαρ ελαττον αυτων ευαγγελιων οφελεται ημας διηγεσθαι. τοιαυτης εμπειτηνης φιλοσοφιας, και δογματων ορθοτης, και θαυματων επιδειξεως. x. λ. In Act. Ap. Hom. i. T. ix. p. 1.

a In Pr. Act. Ap. T. iii. p. 63. C.

b Δις δε ταυτο τοσαυτα περι Χριστου διαλεχθεντες, ολιγα μιν περι της θεότητος αυτης ειρηκασιν. . . το γαρ ζήμιον των ταυτων, το πιστευθηναι, δι' αυτης, και ανεσθαι εις θρανους. Hom. i. T. ix. p. 3. A.

c Ib. p. 4. D. E.

d . . . και εφιστι διψοντα των ανθρωπων, οτε

λοπον αφ' αυτης λογισθουσι. . . παυεις γαρ τα περὶ ταυτα, τοιαυτα ισχυει και μετα ταυτα. . . π βουλει μαθεν τα μετα ταυτα; τοιαυτα εστι κεννα* δεσμεα, βασανισμοι, μαχαι, φυλακαι, επιβουλαι, τυκοφανται, θανατοι καθημερινοι. In Act. hom. 55. T. ix. p. 412. D. 414. B.

e In Col. Hom. 12. T. xi. p. 412. E. F.

f Αυτος γαρ σφοδρα οδυσσας ειχεν αυτον, ο και ευαγγελιον ηρασατο, και τας καθολικας πραξεις. In 2 Tim. Hom. 10. T. xi. p. 720. E.

stant attendance on the apostle; and speaks of him as writer of a gospel, and the Acts.

11. I would observe here, that I do not recollect Chrysostom to have said any where, that Luke was of Antioch; though this is said by Jerom, and some others.

12. In his first homily upon the title and beginning of the Acts of the apostle he says: 'To^s many this book is unknown; by others it is despised, because it is clear and easy.' The first of the homilies upon the whole book begins in this manner: 'Many^b know not this book, nor the writer of it.' Which expressions have induced some learned men to think, that the book of the Acts lay in much obscurity, and was not well known among Christians. 'The gospels,' saysⁱ Mill, 'were soon spread abroad, and came into all mens hands. But the case was somewhat different with other books of the New Testament, particularly the Acts of the apostles, which was not thought to be so important, and had few transcribers.' These expressions likewise led Mr. Beaufobre to say, that^k the book of the Acts had not at the beginning, in the eastern churches, the same authority with the gospels and epistles.

13. I have already^l said something relating to this point. But it seems to me not a little strange, that any should understand Chrysostom to speak nothing more than real truth, or plain matter of fact: they are only oratorical expressions, in which he exaggerates extremely. The book of the Acts was annually read and explained at Antioch, at Pentecost, understanding that word in the larger sense, as comprehending the time between Easter and the day of Pentecost. This was the custom in Chrysostom's time; nor was it new, as we perceive from the homilies before cited. It had been appointed by their ancestors; and Chrysostom inquires into the reasons of that appointment. Moreover, he speaks in a like manner in his preface, or argument to St. Paul's epistles: where^m he says, 'he wishes he was better known; for some are so ignorant of him that they do not exactly know the number of his epistles.' And yet he had just before said, that the blessed Paul's epistles were read very often, sometimes twice, sometimes thrice, or even four times in a week. Chrysostom, therefore, is to be understood to mean, in

^a In Pr. Act. Hom. 1. T. iii. p. 54. C.

^b πολλοὶ τοῦ το βιβλίου οὐδ' οἱ ἐν γινώσκοντες, οἱ δὲ αὐτοῦ, οἱ δὲ οὐ γινώσκοντες αὐτοῦ καὶ συντάκτης.

T. ix. p. 1.

ⁱ Prolegom. n. 242.

^k Hist. de Manich. l. i. ch. 5. T. i. p. 293. See also Remarques sur le N. T.

p. 173.

^l Vol. iii. p. 505.

^m Ἄλλω δὲ καὶ οὐκ ἔστιν, οἱ τοὺς αὐτοῦ τοῦτο εἶναι ἀπὸ τῶν ἱστοριῶν, ὡς οἱ αὐτοὶ εἶναι χρεὶν ἀλλ' οὐκ αὐτὸν ἀγνοοῦν, οἱ μὲν τῶν ἐπιστολῶν τοῦ ἀριθμοῦ εἶναι σαφές. Argum. Ep. ad Rom. T. ix. p. 425.

both places, no more than this: That he wished the Acts of the apostles, and Paul's epistles, were better known to his hearers than they were; and that he was grieved to think how little acquainted some men were with those parts of sacred scripture.

VII. 1. In a Homily upon Repentance, supposed to be a genuine work of Chrysostom, it is said: 'Theⁿ blessed apostle Paul, Christ's orator, fisherman of the whole universe, by the spiritual nets of his fourteen epistles catches the whole world, and brings them into the way of salvation.'

2. Chrysostom published homilies, or commentaries upon St. Paul's fourteen epistles, which are still extant. In^o the proëm to his homilies upon the epistle to the Romans, he speaks of the time of several of them, to which I refer the reader: however, I shall observe here several particulars, as briefly as I can. He says, that the epistle to the Romans, though placed first, was not first in the order of time, as many think. It was written before any of those which were sent from Rome, but not till after several others; for both the epistles to the Corinthians were written before it: and the first epistle to the Thessalonians was written before either of those to the Corinthians. To the Philippians he wrote from Rome; to the Hebrews likewise he wrote from thence. The^p epistle to Timothy [meaning the second] was also written from Rome, when the apostle was a prisoner here: and it seems to him to be the last of all Paul's epistles. The epistle to Philemon likewise is a late epistle; for the apostle was then arrived to extreme old age: referring to ver. 9. Nevertheless it was written before the epistle to the Colossians, as appears from the end of that epistle [See Col. iv. 7.—9]. I likewise think, says he, that the epistle to the Galatians was written before that to the Romans. So writes Chrysostom in the proëm to his homilies upon the epistle to the Romans.

3. In the argument of the epistle to the Ephesians, he says, it^q was written from Rome, when Paul was prisoner here. In the preface to the epistle to the Philippians he says, the^r apostle was then a prisoner at Rome. In the first homily upon the epistle to the Colossians he says, that^s epistle, and the epistles to the Ephesians, and to Philemon, and to Timothy, were written

ⁿ Καὶ τὴν πρὸς τὸν μακάριον ἀποστόλου Παύλου, τὸν ῥητοῦ τῆς Χριστοῦ, τὸν τῆς οὐκίμνης ἀλυστῆς, τὸν διὰ δεκάτεσσα ἐπιστολῶν, ὡς περὶ διὰ δέκατον πνευματικῶν πᾶσαν τὴν οὐκίμνην εἰς σωτηρίαν συγκυσαῖα. κ. λ. De Poenit. T. xiii. p. 190. C.

^o Vid. Argument. Ep. ad Rom. T. ix. p. 425. . . . 427.

^p Καὶ τὴν πρὸς

Τιμοθέου δὲ ἐπιστολὴν καὶ αὐτὴν ἀπὸ ῥώμης διδόναι ἐπιμελέσθαι· ἢ καὶ ἐσχάτῃ μοι δοκεῖ πᾶσαν ἑπὶ τῶν ἐπιστολῶν. Εγὼ γὰρ ἤδη σπινδιμαί, φησὶ, . . . διὰ δὲ τὸν βίον ἐκὼς καλεῖσθαι, πᾶσι πῶς διδοὺν ἐκί-
lb. p. 427. B.

^r T. xi. p. 190. A.

p. 322. B.

^q T. xi. p. 2. A.

^s T. xi.

when

when the apostle was in bonds. Here also he says again, that the [second] epistle to Timothy was written a short time before his death. From the inscription of the epistle to the Colossians [i. 1.], he concludes, that ^u Timothy was known to the saints at Colosse. In the first homily upon the second epistle to Timothy, he says again, he ^x thinks the apostle was then near his end: in another homily upon the same epistle, he says, it ^{*} was full of consolation, and a sort of testament. In his first homily upon the epistle to Titus he says, that, probably, Titus ^y was a Corinthian; and ^z Paul was at liberty at the time of writing that epistle: and ^{*} it was written before the second epistle to Timothy. And he observes, that ^a Paul had determined to winter at Nicopolis, a city of Thrace. See Tit. iii. 12.

4. I do not recollect, that Chrysostom any where takes particular notice of the time of writing the first epistle to Timothy: whether it was, that he could not determine it; or, that he took it for granted, that it was written about the same time with the second to Timothy; or whatever else may be the reason of this silence, when he had so many fair opportunities to speak of it, I cannot say. Mr. Tillemont † supposeth Chrysostom to say, that †† this epistle was written in the last years of his life; but I do not perceive Chrysostom, in the place referred to, to speak of the time of the first epistle, but of the second rather.

5. It does not appear from Chrysostom's writings, that he had any doubt, whether the epistle to the Hebrews was written by Paul; he always quotes it as his. In ^b the preface to his homilies upon it, he says, 'The epistle was written to Jews; and, as he thinks, to the Jews at Jerusalem, and in Palestine. He adds: When Paul had been in bonds two years at Rome, he was set at liberty, and then went into Spain. Afterwards he came to Jerusalem, and made a visit to the Jewish believers there [Referring to Rom. xv. 24. and Hebr. xiii. 23.]: then he came to Rome, and was put to death by Nero.'

6. He often says, the ^c epistle was sent to the believers from

¹ Ib. p. 323. A.

^u Ibid. p.

^x In 2 Tim. Hom. 1.

^y Ib. p. 658. C.

^z Καὶ πάντα δι

^a In 2 Tim. Hom. 9. T. xi.

p. 217. B.

^y T. xi. p. 729. B.

^{*} Ibid. C. et 230. B.

^{*} Ib. 230. B. ^{*} In Ep. ad Tit.

Hom. 6. T. xi. p. 766. B.

† St. Paul. art. 47. Mem. T. i.

†† In 2 Tim. Hom. 1. sub in.

^b Πρὸς τοὺς ἑβραίους; ἔρως δικαιοσύνης, ἐν ἱερουσαλὴμ καὶ ἐν πάσῃ τῇ γαλιλαίᾳ. . . . Διότι μὲν ἐν ἡντινύχῃ ἐβραῖοι καὶ ἡμεῖς ἐσμεν, καὶ οἱ ἡμεῖς ἐσμεν ἐβραῖοι καὶ οἱ ἡμεῖς ἐσμεν ἐβραῖοι. In Ep. ad Hebr. Præf. T. xii. p. 2. D. E. ^c Vid. Ep. 15. T. iii. p. 602. B. In Gen. Hom. 35. T. iv. p. 356. D. In Joann. Hom. 2. al. 1. T. viii. p. 14. A.

amongst the Hebrews. And he says, that ^d when he wrote to the Hebrews, he did not put his name at the beginning, as he did in all his other epistles, because the Jews, both believers and unbelievers, were averse to him.

7. Chrysostom always cites the epistles to the Ephesians with that title; and in his ^e argument of the epistle gives an account of the city of Ephesus. He has no doubt about the common inscription: *To the saints that are at Ephesus, and faithful in Christ Jesus.*

8. Upon Col. iv. 16. *And that ye likewise read the epistle from Laodicea*, he observes: 'Some ^f say, that hereby is not meant an epistle sent to them, but an epistle sent by them to Paul: for ^g he does not say the epistle written to the Laodiceans, but from ^h them.' Surely Chrysostom did not know that the epistle to the Ephesians was at any time called, the epistle to the Laodiceans.

9. The first epistle to the Thessalonians he quotes, as ⁱ written to the Macedonians.

VIII. 1. We come now to the Catholic epistles. The proëm to the Synopsis, cited above, speaks of but three only; meaning, as may be supposed, the epistle of James, the first epistle of Peter, and the first epistle of John; which three are also quoted in Chrysostom's other writings. And Dom Bernard de Montfaucon, the learned Benedictine editor of St. Chrysostom's works, says, he ^k has no where observed therein any citations of the other four epistles, called Catholic.

2. The epistle of St. James is quoted several times: it ^l is expressly quoted, as written by James the Lord's brother. I refer to ^m a place or two more, where words of the epistle are cited. Indeed, I think, he quotes this epistle as often as any other of the Catholic epistles received by him. He speaks elsewhere of James, as ⁿ a most excellent person, brother of the Lord, and bishop of Jerusalem.

^d Vid. Hom. in illud. in faciem Petro restiti. T. iii. p. 371.

^e Tom. xi. p. 1, 2. ^f . . . Οὐ γὰρ εἶπε, τὴν πρὸς Λαοδικεῖας, ἀλλὰ τὴν ἐκ Λαοδικείας φησι γεγραφισμένην. In Col. Hom. 12. T. xi. p. 413. B.

^g Μακεδόσι γὰρ ἐπιστὴλῃν οὕτως ἐλέγην. Ep. 2. T. 3. p. 549. E.

^h Et vere sanctus hic Doctor, qui scripturæ sacræ libros omnes in homiliis suis adhibet, quatuor istarum epistolarum loca nusquam affert: aut saltem hujusmodi loca in ejus scriptis nondum deprehendi. Etiam si vero deprehenderentur, non tamen inde sequeretur, eam scripturæ partem canonicam haberi. Nam

illis temporibus non pauca erant in quibusdam ecclesiis, quæ legebantur quidem, sed canonica esse non reputabantur, ἀναγνωσκόμενα μὲν, μὴ κανονιζόμενα δέ. Diatrib. in Synops. T. vi. p. 309.

ⁱ . . . Παρά τῶν ὑμῶν ἀξιοπιστὸν μαρτυρῶ, τοὺς ἀδελφοὺς ἐκκαλεῖν φασκόμενα. Ἡ πᾶσι γοῦν τῶν ἔργων νῦν ἐστὶν. De Pœnit. Hom. 9. T. ii. p. 348. E.

^k De Sacerdot. l. iii. T. i. p. 384. E. Hom. in Eliam. et viduam. T. iii. p. 333. C. In Ep. ad Philēm. Hom. 3. T. xi. p. 788. C.

^l Vid. in Mat. Hom. 5. T. 7. p. 78. A. In Act. Ap. Hom. 46. T. ix. p. 348. A.

3. The first epistle of St. Peter, and the first epistle of St. John, were universally received. I need not, therefore, refer to any of Chrysostom's citations of them.

4. There is a homily, supposed by some to be Chrysostom's, by others doubted of, wherein it is said, 'That^m the first epistle of John is received by all; but the fathers have rejected the second and third, as not in the canon.' Montfauconⁿ thinks that homily was preached by a presbyter, before Flavian, bishop of Antioch: though, therefore, the homily be not Chrysostom's, it shews the sense of the church of Antioch, in his time, concerning St. John's epistles. Several other learned men, as^o Mill, and^p Lampe, have taken notice of this passage, to whom I refer; but I do not think it needful to transcribe them.

That^q homily was first published by Cotelierius, and as Chrysostom's; and it is quoted as his by Lampe, just mentioned, and^r Wolfius; but the judgment of Montfaucon appears to be the more probable.

IX. Chrysostom has no where quoted the book of the Revelation, nor taken any passage from it, nor alluded to it in any of his works, so far as can be perceived; though, as^r Montfaucon well says, he had many occasions so to do in discoursing upon moral subjects. It may be added: and in his discourses in praise of the martyrs. This, I think, is allowed by the learned; and^t that Chrysostom has taken no more notice of the book of the Revelation in all his writings, than he would have done if he had been totally ignorant of it.

X. So that Chrysostom's works in general, and the fore-

^m Τὸν δὲ ἐκκλησιαζομένον, ὃ τὸν ἀποκρυφὸν μὲν ὁ πῶτος ἐπιστολὴν. Τὴν γὰρ δευτέραν καὶ τρίτην αἱ πατέρες ἀποκαταλείβουσι. Τὴν μὲντοι πρῶτην ἐπιστολὴν ἀπαντες εἶναι ἰωάννη συμφωνῶντες ἀπεφθ- κησ. Ap. Chrys. Opp. T. vi. p. 430. A. B.

ⁿ Quod autem ecclesia Antiochena secundam et tertiam Joannis non reciperet, id liquido comprobatur ex homilia mox edenda, quam prior publica- vit Joannis Chrysostomi nomine Cotele- rius, quamque probamus in monito infra, non Chrysostomi esse, sed cujusdam Presby- teri Antiocheni illius ævo coram Flaviano episcopo concionantis. Diatrib. in Synops. T. vi. p. 309.

^o Prolegom. p. 224.

^p Lampe Prolegom. in Joann. p. 104.

^q In illud scrip- ture dictum: 'In qua potestate hæc fa- cis?' Matth. xxi. 23. Ap. Cotelier. Menum. Gr. T. iii. p. 121. . . . 157.

^r Prolegom. in Joan. p. 242. Ap. Cur.

Crit. T. v.

^s Certe Joannes Chry- sostomus, qui auctor operis fertur in titulo, numquam Apocalypsi usus est in homiliis, aliisque libris suis, etsi ad mores infor- mandos, in quo genere maxime versatur sanctus doctor, in Apocalypsi multa idonea opportunaque reperiuntur, præcipueque in tribus prioribus capitibus. Quantamcun- que diligentiam adhibuerim, ut explora- rem, num quidquam in tanta operum se- rie ad Apocalypsin spectans deprehende- retur, nihil hæcenus reperi. Et tamen multa erant in libris, verbi gratia, de Sa- cerdotio, quæ ad rem maxime conferre vi- debantur. Diatrib. in Synops. T. vi. p. 310.

^t . . . Chrysostomus in tot monumentis Apocalypsin ita præter- mittit, ut ipse eam ignorasse, et scriptum quodvis eandem allegans Chrysostomo sup- positum esse videatur. J. A. Bengel. in N. T. p. 777.

mentioned

mentioned Synopsis, ascribed to him, agree very well together.

These then are the books of the New Testament received by him: the four gospels; the Acts of the apostles; fourteen epistles of Paul; the epistle of James; one epistle of Peter; one epistle of John.

I may add, that there is not, in Chrysostom's works, the least appearance of an especial regard for any other Christian writings, as of authority.

In Chrysostom may be frequently found the usual general titles and divisions of the books of scripture: such^a as the Old and New Testament; apostles and prophets; gospels, apostles, and prophets: and the like.

XI. Suidas, the lexicographer, whose age is uncertain, placed by^x Cave near the end of the tenth, by others^y supposed to have written near the end of the eleventh century, has an article concerning St. John, which is to this purpose. 'John^z the divine and evangelist, being returned from his banishment in the island Patmos, wrote his gospel when he was an hundred years of age; and he lived after that till he was an hundred and twenty years old. Whilst he dwelled at Ephesus, he wrote his Theology [or gospel]. Chrysostom receives also his three epistles, and the Revelation.'

That article must have been taken out of an homily, or oration, concerning John the divine and apostle, ascribed to^a Chrysostom, though it is not named by Suidas. In which homily it is said, 'That, for the word of God, John was banished into Patmos by the Roman emperor Domitian, where he wrote the Revelation, and^b afterwards his three holy epistles: when^c he was returned to Ephesus, he wrote his gospel, being an hundred years of age; and he lived to be full a hundred and twenty years old:' but that homily is placed, by the Benedictine editor, among spurious works. And, in the advertisement before it, he says, it^d did not deserve to be publish-

^a Vid. Contr. Anom. Hom. 11. T. i. p. 542. B. Adv. Jud. Or. 5. T. i. p. 648. D. De Laz. Hom. 3. ib. p. 739. D. et passim.

^x H. L. T. 2. p. 107. Vid. et Kuster. Pref. et Fabric. Bib. Gr. l. v. c. 40. T. ix. p. 620. &c. et T. 10. p. 1. &c.

^y Vid. Fabric. ib. T. ix. p. 626. note P.

^z Ιωάννης . . . ο θεολόγος και ευαγγελιστής, απο της εν Πατμω εξορίας επανελθων συλατεις το ευαγγελιον αν ελιν ρ, διαρκισας εως ρκ. Εκει δε διαγυν συγγραφειν την θεολογιαν. Διχθαι δε ο χριστολογος και τας επισολας αυης τας τρεις, και την αποκαλυψιν. Suid. v. Ιωαννης.

^a Ap. Morell. T. vi. p. 603. &c. et in edit. Benedict. T. viii. inter Spuria. p. 130. &c.

^b . . . επιτα και τας αγιας αυης τρεις επισολας. Ib. p. 131. C.

^c . . . κλειστη διαβριβων συλατεις το ευαγγελιον, αν ελιν εκατον, διαρκισας εως οταν εκατον εκκοσιν. Εκεισε διαγυν συγγραφειν την θεολογιαν, μαλλον δε εν κρανις. οθεν αυην εκκομισατο. Ib. C. D.

^d Jure porro hanc orationem prætermisit Savilius, utpote indigna quæ legatur. Nam est otiosi cujusdam Græculi, ut nemon non videt. Monit. p. 130.

ed, being only the work of some impertinent Greek. And in a note ^c he says, that he knows not of any, who have said, that John reached to the age of an hundred and twenty years, beside this anonymous writer.

XII. Let us now observe some marks of respect for the scriptures.

1. Matthew, ^f filled with the Sprit, wrote what he wrote.
2. This ^g the publican, meaning Matthew, led by the eyes of the Spirit, will teach us.
3. Hear ^h the blessed Paul, or rather Christ speaking in him.
4. He represents the vast importance and usefulness of St. Paul's epistles in this manner: 'Whence ⁱ has he a prerogative among the other apostles? And why is he in the mouth of all men, even Jews and Gentiles, as well as Christians? It is owing to his epistles, by which he is profitable not only to the faithful of that time, but now also; and by which he will be profitable to all in future times, till the last coming of Christ; nor will he cease to be useful, as long as the human race subsists: for, as a wall built of adamant, his writings every where defend the churches throughout the world.'
5. In other places he speaks of the apostles, or their writings, as ^k the walls of the churches, for their defence and security, and designed for future times, as well as for the present.
6. He says, it ^l were better that the sun should be extinguished, than that the words of David should be lost.
7. The third homily upon the parable of 'the rich man and Lazarus' contains very forcible exhortations to the reading of the scriptures. At the beginning of that homily he says to his hearers: 'That ^m he often acquaints them before-hand with the subject which he intends to treat of, that in the mean time they might read the portion of scripture, which would be the ground of his discourse, and consider it; and I always advise, and shall never cease to advise and call upon you, not only to attend to what is said here, but also to be diligent in reading the divine scriptures at home. Nor ⁿ let any man allege those frivolous excuses: I am engaged in public affairs; or I have a

^c 94 ætatis annos ipsi tribuit Epiphanius. Qui vero centum viginti annos emensum dixerit, neminem vidi, præter hunc anonymum. Not. ib. p. 131.

^f . . . τὴν πνευματικὴν ἐμπληροῦντες ἐγγραφὴ ἀπὸ τοῦ ἁγίου. In Matt. Hom. 1. T. vii. p. 4. A.

^g In Matt. Hom. 1. ib. p. 17. C.

^h De Sacerd. l. iv. T. i. p. 401. B.

ⁱ De Sacerd. l. iv. ib. p. 412, 413.

^k . . . ἐπειδὴ γὰρ τὰ γραμματεῖα ἀποστολικά τινες τῶν ἐκκλησιῶν ἔχουσιν. κ. λ. Hom. in 2 Tim. iii. 1. T. vi. p. 282. B.

^l De Pœnit. Hom. 2. T. ii. p. 288. C.

^m De Lazar. Hom. 3. T. i. p. 737. A. B. Vid. et p. 738, 739, 740.

ⁿ Μὴ γὰρ μοι λέγῃ τις τὰ ψυχρὰ ῥήματα εἰπεῖν. . . .

^c trade,

‘ trade, and a wife, and children to take care of; in a word,
 ‘ I am a secular person; it is not my business to read the scrip-
 ‘ tures, but theirs rather who have retired from the world to a
 ‘ solitary life. So far are these things from making out a valid,
 ‘ or even tolerable excuse, that upon these accounts, and for
 ‘ these very reasons, you have the more need to read the scrip-
 ‘ tures.’

8. In that argument he says, the^o reading the scriptures will be an excellent preservative against sin; and that ignorance of the scriptures is the thing that has occasioned heresies, and all the corruption and wickedness which there is in the world.

9. At the beginning of a homily upon St. John’s gospel, he earnestly exhorts his hearers^r to read, some time in the week, the portion of scripture that is to be explained the next Lord’s day; and to consider it well, that they may come the better prepared to receive instruction, when it shall be explained in public.

10. In another homily upon the same gospel, he finely shews, how^a the divine oracles are suited to cure all the maladies of the soul, and to implant and cherish all virtue.

11. He often shews the usefulness of the scriptures: he says, they^t deliver from evil thoughts, and assist men against evil passions, and excessive grief. I refer^s to another like passage.

12. Upon this point he enlarges very much, in the third homily upon the title and beginning of the book of the Acts; where he says, that^t to read the scriptures is to converse with God. Accordingly, in another place^u, he considers the scriptures as an epistle from God himself. In a homily upon St. John’s gospels, he says: It^x is not the evangelist that speaks, but God, who speaks to us by him. At the beginning of another homily upon the same gospel, he says: There^y is nothing vain or insignificant in the divine scriptures; for they are the dictates of the Holy Spirit. And he observes, that^z it is a great unhappiness not to be acquainted with the scriptures; and that^a mens ignorance in the scriptures, is the cause of all manner of evil.

13. His observations upon Col. iii. 16. contain an earnest

^c Μεγάλη σφραγίς πρὸς τὸ μὴ ἀμαρτάνειν τὸν
 γραφεὶν ἢ ἀναγινῶντες. κ. λ. lb. p. 740. D. E.
 p. In Joan. Hom. 11. al. 10. T. viii.
 p. 62. A. B.

^q Μεγά τὸν θεὸν γρα-
 φὴν τὸ κέρδις . . . πᾶσι δὲ πάντων γὰρ ἐστὶ φαρμακὸν
 διασωθῆναι τὰ θεῖα λόγια. κ. λ. In Joan. Hom.
 37. al. 36. T. 8. p. 211. B.

^r In Pr. Act. Hom. 3. T. iii. p. 72. E.

^s De Capt. Eutrop. Hom. T. iii. p.
 388. B.

^t T. iii. p. 73. C.

^u In cap. 1. Gen. Hom. 2. T. iv. p. 9.
 A. Et omnino Vid. in Matth. Hom. 1. T.
 vii. p. 18. A. B.

^x In Joan.
 Hom. 2. T. viii. p. 7. B.

^y In Joan.
 Hom. 50. al. 49. T. viii. p. 293. D. E.

^z Μεγά κακὸν ἀγνοεῖν γραφάς. In Act. Ap.
 Hom. 34. T. 9. p. 265. C.

^a Τὸ πᾶν ὅσον τὸν κακὸν τὸ μὴ εἶδεναι τὰς
 γραφάς. In Coloss. Hom. 9. T. xi. p. 390.
 C. D.

exhortation to all to read the scriptures. 'Let^b the word of
'God dwell in you, says the apostle: and not only let it dwell
'in you, but richly also, in abundance. Hear you, who are
'men of the world, who have a wife and children, how he re-
'quires you especially to read the scriptures; and not hastily,
'but with care and diligence: nor do you look for any
'other teacher; you have the oracles of God; no one teaches
'like them; another instructor, from some wrong principle,
'may conceal from you many things of great use: I^c therefore
'exhort all of you to procure yourselves Bibles; if you have
'nothing else, take care to have the New Testament, particu-
'larly the Acts of the apostles, and the gospels, for your con-
'stant instructors, that in all trials you may have recourse to
'them for proper remedies.'

14. Having bestowed great commendations upon Aquila and Priscilla, especially the last, and having recommended them to the imitation of others, and said, that they arrived at such eminent virtue by entertaining and conversing with Paul, he goes on: 'But^d some one may say, What then shall I do, who
'have not Paul to converse with? If you will,' says he, 'you may
'have him more entirely than they had: it was not the sight
'of Paul that made them what they were, but his words. If
'you will, you may have Paul, and Peter, and John, yea, and
'the whole choir of prophets and apostles, to converse with fre-
'quently. Take then the books of those blessed men, and read
'their writings frequently; and they will make you equal to the
'tentmaker's wife. But why do I say, you may have Paul? If
'you will, you may have Paul's master; for he himself will
'speak to you in Paul's words.'

15. Speaking of the chamberlain of Candace, queen of Ethiopia, who read the scriptures sitting in his chariot, he says,
'We^e need not any of us be ashamed to imitate him, though
'an eunuch and a barbarian, who, when he was travelling, did
'not omit to read. That barbarian is fit to be master to us all;
'to men in private life, to soldiers, to men in high stations; in a
'word, to all men and women; that all may learn, that no time
'is improper for reading the divine oracles: and that we
'ought to read them, though we do not understand them. By
'this means the scriptures will be fixed in our memories; and

^b In Col. Hom. 9. *ibid.*

^c Ἀποστολὴ, παρακαλῶν, παύειν οἱ βιβλικοὶ, καὶ
ἐπὶ βιβλία φαρμακὰ τῆς ψυχῆς. Εἰ μὲν οὖν
βιβλὴν βυλεσθε, τὴν γὰρ κερὶν ἐλάττω, τὴν ἀπο-
στολὴν τὰς ψυχῶν, τὰ παρακαλῶν, διδασκαλὸς δι-
καιοσύνης.

γενεῖς. κ. λ. In Col. H. 9. *ib.* p. 391.

^d In Ep. ad Rom. Hom. 30. T. ix. p. 743. A. B.

^e In Gen. Hom. 35. T. iv. p. 351. E. et p. 352.

' what

‘ what we do not understand at the first reading may be understood at another.’

16. In a homily upon the second epistle to the Thessalonians : ‘ If any should say, he does not know what is in the scriptures ; I should ask, Why do you not know ? Is it in Hebrew, or Latin, or any other strange language ? Is it not in Greek ?’

17. The scriptures are compared by him to many things ; to ^a a field or garden of flowers ; to ^b a rich treasure, and refreshing fountain : they are styled by him ^c a spiritual treasure, an ^k inexhaustible treasure ; they are compared to ^l rich spices and incense for their fragrance ; to ^m an ocean quite calm, and ever free from tempests, so that the farther you wade into it, the more you will be pleased.

18. In one place he compares the scriptures to a workman’s tools : ‘ Do ⁿ you not observe,’ says he, ‘ that they who work in iron, and your goldsmiths, and silversmiths, and artificers of all sorts, take care to have their tools entire, and in order ? If they are lost, they are ruined : upon no consideration, therefore, will they part with them ; and, if they are in a strait, by the use of these they may extricate themselves, and recover their former state. Their instruments are, the hammer, anvil, tongs ; the instruments of our art are, the apostolical and prophetic books, and all the divinely inspired and useful scripture : and as they, with their instruments, form any vessels which they have in hand ; so we, by ours, are to form our minds, and correct them when perverted, and renew them when decayed.’

19. ‘ The ultimate end of the scriptures,’ he says, ‘ is our amendment : we therefore, explain the scriptures, not only that you may understand them, but that you may improve your manners. Without this, our reading and expounding are in vain.’

20. By all which I think, it appears, that, in Chrysostom’s time, the Bible was not reckoned a dangerous book ; but it was supposed, that the more men read and studied the scriptures, the better it would be for them.

^f ἅλλ’ ἐκ αὐτῶν, φησὶ, τὰ ἐν ταῖς θείαις γραφαῖς κεκρυμμένα. Διὰ τί ἐκ αὐτῶν ; Μὴ γὰρ ἔβρισκε ; μὴ γὰρ παραίρει ; μὴ γὰρ ἀπεργάζοιτο ; Οὐχὶ ἑλλοίκετο ἀεγέλαι ; In 2 Th. Hom. 3, T. xi. p. 528. C. ^g In Gen. Hom. 34. in. T. iv. p. 434. C.

^h In Gen. Hom. iii. p. 14. A. B.

ⁱ In Gen. Hom. 60. p. 580. D. Vid.

ib. Hom. 21. p. 180. E.

Hom. 8. p. 58. D. E.

2 Tim. iii. 1. T. 6.

Terre Mot. et Laz. 6. T. i. p. 786. A.

ⁿ In Laz. Hom. 3. T. i. p. 738. A.

... D. ^o In Prophet. Obscur. Hom.

2. T. vi. p. 192. B.

^k In Gen.

^l Hom. in

^m Hom. in

21. Women^p and children wore small gospels, or sentences of them, about their necks, as preservatives against evil accidents; but he advises, that they should rather take care to write the laws and precepts of the gospel upon their hearts. In another place also, speaking of the Jewish phylacteries, he observes, that^q many Christian women had gospels hung about their necks.

22. He censures those who^r gratified their vanity, in having the scriptures written in golden letters, and upon fine parchment; but did not take care to understand them.

23. In a homily upon the beginning of the Acts, he speaks as^s if the scriptures were translated into Indian, and British; and into the languages of all people in general. In a homily upon the beginning of St. John's gospel, he says, that^t Syrians, Egyptians, Indians, Persians, and other nations, though barbarian, having translated the words and doctrines of that evangelist, had learned to philosophize.

XIII. I shall take notice of but one various reading, which is, that the beginning of the eighth chapter of St. John, concerning the adulterous woman, does not appear in Chrysostom's homilies upon St. John's gospel: nor^u has he any where else quoted, or referred to, that paragraph.

XIV. In the next place, I shall observe some explications of texts.

1. He seems to have supposed the^x beginning of St. Matthew's gospel, *The book of the generation of Jesus Christ*, to be the title, not of the genealogy, but of the whole book of the gospel.

2. He handsomely illustrates^y Matt. xx. 23. *It is not mine to give: but it shall be given to them for whom it is prepared.*

3. Abraham^z, he says, forbears to give hard words to the rich man, calling him *son*. Luke xvi. 25: a fine observation, which has been highly adorned by archbishop Tillotson, in his most excellent sermons upon the parable of the 'Rich Man and 'Lazarus.'

4. He thinks that^a Judas was present, when our Lord instituted the memorial of himself.

^p Ad Pop. Antioch. Hom. 19. T. ii. p. 197. D. E. ^q In Matt. Hom. 72. al. 73. T. vii. p. 703.

^r Καὶ πᾶσα αἰὼν σπυδὴ περὶ τῶν υἱαίων τῆς ἀποδόσεως, καὶ τὸ τῶν γραμμάτων καλλὸς . . . δι' ἧς χεῖρας ἔχει γραμμάτων ἐγγράμμαται. In Jo. Hom. 33. al. 32. T. viii. p. 188. A. B.

^s In Pr. Act. H. 3. T. iii. p. 71. D.

^t In Jo. Hom. 2. al. 1. T. viii. p. 10 B.

^u Vid. Montf. Præf. ad T. viii. §. v.

n. 3.

p. 23. C.

8. T. i. p. 521.

^x In Matt. Hom. 2. T. vii. p. 23. C. ^y Contr. Anom. Hom. 8. T. i. p. 521. ^z Οὐα φιλοσοφίαν, οὐα φιλοσοφίαν δικαίαν. Οὐκ ἐπὶ ἀπαιδεύσει, καὶ οὐκ, καὶ παμπύκνει, τὸταῦτα κατὰ διαθέει τοῦ ἀνθρώπου . . . καὶ ἐνδύει, καὶ αἰσχύνει; Ἀλλὰ τι; τῶτον, φασὶν, ἀπελαθεῖς τὰ ἀγαθὰ σου. De Laz. Hom. 2. T. i. p. 735. D. E.

^a De Prodit. Jud. Hom. i. T. ii. p. 383. D. E.

5. When Christ says, Matt. xxviii. 20. *Lo, I am with you always, unto the end of the world*; he ^b does not speak to the disciples only, but in them to all.

6. Upon John i. 9. he says, 'Christ ^c is "the light of the world," as he did all that lay in his power to enlighten it; that is, all he could, or all that was fit to be done.

7. Nathanael, he says, was ^d not only sincere, as our Lord said, and the event shewed, but he was also learned; therefore, Philip referred him to 'Moses and the prophets.'

8. He thinks that ^e Christ twice drove the buyers and sellers out of the temple.

9. He thinks that ^f Paul wisely silenced the evil spirit in the Pythones, though it gave a good testimony to him. See Acts xvi. 16. . . . 18.

10. Upon Acts xvii. 22. he says, Paul ^g commends them as it were, saying at least nothing offensive: 'I see you to be superstitious, that is, religious.'

11. When some at Athens said of Paul, Acts xvii. 18. *He seemeth to be a setter forth of strange gods, because he preached to them Jesus and the resurrection*; he says, that ^h by resurrection, or anastasis, they intended a goddess.

12. Chrysostom ⁱ does not blame Gallio at all; but considers him to have been a man of equity and moderation.

13. He ^k thinks that Crispus and Sosthenes are both one; that is, Crispus was also called Sosthenes. See Acts xviii. 8 and 17.

14. He says, By ^l the over-ruling providence of God, Paul was sent to Rome a prisoner, that he might not be soon expelled as a Jew.

15. He supposes Paul to say, he ^m feared, lest he should be rejected. See 1 Cor. ix. 27.

16. He mentions ⁿ the Marcionite interpretation of baptism for the dead, 1 Cor. xv. 29; and then his own.

17. 2 Cor. viii. 18. By *the brother, whose praise is in the gospel*, some ^o understand Luke; and think that Paul speaks of

^b In Mat. Hom. xv. T. vii. p. 185. C.

^c In Joan. Hom. 8. al. 7. T. viii. p. 48. B.

^d In Jo. h. 20. al. 19. T. viii. p. 116. A.

^e In Mat. Hom. 67. al. 68. T. vii. p. 663.

^f De Laz. H. 2. T. i. p. 728. C.

^g . . . ὡς περ ἐγκωμιάζων αὐτὸς, δοκεῖ ὅθεν λέγει βαρὺ ὡς διδασκαλιστέον ὑμᾶς, φησι, θεωρεῖται ὡς ἐν εὐδαίμονος. In Act. Ap. Hom. 38. T. ix. p. 286. E.

^h Καὶ γὰρ τὴν ἀναστασιν οὐκ ἔδει ἐννοεῖν, ἀπὸ μαθητῶν καὶ δε-

λίας σέθεν. In Act. Hom. 38. T. ix. p. 286. D.

ⁱ In Act. Hom. 39. p. 296.

^k Ibid. p. 297. C. D.

^l In Act. Hom. 39. p. 295. C.

^m Ad Pop. Antioch. Hom. i. T. i. p. 5. C. D.

ⁿ In Cor. Hom. 40. T. x. p. 378. B. . . . E.

^o Τότε μὲν τὸν Λουκᾶν καὶ φησι, διὰ τὴν ἱστορίαν, ὥστε ἐγράφε τινὲς δὲ τὸν Βαρνάβαν καὶ γὰρ τὸ ἀγαθὸν κηρύγμα εὐαγγελίου καλεῖ. In 2 Cor. Hom. 18. T. x. p. 564. E. Vid. et. Grot. in loc.

his written gospel : others understand Barnabas ; and think that, by gospel, is meant preaching.

18. Upon 2 Theff. ii. 4. he says, the ‘ p the man of sin ’ will not sit in the temple of God, and at Jerusalem only, but in the churches every where. In a following homily ^a he says, it is the Roman empire that hinders the manifestation of Antichrist.

19. When Paul says, 2 Tim. i. 16. that ‘ all they of Asia ‘ had forsaken him ; ’ he ‘ intends such as were at Rome.

20. By the ‘ church in Philemon’s house,’ ver 2. he understands ‘ his family, the whole of which was Christian. Upon Rom. xvi. 5. *Likewise greet the church that is in their house* ; he says, that ‘ Aquila and Priscilla had made their house a church, by making all therein believers, and by opening it to all strangers.

XV. Having put down these interpretations of texts of scripture, I proceed to some other things : and, in the first place, I shall take some observations concerning our Saviour.

1. Jesus ^u, he says, was called Christ, from the anointing of the Spirit, which was poured out upon him as a man.

2. Jesus Christ, he thinks, ‘ wrought ^x no miracles in the ‘ time of his infancy ; therefore, the miracles ascribed to him in ‘ early life, are false and fictitious.’ He collects this from John’s not knowing him to be the Christ, when he came to be baptized by him ; and also, from ^y John ii. 3, and 11. Afterwards, in another homily, he expresseth his persuasion very positively, that †† our Lord wrought no miracles before his baptism ; though some others, at that time, were of a different opinion.

3. Upon Matt. ix. 1. *And he entered into a ship, and passed over, and came into his own city* : he says, By ^z his own city, the evangelist means Capernaum ; for our Lord was born at Bethlehem, educated at Nazareth, and dwelt at Capernaum.

4. The ^a Lord Jesus disdained luxury, and was an example of a frugal and laborious life, always walking on foot, and sometimes until he was weary.

5. He ^b speaks highly of the great honour of the Christian

^p In 2 Th. Hom. 3. T. xi. p. 525. C.

^q Ib. Hom. 4. p. 529. C.

^r In 2 Tim. Hom. 3. T. xi. p. 673. B.

^s In Philem. Argum. T. xi. p. 772.

H. Conf. Hom. 1. p. 775. C. D. et in

1 Cor. Hom. 44. T. x. p. 409. E.

^t In Rom. Hom. 30. T. ix. p. 741. C.

^u In Rom. Hom. 1. T. ix. p. 430. B.

^x Εὐτυχὲν ἡμῖν λοιπὸν δεῖξαι, οὐ καὶ τὰ σημεῖα καὶ αὐτὰ ἐκείνη ἐστὶν φανερὰ τῇ Χρῆστῃ ψυχῇ καὶ πνεύματι τῶν μαθητῶν. κ. λ. In Joan. Hom. 17. al. 16. T. viii. p. 99. D.

^y In Jo. Hom. 21. al. 20. p. 121. D. E. et 122.

†† Εἶπον καὶ πρὸς αὐτὸν οἱ τρεῖς οὗτοι οὐκ ἔρχοντο ταῦτα εἶναι φανερὰ . . . ἀλλ’ οἱ μὲν τοῦ βαπτίσματος τῶν σημείων ἤξεον, καὶ πρὸ τοῦ βαπτίσματος οὐκ ἐθαυμάζοντες, καὶ ἐμπροσθεν ἐδιδασκόμεν. In Jo. Hom. 23. al. 22. ib. p. 132. A.

^z . . . ἡ μὲν γὰρ πνεῦμα καὶ αὐτὸς ὁ θεὸς καὶ ὁ πατήρ ὁ ἐκ τῆς Ναζαρέτ ὁ δὲ ἔχων οἰκὸν καὶ καταστάσιν. In Matt. Hom. 29. al. 30. T. vii. p. 342. B.

^a In Jo. Hom. 31. al. 30. T. viii. p. 178. D.

^b In Jo. Hom. 19. al. 18. p. 113. C.

name, that we should be called from Christ; and he says, that Paul so called us. In another place, agreeably to what is recorded, Acts xi. 26, he says, that ^c the disciples were first called Christians at Antioch; and he esteems that ^d the great prerogative of that city above all others. He takes notice of this elsewhere; and has a fine argument with the people of Antioch, that ^e they should therefore strive to excel in Christian virtues. This ^f honour is particularly celebrated in a homily upon the eleventh chapter of the Acts, not yet referred to.

XVI. I shall now take some observations concerning Christ's apostles.

1. Upon occasion of St. Matthew's catalogue of the apostles, at the beginning of the tenth chapter of his gospel, he makes divers observations upon that, and the other catalogues of them in Mark and Luke. Here, ^g as also often elsewhere, he calls Peter chief. In another homily upon St. Matthew, he calls ^h the three disciples, whom our Lord took with him into the Mount, chiefs: he says, that ⁱ four of the disciples were fishermen, and two publicans, even Matthew and James; intending, as I suppose, James the son of Alphaeus.

2. The ^k office of apostle, he says, implies a spiritual supremacy, or consulship; and the whole world was committed to them.

3. He says, an ^l apostle is a man sent from God; nor can he say any thing of his own, but only what he receives from heaven: therefore Christ said, *Call no man your master on earth; for one is your master, who is in heaven*: to denote, that the whole of our religion is derived from above, from the Lord himself, though men are employed as ministers.

4. In the introduction to his homilies upon St. Matthew's gospel, he says: The ^m apostles did not come down from the Mount, bringing in their hands tables of stone; but they had the spirit in their mind, and a certain treasure, and fountain of doctrines and gifts, and all good things, which they poured forth every where upon all occasions, insomuch that, by the divine favour, they ⁿ were made living bibles, and laws.

5. In another place: ^o A prophet cannot be an apostle and

^c Ad Pop. Antioch. Hom. 3. T. ii. p. 36. E.

^d Ad Pop. Antioch. H. 17. p. 176. B. C.

^e In Matt. H. 7. T. vii. p. 116. A.

^f In Aët. Ap. H. 25. T. ix. p. 201.

^g In Matt. Hom. 32. al. 33. T. vii. p. 369. B.

^h In Matt. Hom. 56. al. 57. p. 565. E.

ⁱ In Matt. Hom. 32. p. 369. B.

^k In Pr. Aët. Hom. 3. T. iii. p. 77. B. Vid. quæ ibidem sequuntur, et p. 76.

^l In Ef. cap. 1. T. vi. p. 4. C.

^m In Matt. Hom. 1. T. vii. p. 3. C.

ⁿ Βίβλια καὶ νόμοι γενομένοι διὰ τῆς χάριτος ἐμελεῖται. Ib.

^o In Pr. Aët. Hom. 3. T. iii. p. 76. A.

' a prophet; but an apostle is also a prophet in the highest sense, and has gifts of healing, and divers kinds of tongues, and interpretations of tongues.'

6. Agreeably to which, upon Eph. ii. 20. he observes: 'Apostles' and prophets are the foundation; but Paul mentions apostles first, though last in time.'

7. Some other observations concerning the apostles may be here taken notice of.

8. 'None' more unlearned,' he says, 'than Peter; none more simple than Paul: and yet they overcame, and put to silence, philosophers, orators, and rhetoricians.'

9. 'Paul'; he says, 'was ignorant, and Plato learned; nevertheless some Christians, but foolishly, would have it otherwise: let us rather own, that the apostles were ignorant, unlearned, poor, mean, obscure.' In another place he says, Paul 'was a Cilician, a tanner, poor, destitute of Greek learning, knowing only the Hebrew language, which was much despised: but, as some learned men think, Chrysostom here exaggerates beyond the truth; as indeed orators are very apt to do: however, he had a good view in it; for, if Paul and other apostles had been learned, it might have been argued by infidels, that their success in preaching the gospel had been owing to their skill and eloquence, and not to the power and grace of God, as he says.

10. It is wonderful simplicity, which 'he ascribes to Paul, in his answer to king Agrippa, Acts xxvi. 29.

11. Chrysostom was a great admirer of the apostle Paul. There 'are seven homilies, entitled, Of his Praises. He observes to his hearers, that 'they knew very well, when Paul was once mentioned, he was apt to dwell there, and divert from the thread of his discourse. I shall put in the margin 'an instance of this kind; by which, though I transcribe a part of the passage only, an intelligent reader will form an idea of what Chrysostom just now said.

12. Upon Eph. iv. 1. *I, therefore, the prisoner of the Lord, beseech you*; he 'does most oratorically extol the greatness of Paul on account of his sufferings. The †† conclusion of his

† In Eph. Hom. 6. T. 11. p. 39. B. † Præf. in Ep. ad Rom. T. 9. p. 428. E.

† In 1 Cor. Hom. 3. T. x. p. 20. C. D. E. * Κιλιξ ὁ ἀγροπὸς τῶν σκυλίου, πεινῆς, τῆς ἐξουδίν σοφίας ἀπειροῦ, ἐξέρχεται μόνον εἰδώς, γλωττῶν διασυρματῶν πᾶσα ἑλάν, καὶ μαλιστα πᾶσα τῶν Ἰταλῶν. In 2 Ep. Tim. Hom. 4. T. xi. p. 682. E.

† In Act. Hom. 52. T. 9. p. 393. C.

* De Laudibus Apostoli Pauli, T. ii. p. 476, &c. † In Ef. xlv. 7. T. 6. p. 149. C.

† . . . Εκκλησιασται γὰρ οἱ τῶν τῶ ἀνδρῶν πόθεν, καὶ διὰ τοῦτο σπουδῆς αὐτῶν περιεφεραν ἡ πᾶνομα. κ. λ. In Gen. Hom. 11. T. 4. p. 88. A. B. C.

† In Eph. Hom. 8. T. xi. p. 53. . . . 56.

†† In Rom. Hom. 32. T. ix. p. 757. . . . 760.

homilies upon the epistle to the Romans, is full of affection for the apostle Paul, and is an highly finished piece of oratory. I refer to some other places^a, where our author's respect for Paul is very conspicuous.

XVII. Chrysostom often speaks of the speedy and wonderful progress of the Christian religion in the world. It is not easy to forbear taking a good number of his passages upon this head.

1. He says, all^b the world flocked to Bethlehem; for no other reason, but to see the place where Jesus was born.

2. He speaks^c of the gospel being preached, and churches planted among the Romans, Persians, Scythians, Moors, Indians, and Britains.

3. In another place^d he celebrates the praises, and the success of the gospel, preached by fishermen and tent-makers; and mentions, among its converts, Goths, Scythians, Thracians, Sarmatians, Indians, Britains.

4. 'The^e apostles of Christ were twelve, and they gained^f the whole world.'

5. Zeno, 'Plato, Socrates, and many others, endeavoured to introduce a new course of life, but in vain; whereas Jesus Christ not only taught, but settled a new polity, or way of living, all over the world.'

6. 'Notwithstanding^g the absurd opinions and evil practices^h which had obtained, Christ, in a short time, delivered men fromⁱ them all; and that not the Romans only, but also the Persians, and the barbarian nations. This he accomplished, not by^j arms, nor by bribes, nor by wars and battles; but beginning^k with eleven men, and those poor, mean, illiterate, unexperienced, unarmed, without shoes, and having one coat only, he^l persuaded great numbers of men in all nations to change their^m sentiments and manners.'

7. 'Theⁿ doctrine and writings of fishermen, who were^o beaten, and driven from society, and always lived in the midst^p of dangers, have been readily embraced by learned and unlearned, bondmen and free, kings and soldiers, Greeks and^q barbarians.'

8. He observes, that^r the many persecutions, which Christians

^a De Mutat. Nom. Hom. 1. T. iii. p. 102. A. B. In Act. Ap. Hom. 25. T. ix. p. 201. C.

^b Contra. Jud. et Gentil. T. i. p. 561. C.

^c Ibid. p. 575. B. C.

^d Hom. 8. antehac non edit. T. xii. p. 371, 372.

^e Adv. Jud. Or. 1. T. i. p. 592. C.

Vid. et p. 588.

p. 631. D.

Gentil. T. i. p. 559. A. B.

^h In Matt. Hom. 1. T. vii. p. 10. B.

ⁱ In Fr. Act. Hom. 2. T. iii. p. 61.

D. E.

^f Adv. Jud. T. i.

^g Contr. Jud. et

had suffered, had not been able to destroy them. He particularly takes notice, that^k as elsewhere, so in Persia, there had been severe persecutions, and many martyrs; yet the Christian religion still subsisted there.

9. ' Though ' there were such, and so many opposers; though ' kings and tyrants, and people, strove to extinguish the spark ' of faith, such a flame of true religion arose, as filled the whole ' world. If you go to India, and Scythia, and the utmost ends ' of the earth, you will every where find the doctrine of Christ ' enlightening the souls of men: even the barbarian nations ' have learned to philosophize, and have embraced true religion ' instead of their ancient customs. . . . The Lord of all, by ele- ' ven men, fishermen, unlearned and simple, has attracted all ' mankind; who, as if they had wings, have gone over the ' world, sowing the seeds of true religion, and rooting up evil ' affections, and perverse customs and practices.'

10. There are many other places where Chrysostom talks very agreeably of the swift progress, and wide extent of the Christian religion: to^m some of which I refer in the margin.

11. He says, thatⁿ Christianity rather declines under Christian emperors: so far is it from being cherished by the honours of this world. But it thrives most when it is persecuted, or lies under worldly discouragements.

12. He says, Christians^o do not persecute, but heathenism falls of itself: nor did Christian emperors ever enact such severe laws against heathens, as the worshipers of dæmons had done against Christians.

13. He afterwards argues excellently concerning the Christian doctrine: and says, that^p Peter and Paul, one a fisherman, the other a tent-maker, would never of themselves, and without Divine assistance, have attempted the design of reforming the world, unless they had been mad. But that they were not mad, their words, and the acceptance which they met with, shew.

14. He seems to say, that^q the cities in the Roman empire, which continued heathens, were few and small.

15. He computes^r the city of Antioch to have in it two hundred thousand people; and^s the number of Christians in it a

^k Contr. Jud. et Gent. T. i. p. 559. B.
^l In Gen. Hom. 28. T. iv. p. 276. C. D.
^m In Ep. ad Rom. Hom. 2. T. ix. p. 433. In Cor. Hom. 3. T. x. p. 20, 21. Hom. 5. p. 37.
ⁿ De S. Bab. Contr. Gentil. T. ii. p. 548. C.
^o De S. Bab. contr. Jul. &c. T. iv.

p. 540. A. B.
A. B.

p. 548. D.
T. ii. p. 597. A.

^p Ibid. p. 541.
^q De S. Bab. &c. T. iv.
^r Hom. in S. Ignat.
^s Καὶ γὰρ τῇ τοῦ
θεοῦ χάριτι οὗς δεκά μυριάδες ἀριθμοῦ σῶμας τῆς ἐκ-
ταύτης συναρχαίου τέλει. In Matt. Hom. 85.
al. 86. T. vii. p. 810. A.

hundred thousand: there were in it, therefore, as also appears clearly from Chrysostom's work, many ¹ Jews and Gentiles: however, he says, in another place, that ^u the Christians were the majority of the city. He speaks, as ^x if there might be seen, in his time, the house in which Paul dwelt at Antioch. There ^y were three thousand poor people maintained by the church at Antioch; beside relief occasionally given to others.

16. We perceive from Chrysostom, that ^z Christian assemblies were more numerous at Antioch, than at Constantinople. He seems to say, that ^a the country people about Antioch used another and a barbarous language, but nevertheless were Christians. By the other and barbarous language, probably, he means Syriac; whereas, the citizens of Antioch spoke Greek.

XVIII. Chrysostom often shews the credibility of the evangelical history.

1. 'The ^b evangelists, he says, have related, who of the disciples were fishermen, and who was a publican; the former a low, the other an un reputable employment: and that Philip was not much more honourable, appears from his country, and the place of his nativity. By relating such things they have secured their credit in the more honourable events of their history. For when they conceal nothing, which is dishonourable, either to their Master, or themselves; why should they be suspected, when they speak of the miracles that were done by him? They have related all the ignominious sufferings of the cross, and have mentioned those progenitors of their Master, who were remarkable for their faults, or their meanness. Such things shew their veracity; and that they did not write with a view to please any men, nor to magnify themselves.'

2. Chrysostom speaks admirably of the harmony of the evangelists. 'If ^c there had been an exact agreement about every thing, in time, place, and expression, few would have believed them; the agreement would then have been ascribed to human contrivance, and because they had concerted matters together before-hand. But the difference in lesser things, which is observable in them, prevents all suspicion of this kind, and is a proof of their sincerity; but in important things there is

^t Vid. Adv. Jud. Or. 1. T. i. p. 588.

... 593. ^u ... το πλεον της πο-

λεως Χριστιανων και εις παν νοσησι τους ιουδαισμον.

Adv. Jud. Or. 1. p. 592. C. D.

^x In Ep. ad Rom. H. 30. T. ix. p. 745. C.

^y In Matt. H. 66. al. 67. T. vii. p. 658. B.

^z Contr.

Anom. Hom. 11. T. i. p. 541. C.

^a Ad Pop. Antioch. Hom. 19. T. ii.

p. 189. B. ^b Vid. De Sanctis Martyr. ib.

p. 651. A. ^c In Matt. Hom. 30.

al. 31. T. vii. p. 348. C. D.

^c In Matt. Pr. T. vii. p. 5, 6.

‘no difference between them. They all relate the same doctrine: that Jesus was made man, that he wrought miracles, that he was crucified, buried, and rose again; and that he will come again to judgment; that he delivered salutary precepts, and did not promulgate a law contrary to the old: about these things there is a full agreement. But if all do not relate the same miracles, or with the same circumstances, a difference about these, and such like things, needs not cause any uneasiness: yea, it is the greatest proof of their sincerity, and establisheth the truth of their history.

3. Upon Matth. xxvi. 67, 68. ‘Observe here,’ says^d he, and admire the veracity of the evangelists. Though these things were reproachful, they have related them with all faithfulness, concealing nothing.’

4. So likewise upon Matth x. 4. *And Judas Iscariot, who also betrayed him*, he says: ‘They^e did not decline to mention those things, which might appear to be dishonourable, to their Master, or themselves. He likewise observes there, that^f when Matthew comes to the traitor, he does not write as an enemy, but as an historian; he does not say that wicked and hateful wretch, but calls him, from the place of his habitation, Judas Iscariot.’

5. In the same forecited preface to St. Matthew’s gospel, or first homily upon it, he does justly and strongly extol the philosophy, or just sentiments of the apostles, and their prodigious success, as a proof of the Divine power and presence with them: ‘That^g a few men, some fishermen, another a publican, all illiterate, and destitute of worldly wealth and authority, should prevail both living and dead, and bring over to their scheme not one, or two, or twenty men, or a hundred, or a thousand, or ten thousand, but cities, and nations, and people.’

6. I know not how to forbear to take notice of one place more, where Chrysostom says: For the Christian religion to have been spread over the world without miracles, would be a greater miracle than any recorded in the New Testament.

He is arguing for the truth of Christ’s resurrection, and says: ‘If^h he had not risen, there would not have been any miracles wrought in testimony to it; nor would any have been able to work any miracles in his name: whereas the same power wrought miracles before and after his crucifixion; yea, more and greater after it than before. But how does it appear that

^d In Matt. Hom. 85. al. 86. T. vii. p. 803. E. ^e In Matt. H. 32. al. 33. p. 369. B.

^f Ib. p. 369. A.

^g In Matt. Hom. 1. T. vii. p. 9.

^h In Princ. Act. H. 4. T. iii. p. 92, 93.

‘ miracles were wrought then? will an infidel say. From
 ‘ whence does it appear that Christ was crucified? From the
 ‘ holy scriptures, he will answer. Well, that miracles were then
 ‘ done, and that Christ was crucified, is manifest from the holy
 ‘ scriptures; for they relate both the one and the other. And
 ‘ if the adversary should say, that the apostles wrought no mi-
 ‘ racles, it may be replied: You make their power and the Di-
 ‘ vine favour greater; if indeed, without miracles, they allured
 ‘ so large a part of the world to true religion. For that would
 ‘ be the greatest and most wonderful miracle of all; that a com-
 ‘ pany of twelve men, poor, mean, illiterate, despicable, should
 ‘ draw over to themselves so many cities and nations, and peo-
 ‘ ple, and kings, and tyrants, and philosophers, and rhetori-
 ‘ cians; and in a word, the whole earth, without working any
 ‘ miracles. But do you expect to see miracles done now? I
 ‘ will shew you some, and greater than any that are recorded:
 ‘ not one dead man raised to life, not one blind man restored to
 ‘ sight, but the whole earth recovered from the darkness of er-
 ‘ ror; not one leper cleansed, but many nations washed from
 ‘ the leprosy of sin. What miracle dost thou desire, man, be-
 ‘ yond this great change made in the world all on a sudden?’

So says Chrysostom: and I think his argument is conclusive. There is no effect without a cause: there were, in his time, great numbers of Christians, and many churches had been planted in most parts of the world. The doctrine of the gospel, therefore, had been preached to them; but Jesus, the author of that doctrine, had been crucified: his doctrine, therefore, was not supported by worldly power. His disciples, at first, were mean and despised; and yet they spread his religion over the world: consequently they were supported by the power of God, working miracles in confirmation of the doctrine taught by them, as the evangelical history says. Otherwise, if you deny the truth of the miracles recorded in the New Testament, you must suppose a greater miracle; which is, that God immediately and powerfully influenced the minds of men to embrace the doctrine taught by Christ’s disciples. For to say, that this change had been made in the world without any cause; or that men forsook their old sentiment and practices, and embraced the Christian religion upon the bare word of a few mean and illiterate men, without any other reason inducing them thereto; is an absurdity so manifest, as not to be admitted by any.

XIX. We will now observe some places, where Chrysostom speaks of miraculous powers in the church,

1. In

1. In one place he says, the^l ashes of the holy martyrs drive away dæmons: in another place, that^k where dæmons see the bodies of martyrs lying, they flee away. He also says, that^l bodies of martyrs have great power. Celebrating a martyr, named Julian, he says, he^m will allege not ancient things, but of the present time: for take a dæmoniac and mad-man, and bring him to that holy sepulchre, where are the martyr's relicks; and you will see him draw back, and flee away. Again, he says, thatⁿ dæmons dread the dust of martyrs; and wherever they are buried, they flee away from their sepulchres, though they do not shun the sepulchres of other dead men. Once more he speaks, as^o if in his time many miracles were done by the martyrs.

2. In a homily at the feast of Pentecost, he supposeth, that in his time there were not any miraculous gifts; and he assigns the reasons of it: 'For^p signs are for unbelievers, not for believers, as we are: nor is that any unkindness to us; but God^q rather does us honour in withdrawing the evidence of miracles.'

3. He speaks largely upon the same subject in another place. 'At^r the rise of Christianity, and for spreading it in the world, through the great goodness of God, miraculous gifts were bestowed upon many; upon some who were unworthy, and not truly pious: but now they are not bestowed upon the worthy, because we do not stand in need of such things.'

4. 'The^s apostles wrought miracles in their time; but now such things are past and gone: whereas, good works, and a holy conversation, are always necessary for those who would be saved.'

5. In his books of the Priesthood, an early work, written before 375, he says: 'Paul^t was formidable to dæmons; but all the men of this time, united together, cannot, by many prayers and tears, do so much as Paul's handkerchiefs. Paul raised the dead, and did many other great works; insomuch, that he was thought by the heathens to be a god.'

6. When^u the Jews were in the wilderness, many miracles were wrought. So likewise among us, at our deliverance from

ⁱ Ad Pop. Antioch. Hom. 8. T. ii.

p. 93. B.

p. 623. A.

T. ii. p. 645. D.

T. ii. p. 674. D. Vid. et in S. Barlaam.

M. ib. p. 686. A. E.

Drosid. M. T. ii. p. 691. D.

^p De S. Bab. Contr. Jud. et Gent. T.

^k De Macc. 1. T. ii.

^l De SS. Bernic. &c.

^m In Julian. M.

ⁿ De S.

ii. p. 555. C. D.

Hom. 1. T. 1. p. 464. C.

^q In Princ. Aët. Hom. 2. T. iii. p.

65. B. Vid. et p. 64. C. D.

^r In Pr. Aët. Hom. 2. T. iii. p. 65.

E. Vid. et Hom. 3. p. 76.

^s De Sacerd. l. iv. T. 1. p. 411. A.

^t In Matt. Hom. 4. T. vii. p. 47.

^u De S. Pentec.

error; but afterwards they ceased, when religion was once firmly planted. And if, after the settlement of the Jews in Canaan, there were miracles, they were not so numerous, nor so frequent, as before: in like manner has it been in our times. And when the Jews would have rebuilt the temple, they were prevented by eruptions of fire at the foundation.'

7. Chrysostom speaks there, and also^u elsewhere, of other miracles in the time of Julian; as well as of the defeat of the attempt to rebuild the temple at Jerusalem.

8. To proceed: He says, miracles^x were formerly needful to spread the knowledge of God over the world; but now they are not needful.

9. Again: 'God' has now ceased to work miracles.'

10. 'Some^z there are who ask, Why there are no miracles now? If you believe, as you ought to do; if you love Christ, as you should, you have no need of miracles: for miracles are for them that believe not.'

11. The^a Gentiles were offended at two things: that Christians did not love one another; and that there were no miracles. He tells his hearers that they were more offended upon the former account than the latter; and says, that at first the Christian doctrine was recommended by miracles; but now we ought to recommend it by our lives.

12. Upon 1 Cor. xii. 'This^b whole place, he says, is very obscure. The reason is, that we are unacquainted with the things there spoken of, and such things do not now happen.'

13. In his fourteenth homily upon the epistle to the Romans, particularly ch. viii. 26. *Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought.* 'This^c expression is obscure, because many of the miracles which were then done are ceased; therefore, it is needful to shew you the state of things at that time. Then God vouchsafed to those who were baptized many gifts, which were called "spirits: for the spirits of the prophets are subject to the prophets," as he says [1 Cor. xiv. 32]. One had the gift of prophecy, and he foretold things to come; another had the gift of wisdom, and he taught the people; he who had the gift of healing, cured the sick; he who had the gift of working wonderful works, raised the dead; another had the gift of

^u In Pf. cx. n. 4. et 5. T. v. p. 271. A. . . . E. p. 272. A.
n. 5. ib. p. 455. E.

^z In Jo. Hom. 72. al. 71. T. viii. p. 427. D. E.

^a In Jo. Hom. 72. al. 71. T. viii. p. 427. D. E.

x. p. 257. E.

^c In Rom. Hom. 14. T. ix. p. 585, 586.

^x In Pf. cxlii.

In Matt. Hom. 32.

^z In Jo. Hom. 24. al. 23. n. 1. T. viii. p. 138. A.

^b In 1 Cor. Hom. 29. T.

' tongues,

'tongues, and he spake in divers languages. Beside all these, 'there was the gift of prayer; which is called "the spirit:" he 'who had that gift prayed for the whole multitude. And 'whereas we are ignorant of many things that are profitable to 'us, and therefore ask for things not profitable, the gift of 'prayer came upon some one at that time, who asked for all 'those things which were profitable for the whole church, and 'thereby was also very instructive. That gift the apostle here 'calls "the spirit;" as also the soul of him that received that 'gift, which interceded with God, and groaned: for he who 'was favoured with that gift, with great compunction, and inward groaning, asked things profitable for all: of whom the 'deacon, in our time, who offers prayers for all, is only a symbol. He proceeds to say, that by "the spirit," the apostle 'does not here mean the Comforter; but a spiritual man, who 'has the gift of prayer.'

14. Upon 1 Cor. xiv. 'The^d church was then a heaven, 'when the Spirit directed all things, moving and inspiring 'every one of the bishops; but now we have only the symbols 'of those gifts.'

15. Upon the Acts; speaking of the state of things, when the gospel was first preached by the apostles, he says: 'The^e earth 'was then a heaven for the excellent conversation of the believers; and the miracles then wrought; and upon other accounts.'

16. In a homily upon the epistle to the Colossians, some are brought in asking, Why^f there were then none who raised the dead, and healed diseases? A part of his answer is, that when the faith was to be planted, there were many such; but now there was no need of them.

17. In a homily upon the second chapter of the second epistle to the Thessalonians, he says, 'That^g the gifts of the Spirit had 'ceased long ago.'

XX. It may not be amiss, to take some of Chrysostom's passages concerning free-will.

1. He says: All^h might be like Peter and Paul in virtue, though not in miracles.

2. Weⁱ are good, or bad, not by nature, but by our own purpose.

^d In 1 Cor. Hom. 36. p. 339. C. D.

^e In Act. Ap. Hom. 12. T. ix. p. 100. B.

^f In Col. Hom. 8. T. xi. p. 387. E.

^g In 2 Th. Hom. 4. T. xi. p. 591. C. D.

^h De Compunct. ad Demetr. l. i. T. i. p. 136. C. D.

ⁱ Adv. Oppugnat. Vit. Mon. l. iii. T. i. p. 83. A.

^e In Act. Ap. Hom. 12. T. ix. p. 100. B.

^f In Col. Hom. 8. T. xi. p. 387. E.

^g In 2 Th. Hom. 4. T. xi. p. 591. C. D.

^h De Compunct. ad Demetr. l. i. T. i. p. 136. C. D.

ⁱ Adv. Oppugnat. Vit. Mon. l. iii. T. i. p. 83. A.

3. In another place he says, that ^k no man is good or bad by nature.

4. 'The ^l temptations of Satan can impose no necessity upon us to do evil. We are masters of our own purposes; whether his temptations shall prevail, or not.'

5. Speaking of Judas, he says: Christ ^m gave him many admonitions and warnings; but he slighted them; and God did not use violence to draw him. As he has put in our power the choice of good or evil, and will have us to be good freely; therefore, if we will not, he does not force us: for to be good by necessity is not to be good.'

6. Afterwards, observing upon the different conduct of Judas and the other disciples, he says: 'He ⁿ and they saw the same miracles; they had the same instructions, and the same power. Whence then the difference? It came from the purpose of the mind; that is every where the cause of all good, and of all bad actions.'

7. 'If ^o it be asked: Could not Christ have drawn a disciple? I answer: He could. But he would not make him good by necessity; nor draw him by force to himself.'

8. In another place he says, that ^p Judas might have repented, and been forgiven, if he had not hastily made away with himself, through the excess of his grief. This he thinks to be manifest from the mercy shewn to many of those who had crucified Christ.

9. He argues at large, that ^q Paul was not converted by force; but freely, and of his own purpose, according to the call of God.

10. 'If ^r we will but be thoughtful and watchful, we may more easily cure the diseases of the mind than of the body.'

11. He ^s speaks very strongly to the like purpose, in another place; and I shall refer to divers ^t others.

12. Again: 'If ^u we will, we may shake off all our sins.'

13. I refer to ^x his remarks upon John, i. 38. as also upon

^k In 1 ad Cor. Hom. 2. T. x. p. 13. D.

^l De Laz. Hom. 2. T. i. p. 729. A.

^m De Prodit. Jud. Hom. 1. T. ii. p. 320. D. ⁿ Ibid. p. 382. A.

^o De Prodit. Jud. Hom. 2. p. 389. A. Conf. Hom. 1. p. 378. D.

^p De Pœnit. Hom. 1. T. ii. p. 284. E.

^q De Ferend. Repreh. Hom. 3. T. iii. p. 127. B. Conf. p. 125. B. C.

^r In Gen. Hom. 42. T. iv. p. 424. E.

^s In 1 Theff. Hom. 6. T. xi. p. 465. B. C. ^t Vid. in Gen. Hom. 54.

T. iv. p. 522. A. in Es. cap. 1. T. vi. p. 12. A. In Jerem. cap. x. 23. T. vi. p. 159. . . . 165. ^u De Pentec.

Hom. 1. T. i. p. 467. E.

^x In Jo. Hom. 18. al. 17. T. viii. p. 107. D.

† Rom. ix. 21. which I may not stay to transcribe, though they are very observable.

14. 'And² that you may perceive, the call of God does not necessitate; consider, how many of those who are called perish: whence it is evident, that our salvation, or damnation, depends upon our own purpose.'

15. And yet, in one place he says: 'Without^a the Divine assistance, we are not able to resist the smallest temptation.' And again, 'That^b we can do no good thing, without assistance from above.'

16. Discoursing on the title of the book of the Acts, he says: Luke^c did not call it the history of the miracles of the apostles, but of their Acts, which is better: for miracles are a divine gift; acts, the fruit of human industry. However, he afterwards says, that miracles are solely from heaven; acts, from both our care and divine grace.

XXI. I shall conclude, with a few observations upon a variety of subjects.

1. 'If^d God had been swift to punish, the church had not had Paul. . . . The long-suffering of God made him, of a persecutor, a preacher of the gospel; as it did, in another instance, of a publican an evangelist.'

2. 'The^e Jews, our enemies, keep the scriptures for us; or are our librarians:' a thought very frequent in Augustine, as we have seen. So likewise argues Chrysostom; who proceeds: 'The testimony of an enemy, says he, is always reckoned of great force. The prophecies of the Old Testament, of which we make so good use, are derived to us from those who crucified the Lord Jesus. No man, therefore, can say, that the books of the Old Testament have been forged by us.' And, as he says, in another place: 'If^f they had understood the prophecies recorded in their scriptures, and could have apprehended the advantage we have from them, they might have been tempted to destroy them.'

3. In^g Chrysostom's time there were many who went into Arabia to see Job's dunghill. All will readily suppose that Chrysostom was wiser than to go thither himself. And some may be apt to think that he might have shewn his dislike of such su-

† In Rom. Hom. 14. T. ix. p. 615.—A.

... E. ² In Jo. Hom. 47. al. 45.

T. viii. p. 281. C. ^a De Paralyt.

T. iii. p. 35. C. ^b In Gen. H. 25.

T. iv. p. 241. D. ^c In Inscript.

Act. Hom. 2. T. iii. p. 63. D. ^d De

Pœnit. Hom. 7. T. ii. p. 328. B. Conf. de

Cruce et Latron. Hom. 1. ib. p. 409. A. B.

^e In Pf. xlv. T. 5. p. 160. C.

^f In Ef. cap. 2. T. 6. p. 20. A.

^g Ad Pop. Antioch. Hom. 5. T. ii. p.

59. A.

perdition :

perdition: but that is more than can be expected from an orator.

4. There ^h were pick-pockets at Antioch, who used to make advantage of Chrysostom's crowded auditories; for which reason, he adviseth his hearers not to bring much money to church with them.

5. He says, that ⁱ Nero put Paul to death, because he had converted a beloved concubine of the emperor: which story I do not think to be well attested. He also informs us, that ^k it was said, that Paul saluted the butler, or cup-bearer, and a concubine of Nero. He supposeth, in another place, that ^l his converting Nero's cup-bearer was the immediate occasion of his death; he ^m likewise speaks of Nero's being offended, because the apostle found favour with one of the emperor's friends.

6. The ⁿ worst of men, he says, are to be relieved when in distress.

^h Contr. Anom. Hom. 4. T. i. p. 479: ⁱ Adv. Oppugnat. Vit. Mon. l. i. T. i. p. 48. D. E. ^k Λεγάται Νερόντος καὶ οἰνοχόῃ καὶ παλλακίδα ἀσπασαί. In Aët. Ap. Hom. 46. T. ix. p. 349. D. ^l Παρεστὴν τῷ Νερόντι, καὶ διεφύγον* ἐπειδὴ καὶ τοῦ οἰνοχόου αὐτὴν κατεχρήσε, τοὺς αὐτοὺς ἀπέλεμεν. In 2 Tim. Hom. 10. T. xi. p. 722. B. ^m Προσέκειντο γὰρ τοῦτε τῷ Νερόντι, τὴν αὐτὴν ἀνακειμένην αὐτῷ οἰκισσάμενος. In 2 Tim. Hom. 3. ib. p. 673. C. ⁿ De Laz. Hom. 2. T. i. p. 734. C.

THE
CREDIBILITY
OF THE
GOSPEL HISTORY.

PART II.

[VOL. XI. FIRST PUBLISHED IN MDCCLIV.]

PREFACE.

IN the Preface to the preceding volume I said, that 'the eleventh volume would contain all the writers of the fifth and sixth centuries, that need to be alleged by me; and that the remainder of Christian writers would be at the beginning of the twelfth volume:' but I have now put into this volume all the Christian writers which I think needful to allege. The twelfth volume, therefore, will contain a general review of the work, a recapitulation of all the eleven volumes, and observations upon the canon of the New Testament: to which will be added, alphabetical tables of authors, and principal matters. As it is not yet finished, I cannot say exactly when it will be published; but it will be carried on with as much expedition as the nature of the work will admit.

March 21, 1754.

CHAP.

C H A P. CXIX.

SEVERIAN, Bishop of Gabala, in Syria.

SEVERIAN, bishop of Gabala, in Syria, once friend, afterwards rival and enemy of St. Chrysostom, flourished ^a about the year 401 : for a particular account of him and his works, I refer to ^b others. Divers homilies have been ascribed to him, which are not certainly known to be his. I shall quote, or refer to such works only, the genuineness of which is generally, or universally acknowledged.

2. Severian was a popular preacher. When Chrysostom had occasion to be absent from Constantinople, he preached in his stead, and with good acceptance : nevertheless, when ^c he spake Greek, there appeared, to nice ears, somewhat Syrian in his pronunciation.

3. Severian is not only mentioned by the Greek ecclesiastical historians ; but ^d Gennadius, likewise, has given him a place in his book of Illustrious Men.

4. He was reckoned by his contemporaries well skilled ^e in the sacred scriptures ; and his remaining works are full of citations of the scriptures, and marks of the highest respect for them.

5. At the beginning of his first homily upon Genesis, or, the Creation of the World, he says, ‘ Our ^f salvation is the design of every book of sacred scripture ; for our good every thing is written ; the end of the law of Moses, of the preaching of the prophets and of the apostles, is, that we may obtain true piety, and be saved.’

6. He often quotes the four gospels, the Acts of the apostles, and Paul’s epistles, particularly that ^g to the Hebrews.

7. In the forecited homily or oration, he says, ‘ Both ^h the Testaments have a great agreement, as proceeding from the same father. In the Old Testament the law precedes, then

^a Cav. H. L. T. i. p. 375.

^b Cav. Fabr. Bib. Gr. T. ix. p. 267.

... 269. Du Pin, T. iii. Tillem. T. xi.

S. Chrysostome, Art. 62, 63, et notes 54.

... 56. Conf. Socr. l. 6. c. 11. et 24.

Soz. l. 8. c. 10. 18.

Ελληνισι φθεγγόμενος, στυρος ην την φωνην. Socr.

l. 6. c. xi. in. ... την αυτην δασυτητα ... επι

της γλωττης εφερον. Soz. l. 8. c. 10. in.

^d Severianus, Gabalensis ecclesiae episcopus, in divinis scripturis eruditus, et in ho-

millis declamator admirabilis fuit. Unde et frequenter ab episcopo Joanne et Imperatore Arcadio ad faciendum sermonem Constantinopolim vocabatur, &c. Genn. de V. I. cap. 21.

^e Soz. ib. p. 770. A.

^f De Mundi Creat.

Hom. 1. ap. Chr. T. vi. p. 436. A. ed.

Bened. ^g De Mund. Creat. Or. 2.

p. 444. A. et passim.

^h ... και η

την ημεραν περιγεννησαι το ευαγγελιον, και ακολουθη-

σεν αυτοις. Ap. Chr. T. vi. p. 439. B.

ⁱ follow

' follow the prophets; in the New, the gospel precedes, and
' then follow the apostles. Presently afterwards he says, ' In
' the New Testament, are twelve apostles, and four evan-
' gelists.'

8. In an oration concerning Seals, Severian expresseth himself
in this manner: ' Let ^k heretics often observe that saying,
' *In the beginning was the word*. Indeed, the three evangelists,
' Matthew, Mark, and Luke, when they began their preaching,
' did not immediately say what became Christ's dignity, but
' what was suitable to their hearer's capacity. Matthew^l, at
' the beginning of the gospel, says, *The book of the generation of*
' *Jesus Christ, the son of David, the son of Abraham*. Why does
' he not say, " the son of God ?" Why does he, with such low
' expressions, conceal his dignity ?' Having answered those que-
ries, he also observes the beginnings of the gospels of St. Mark
and St. Luke, and adds: ' All ^m three, therefore, attended to his
' dispensation in the flesh; and, by his miracles, gradually in-
' stilled his dignity.' He afterwards compares John to thun-
der, and says, he is terrible to heretics; whilst the other three
evangelists only lightened. He likewise says, until ⁿ John
wrote, the best defence of the right faith, and the best weapons
against heretics, were wanting.

9. In the remaining works of Severian there is little notice
taken of the catholic epistles, none at all of the Revelation. It
is likely, that this last was not received by him, and that he re-
ceived three only of the catholic epistles. Cosmas says, ' Se-
' verian, ^o bishop of Gabala, in his book against the Jews, re-
' jects them; forasmuch as the most say, they were not written
' by apostles, but by some others, who were barely presbyters.'
Cosmas's expressions are ambiguous: he may seem to speak of
all the catholic epistles; but it is likely, that he ought to be un-
derstood of some of them only.

10. Moreover, in the homily upon the brazen serpent, gene-
rally allowed to be Severian's, are the words of 1 Pet. ii. 22.;
they are quoted as Paul's; but I take that to be the fault of the
copyist. Peter having been written in a contracted manner,
some ignorant and hasty scribe read Paul, and put his name in

^l Ibid.^k De Sigillis ap. Chrys.

T. xii. p. 411. E. 412. A.

^m Ο Ματθαίος αρχὴν ποιῶντων τῶν συγγε-
νην λέγει. Ibid. ⁿ Ib. p. 412. D.^o Εκεντὶς δὲ τὰ κατὰ τῶν ἀγγέλων βιβλῆ, καὶ
το τῆς ὁδοῦ δεξιῆς ἐπιβλεψάμενος ὡς πᾶσι τοῖς κληρικοῖς
τῆς ἐκκλησίας συγγεγραμμένον. Ib. p. 412. D. E.^o Ομοίως καὶ Ἰουλιανὸς οὗ Γαβάλων εἰς τὴν κατὰ
Ἰουδαίων λόγον αὐτὰς ἀπεκρίθη· ὡς γὰρ ἀποστόλων
ἦσαν αὐτὰς οἱ πλείους, ἀλλ' ἕτεροι τινες ἐργασά-
μενοι ἀφελίστησαν. Cosm. Top. Chr. l. 7. p.
292. c. Ap. Montf. Nov. Coll. PP.
T. ii.

his transcribed copy. So the place is : 'As' also Isaiah agrees 'with the blessed Paul, [Peter] who says ; *Who did no sin, neither was guile found in his mouth.*' And, in his discourse on Seals, the^a beginning of the first epistle of John is expressly cited as John's : and it may be reasonably supposed, that he likewise received the epistle of James.

II. Upon the whole, Severian received the four gospels, the Acts of the apostles, fourteen epistles of the apostle Paul, and three of the catholic epistles : and, for the scriptures of the Old and New Testament, he had the highest regard.

C H A P. CXX.

S U L P I C I U S S E V E R U S.

- I. *His time and works.* II. *His character, and the character of his writings.* III. *His testimony to the scriptures.* IV. *Select passages.*

I. S U L P I C I U S S E V E R U S^a, of Aquitain, in Gaul, author of a sacred history, in two books ; and of the life of Martin, bishop of Tours ; and some other works ; is placed, by Cave, at the year 401, about which time he finished the abovementioned history ; which is a summary account of the affairs of the Jews, and of the church, from the beginning of the world to the consulship of Stilicho and Aurelian, or the year of Christ 400. We are assured, by Gennadius, that he was a presbyter : he is supposed to have died about the year 420.

I shall place, in the margin^b, a large part of Gennadius's chapter,

^a Καθὼς καὶ ὁ μακάριος Ἡσυχὸς συνῆλθε τῷ μακαρίῳ Παύλῳ. κ. λ. De Serp. Hom. ap. Chr. T. vi. p. 515.. A. ^q De Sigillis, ap. Chr. T. xii. p. 414. C.

^a Vid. Cav. H. E. T. i. Voff. Hist. Lat. l. 2. c. 12. Fabric. ad Gennad. cap. 19. Pagi Ann. 395. n. 20. 431. n. L. Bafnag. Ann. 400. n. 16. Du Pin Bib. T. iij. p. 145. Tillem. Mem. T. xii.

^b Severus presbyter, cognomento Sulpicius, Aquitanie provincie, vir genere et literis nobilis, et paupertatis at-

que humilitatis amore conspicuus, clarus etiam sanctorum virorum, Martini Turo-
nensis episcopi, et Paulini Nolenfis notitia, scripsit non contemnenda opuscula. Nam epistolas ad amorem Dei et contemptum mundi hortatorias scripsit forori multas, quae notae sunt. Scripsit et ad Paulinum praedictum duas, et ad alios alias. . . . Composuit et Chronica. Scripsit et ad multorum profectum vitam B. Martini Monachi et Episcopi, signis et prodigiis ac virtutibus illustris viri. Et collationem Postu-

ter, containing an enumeration of his works : who also says, that Sulpicius, in his old age, embraced Pelagianism ; but being convinced of his error, he shewed his repentance by perpetual silence afterwards ; that is, as some suppose, by writing no more books.

II. Sulpicius embraced some of the notions of the Millennarians, as was of old observed by ^c Jerom, and still appears in ^e his works, in ^e part. He gives ^f a common, but wrong interpretation of Gen. vii. 1. . . . 4. by ' sons of God ' understanding angels ; an interpretation that ^g may be found in many of the ancients. His accounts of Martin of Tours are reckoned, by some, a remarkable instance of credulity. Du Pin says, he ^h was very credulous in point of miracles ; but Tillemont ⁱ believes every word ; though ^k the accounts which Sulpicius gave of Martin were not believed by all in his own time.

I add but one thing more in the way of character of Sulpicius : his style is neat and elegant ; but his sacred history, after the period of the evangelical writings, is too short, and even defective : he has not one word of the reign of the emperor Julian ; and if it should be said, that his design was sacred, not civil history, that would not amount to a good defence ; since it is well known, that the church was not unconcerned in the transactions of that reign.

III. His testimony to the books of the New Testament will lie in ^a a small compass.

Postumianus et Galli, se mediante et iudice, de conversatione monachorum orientalem et ipsius Martini habitam, in dialogi speciem, tribus incisionibus comprehendit. . . . Hic in senectute sua a Pelagianis deceptus, et agnoscens loquacitatis culpam, silentium usque ad mortem tenuit, ut peccatum, quod loquendo contraxerat, tacendo penitens emendaret. Gennad. de Vir. Ill. cap. 19.

^c Neque enim juxta Judæicas fabulas gemmatam et auream de celo expectamus Jerusalem . . . quod ut multi nostrorum . . . et nuper Severus noster in dialogo, cui Gallo nomen imposuit. Hieron. in Ezech. cap. 36. T. iii. p. 952.

^e Unde creditur, etiam si se gladio ipse transfixerit, [Nero] curato vulnere ejus servatus ; secundum illud, quod de eo scriptum est : ^f ' Et plaga mortis ejus curata est. ' [Apoc. xiii. 3.] Sub seculi fine mittendus, ut mysterium iniquitatis exerceat. Hist. Sacr. l. 2. cap. 29. al. 42. Conf. ejusd. Dialog. ii. cap. 14. al. 16.

^g See Tillem. Mem. T. xii. S. Sulpice Severe. Art. 8.

^h Qua tempestate cum jam humanum genus abundaret,

angeli, quibus cælum sedes erat, speciosarum forma virginum capti, illicitas cupiditates adpetierunt ; ac naturæ suæ originisque degeneres, relictis superioribus, quorum incolæ erant, matrimonis se mortalibus miscerunt. . . . Ex quorum coitu gigantes editi esse dicuntur, cum diversæ inter se naturæ permixtio monstra gigneret. Hist. Sacr. l. 1. c. 2. al. 3.

ⁱ Ubi supra, p. 145. h.

^k Ce dessein paroît aussi facile que favorable, puisqu'il n'y a qu'à suivre les pas d'un excellent historien, et à mettre fidèlement en François ce qu'il a parfaitement bien écrit en Latin. St. Martin de Tours, Art. i. T. x.

^l Hæc plerisque in eodem monasterio constitutis incredibilia videbantur. Nedom ego confidam omnes, qui hæc audient credituros, . . . Quamquam minime mirum, si in operibus Martini infirmitas humana dubitaverit ; cum multis hodieque videamus, nec evangelis quidem credidisse. Dialog. 2. cap. 13.

1. Having related the affairs of former times to the coming of Christ, he ¹ declines to write particularly what is recorded in the gospels, and in the Acts of the apostles, written by Luke; which book, he says, contains an history of the apostles to the time of Paul's coming to Rome, in the reign of Nero.

2. He says, that ^m John, the apostle and evangelist, was banished by Domitian into the isle Patmos; where he had visions, and where he wrote the book of the Revelation, which is either foolishly or wickedly rejected by many. The Revelation is expressly quoted again, as the apostle John's, in an epistle ⁿ supposed to be his; and is referred to, or quoted by him, in other places.

3. In the same epistle is quoted ^o the epistle of James.

4. I forbear to take notice of quotations of other books of the New Testament, as altogether needless.

5. His general divisions of the books of scripture are such as these: 'the ^p law, the prophets, the gospels, and apostles; the ^q law and the apostles; the ^r Old and New Testament.

IV. I shall now select a few remarkable passages:

'1. Eternal ^s life,' he says, 'is not to be obtained but by obedience to all God's commandments; for the scripture says, *If thou wilt enter into life keep the commandments*: [Mat. xix. 17.] therefore, as he adds, virginity alone will not avail.'

¹ Sub hoc Herode, anno imperii ejus tertio et xxx. Christus natus est, Salino et Rufino consulibus, viii kalendas Januariarum. Verum hæc, quæ evangelis, ac deinceps apostolorum actibus continentur, adtingere non ausus, ne quid forma præcisi operis rerum dignitatibus diminueret, reliqua exsequar. Herodes post nativitatem Domini regnavit annos iv. Nam omne ejus tempus vii et xxx. anni fuerunt. Post quem Archelaus tetrarcha annos ix, Herodes annos xx et iv. Hoc regnante, anno regni octavo et decimo Dominus crucifixus est, Fusio Gemino et Rebellio Gemino consulibus. A quo tempore usque in Stilichonem consulem sunt anni cccxxii. Apostolorum Actus Lucas edidit, usque in tempus, quo Paulus Romam deductus est, Nerone imperante. Hist. Sacr. l. 2. cap. 27. et 28. al. cap. 39, 40.

^m Interfecto deinde tempore, Domitianus, Vespasiani filius, persecutus est Christianos. Quo tempore Johannem apostolum atque evangelistam in Pathmum insulam relegavit; ubi ille, arcanis sibi mysteriis revelatis, librum sacræ Apocalypsis, qui quidem a plerisque aut stulte, aut impie, non recipi-

tur, conscriptum edidit. Ibid. cap. 31. al. 45.

ⁿ De his enim beatus apostolus Joannes loquitur, quod sequantur agnum quocumque ierit. [Apoc. xiv. 4.] Ad Soror. Ep. 2. cap. 3. p. 555. edit. Jo. Cleric. Lips. 1709.

^o Nolo enim tibi in hoc blandiaris, si aliqua non feceris, cum scriptum sit: 'Qui universam legem servaverit, offenderit autem in uno, factus est omnium reus. [Jac. ii. 10.] Ib. cap. 12. p. 566.

^p Tibi vero, post tanta documenta, post legem, post prophetas, post evangelia, post apostolos, si delinqueris, quomodo indulgeri possit, ignoro. Ibid. cap. 12. p. 567.

^q Si contra legalia et apostolica instituta indecens aliquid aut loquuntur, aut cogitant. Ib. cap. 15. p. 569.

^r Domini est etiam lex Novi et Veteris Testamenti, in quibus ejus eloquia sancta resurgent. Ib. cap. 16. p. 570.

^s Aeterna vero vita non nisi per omnem divinarum præceptorum custodiam promereri potest, scriptura dicente, 'Si vis in vitam æternam pervenire, serva mandata'. . . Nihil ergo virginitas sola proficiet. Ibid. cap. 6. p. 558.

2. Sulpicius.

2. Sulpicius has ^a a general and summary account of the heathen persecutions; of which some farther notice may be taken by us hereafter.

3. He supposeth, that ^a Simon Magus was overcome by the united prayers of Peter and Paul, after ^a the arrival of Paul at Rome; when he had been sent thither, by order of Festus.

4. He supposeth ^a Peter and Paul to have had the honour of martyrdom in the general persecution of Nero, which had been ordered by the edicts of that emperor; consequently, in the year of Christ, 64 or 65, when Peter was crucified, and Paul beheaded.

5. Sulpicius, in his Sacred History, complains very much of ^a the covetousness of the Christian clergy in his time: and ^a, in another part of the same work, he speaks of the contentions which there were among the bishops, and of their pride, ambition, and other faults, to the neglect of their charge, and the great offence of good men.

6. Another thing very observable in Sulpicius Severus is, that he was against all persecution, and disliked the interposition of magistrates in things of religion: this I suppose to have appeared in the extracts formerly made from him ^b in the history of Priscillianism. It has been confirmed also by a passage, since taken notice of in the chapter of ^c St. Jerom; which passage I would now transcribe more at large, by way of proof of the same thing: it is in one of the Dialogues of our author, particularly mentioned among his works by Gennadius, in his chapter transcribed above.

^a Vid. Hist. Sacr. l. ii. cap. 28. . . . 31. al. cap. 40. . . . 49. ^b Etenim tum illustis illa adversus Simonem Petri ac Pauli congressio fuit. Qui cum magicis artibus, ut se deum probaret, duobus suffultus demoniis evolasset, orationibus apostolorum fugatis demonibus delapsus in terram populo inspectante disruptus est. Ibid. cap. 28. al. 41.

^c Vid. supra in eodem capite. ^d Hoc initio in Christianos seviru coeptum. Post etiam datis legibus religio vetabatur: palamque edictis propositis, Christianum esse non licebat. Tum Paulus ac Petrus capitis damnati: quorum uni cervix gladio defecta, Petrus in crucem sublatus est. H. S. l. ii. cap. 29. al. 41.

^e Levitis enim in Sacerdotium adsumtis nulla portio [terræ] data, quo liberius servirent Deo: Equidem hoc exemplum non tacitus præterierim, legendumque ministris ecclesiarum libenter ingesserim. Etenim præcepti hujus non solum immemores, sed etiam ignari mihi videntur: tanta hoc tem-

pore animos eorum habendi cupido veluti tabes incessit. Inhiant possessionibus, prædia excolunt, auro incubant, emunt venduntque, quæstui per omnia student. At si qui melioris propositi videntur, neque possidentes, neque negotiantes, quod est multo turpius, sedentes munera expectant: atque omne vitæ decus mercede corruptum habent, dum quasi venalem præferunt sanctitatem. Sed longius quam volui egressus sum, dum me temporum nostrorum piget tædetque. H. S. l. i. cap. 23. al. 43.

^f Et nunc, cum maxime discordiis episcoporum turbari aut misceri omnia videntur, cunctaque per eos odio aut gratia, metu, inconstantia, invidia, factione, libidine, avaritia, arrogantia, desidia, essent depravata, infanis consiliis et pertinacibus studiis certabant. Inter hæc plebs Dei, et optimus quisque, probro atque ludibrio habebatur. Ib. l. ii. c. ult.

^g Vol. iv. chap. 107.

^h pag. 12,

of this volume.

The Dialogue was composed about the year 403: Postumian and Gallus are the speakers, and Sulpicius presides. Postumian had made a voyage into the east; he embarked at Narbone, and arrived at Alexandria in^d 401, or^e 402; he was three years in Egypt and Palestine: being returned into Gaul, he gives his friends an account of what he had met with in the several parts of his voyage.

‘Thenceforward,’ says Postumian, ‘we had a prosperous voyage to Alexandria, where were very disagreeable disputes between the bishops and the Monks; for there had been several synods, in which it was decreed, that none might either read or keep the works of Origen, who was esteemed a most skilful interpreter of the sacred scriptures. But the bishops

^d Pagi Ann. 401. n. xx. ^e S. Sulp. Severe. art. 8. T. xii. Tillem.

... prosperoque cursu septimo die Alexandriam pervenimus, ubi foeda inter episcopos et monachos certamina gerebantur, ex ea occasione, quia congregati in unum sæpius sacerdotes frequentibus decrevisse synodis videbantur, ne quis Origenis libros legeret, aut haberet: qui tractator sacrarum scripturarum peritissimus habebatur. Sed episcopi quædam in libris ipsius insanius scripta memorabant, quæ adsertores ejus defendere non ausi, ab hæreticis potius fraudulenter inserta dicebant: et ideo non propter illa, quæ in reprehensionem merito vocarentur, etiam reliqua esse damanda, cum legentium fides facile possit habere discrimen, ne falsata sequeretur, et tamen catholice disputata retineret. Non esse autem mirum, si in libris neotericis et recens scriptis fraus hæretica fuisset operata, quæ in quibusdam locis non timuisset incidere evangelicam veritatem. Adversum hæc episcopi obstinatius renitentes pro potestate cogeant recta etiam universa cum pravis et cum ipso auctore damnare: quia satis superque sufficerent libri, quos ecclesia recepisset: respuendam esse penitus lectionem, quæ plus esset nocitura insipientibus, quam profutura sapientibus. Mihi autem ex illius libris curiosius indaganti admodum multa placuerunt: sed nonnulla deprehendi, in quibus illum prava sensitisse non dubium est, quæ defensores ejus falsata contendunt. Ego miror unum eundemque hominem tam diversum a se esse potuisse, ut in ea parte, qua probatur, neminem post apostolos habere æqualem: in ea vero, quæ jure reprehenditur, nemo deformius doceatur errasse. Nam cum ab episcopis excerpta in libris illius multa legerentur, quæ contra catholicam fidem scripta constaret, lo-

cus ille vel maximam parabat invidiam, in quo editum legebatur, quia Dominus Jesus, sicut pro redemptione hominis in carne venisset, crucem pro hominis salute perpessus, mortem pro hominis æternitate gustasset, ita esset eodem ordine passionis etiam diabolum redempturus: quia hoc bonitati illius pietatique congrueret, ut qui perditum hominem reformasset, prolapsum quoque angelum liberaret. Cum hæc atque alia ejusmodi ab episcopis proderentur, ex studiis partium orta est seditio. Quæ cum reprimi sacerdotum auctoritate non posset, se svo exemplo ad regendam ecclesiæ disciplinam Præfectus adiungitur, cujus terrore dispersi fratres, ac per diversas oras monachi sunt fugati, ita ut propositis edictis in nulla consisteret sedes sinerentur. Illud me admodum permovebat, quod Hieronymus vir maxime catholicus, et sacræ legis peritissimus, Origenem secutus primo tempore putabatur, quem nunc idem præcipue vel omnia illius scripta damnavit. Nec vero ausus sum de quoquam temere judicare. Præstantissimi tamen viri et doctissimi ferebantur in hoc certamine dissidere. Sed tamen siue error est, ut ego sentio, siue hæretis, ut putatur, non solum non reprimi non potuit multis animadversionibus sacerdotum, sed nequaquam tam late se potuisset effundere, nisi contentione crevisset. Istiusmodi ergo turbatione cum veni Alexandriam, fluctuabat. Me quidem episcopus illius civitatis benigne admodum, et melius, quam opinabar, excepit, et secum tenere tentavit. Sed non fuit animus ibi consistere, ubi recens fraternæ cladis fervebat invidia. Nam et si fortasse videantur parere episcopis debuisse, non ob hanc tamen causam multitudinem tantam sub Christi confessione viventem, præsertim ab episcopis oportuisset affligi. Dial. i. cap. 3. al. c. 6, 7.

‘had

‘ had observed wild notions in his works: which his friends, not
‘ daring to defend, said, they had been fraudently inserted by
‘ heretics; and therefore, they said, it was improper to condemn
‘ all the rest, because there were some things liable to just re-
‘ prehension. Men might still be entrusted with the reading of
‘ his works; for, with due care and discretion, they might easily
‘ distinguish the interpolated opinions, from what was said agree-
‘ ably to the catholic doctrine: nor was it very wonderful to
‘ find some heretical opinions foisted into late writings, when
‘ some had attempted to corrupt the scriptures. But the bishops
‘ were peremptory, that the good and the bad ought to be all
‘ condemned together with the author: they said, that there
‘ were more than enough books allowed by the church; and
‘ that the reading of such books ought to be prohibited, which
‘ might be more hurtful to ignorant people than profitable to
‘ the knowing. As for myself, who have had the curiosity to
‘ read his works, I must say, that very many things pleased
‘ me; but I observed some things in which undoubtedly he was
‘ mistaken; which his friends affirm to be interpolations. I
‘ wonder how one and the same man could be so different from
‘ himself: where he is in the right, he has not an equal since
‘ the apostles; where he is in the wrong, no man has erred more
‘ shamefully. Among all his opinions, contrary to the catholic
‘ doctrine, which have been extracted out of his works by the
‘ bishops, nothing has given so much offence, as his notion
‘ concerning the recovery and salvation of the devil. On ac-
‘ count of this, and other such like things, taken notice of by
‘ the bishops, disputes have arisen. And when the bishops were
‘ not able to compose them, by a very wrong management, the
‘ Præfect [‘ meaning the Augustal Præfect at Alexandria’] has
‘ been called in to govern the church; by whose armed force
‘ our friends the monks have been dispersed, and driven into
‘ several countries: nor can they any where find a resting place,
‘ all people being prohibited by edicts to receive them. One
‘ thing affected me very much, that Jerom, a true catholic, and
‘ well acquainted with the Christian doctrine, who, in former
‘ times was reckoned a follower of Origen, should now, with much
‘ earnestness, condemn all his writings: nor did I dare hastily to
‘ pass my own judgment. But it was said, that very learned and
‘ very excellent men differed upon this occasion; but whether
‘ it be an error, as I think, or a heresy, as others say, it not only
‘ could not be suppressed by many censures of the bishops, but
‘ has spread itself far and wide, and has encreased by opposition
‘ abundantly more than it could have done otherwise: this is

‘ the disturbance with which Alexandria was agitated when I arrived there. The bishop of the city received me very courteously, beyond my expectation, and would have detained me with him; but I had no mind to stay in a place where our friends had been so lately injured: for though perhaps it may seem, that they ought to have obeyed the bishops; nevertheless, it was by no means fit, that for this cause so many men, professing Christianity, should be so grievously treated, especially by bishops.’

This is the passage at full length: every candid and understanding reader is able to judge, whether it proves what it is alleged for. Mr. Tillemont, speaking of our author’s Dialogues, having commended the purity of the style, and the art with which they are written, adds: ‘ It is also observed, that the judgment which he passes upon the disturbances raised in the east, upon the occasion of Origen, is very wise, and very moderate.’

C H A P. CXXI.

CHROMATIUS, Bishop of Aquileia.

1. CAVE says, that ^a Chromatius, bishop of Aquileia, flourished about 401, and died about the year 410. But he must have been a man of note, and probably bishop, before the end of the fourth century: for Rufinus ^b had been baptized in 370, or thereabout, by Chromatius, then presbyter, under Valerian, bishop of Aquileia. We gave an account of Fortunatianus, another bishop of Aquileia, some while ^c ago.

2. Chromatius was one of Jerom’s friends. He ^d desired Jerom to translate the Hebrew scriptures of the Old Testament

^a On trouve aussi que le jugement, qu’il porte, des brouilleries excitées en Orient sur le sujet d’Origene, est tres sage et tres modere. S. Sulp. Sev. art. 8. T. xii.

^b H. L. T. i. p. 378.

^c Ego, sicut et ipse et omnes norunt, ante annos fere triginta in monasterio jam positus, per gratiam baptismi regeneratus, signaculum fidei consecutus sum per sanctos viros Chromatium, Jovinum et Eusebium, opinatissimos et probatissimos in Ecclesia Dei Episcopos: quorum alter tunc presbyter beatæ memoriæ Valeriani, alter

archidiaconus, alius diaconus, simulque pater mihi et doctor symboli ac fidei fuit. Rufin. in Hieron. Inveſt. i. ap. Hieron. T. iv. p. 350.

^d Vol. iv. p. 361.

^e Si Septuaginta Interpretum pura, et ut ab eis in Græcum verba est, editio permaneret, superflue me, mi Chromati, episcoporum sanctissime atque doctissime, impelleres, ut Hebræa volumina Latino sermone transferrem. Præf. in Paralip. T. i. p. 1022. Conf. Eund. Adv. Ruf. l. ii. T. iv. p. 425.

into Latin; which, I think, is much to his honour. To him^d Jerom inscribed his Commentaries upon the prophet Habakkuk, and some other works; and he calls him, more than once, a most learned and holy bishop. Rufinus likewise dedicated to him some of his works, particularly his Latin translation of Eusebius's Ecclesiastical History, not^e published by him till after the year 400. Indeed Chromatius was friend of both: and^f, when they fell out, he endeavoured to moderate, or reconcile the difference between them. There^g is a letter of Chrysostom to him, which is much in his praise. I omit divers things that might be mentioned, referring to^h others, and particularly to Tillemont, whose account of Chromatius is the fullest and exactest that I have seen.

3. Neither Jerom, nor Gennadius, nor any other ancient writer, speaks of any works published by Chromatius. Nevertheless there are some pieces generally received as his, they being ascribed to him in the manuscript copies; particularlyⁱ, Homilies, or tracts upon the eight beatitudes, the rest of the fifth chapter of St. Matthew, and part of the sixth, and upon Matth. iii. 14.

4. I observe only a few things: Here are quoted most of the generally received books of the New Testament; in particular, the Acts of the apostles, the^k epistle to the Hebrews, and^l the Revelation.

5. He has also expressly quoted^m the epistle of James.

6. Heⁿ several times quotes the first epistle of Peter, and the first epistle of John, as if they were their only epistles: nevertheless, it may be reckoned probable, or even unquestioned, that he received more.

7. Explaining the Lord's Prayer, in Matthew, vi. he^o takes no notice of the doxology at the end.

8. He quotes Eph. iv. 30, after this manner: *And^p grieve not the Holy Spirit of God, wherewith, or whereby, ye were sealed in*

^d Primum, Chromati, episcoporum doctissime, scire nos convenit, corrupte apud Græcos et Latinos nomen Ambacum prophetæ legi, qui apud Hebræos dicitur Abacuc. Pr. in Ab. T. iii. p. 1591.

^e Vid. Pagi. Ann. 395. n. 21.

^f Testem invoco Jesum conscientiæ meæ, qui et has literas, et tuam epistolam judicaturus est, me ad commonitionem sancti Papæ Chromatii voluisse reticere, et finem facere simultatum, et vincere in bono malum, sed quia minaris interitum, &c. Adv. Ruf. l. iii. T. iv. p. 437.

^g Ep. 155. T. iii. p. 689. ed. Bened.

^h Cav. H. L. Du Pin. T. iii. p. 83. Le Long Bib. S. p. 675. Tillem. Mem. T. xi.

ⁱ Ap. Bib. PP. T. v. p. 976. . . . 990.

^k Ib. p. 979. C. p. 980. B. 983. A. ^m p. 983. E.

ⁿ Beatus Petrus in Epistola sua commonet. p. 981. B. et D. Joannes in Epistola sua ait. p. 986. F. ^o Vid. p. 987.

^p Unde et apostolus ait: Nolite contristare Spiritum Sanctum, in quo signati estis in die redemptionis. p. 983. A.

the day of redemption. We saw that text quoted in the same manner by ^a St. Cyprian.

9. He compares the scripture to a lamp, which ought not to be hid: but forasmuch as Jews and heretics are apt to render it obscure by misinterpretations, it ought to be set up in the church; that thereby all may be enlightened, and guided in the way of salvation.

C H A P. CXXII.

A Commentary upon St. MARK's Gospel, ascribed to VICTOR,
Presbyter of Antioch.

1. THERE is a Commentary upon St. Mark's gospel, generally ascribed to VICTOR, presbyter of Antioch, placed by Cave at 401. Concerning which, I would refer to ^a several, and among them to ^b R. Simon, who, beside other things, says, 'That in most manuscripts it is said to be Victor's, in some Origen's, in others, Cyril's of Alexandria; but that it is not Origen's, nor Cyril's, nor Victor's, nor any other particular author's; but is a collection out of many fathers:' which way of speaking seems to me not to be exact; for though it be a collection out of several, and a kind of chain, that collection was made by some one author. And since it is evident, that it is not Origen's; and very probable, that it is not Cyril's; it may be fitly allowed to be Victor's, to whom it is ascribed in most manuscripts.

2. There are in it divers things which to me appear well worthy of notice. Du Pin says: 'This author confines himself to the literal and historical sense, which he illustrates by very solid and judicious remarks.' There has been an edition of it in Greek and Latin; but as I have it not, I must content

^a See Vol. iii. p. 165. ^r — quod non aliquo cæcæ mentis velamine operiendum est vel obscurandum, ut Judæi et hæretici faciunt, qui perspicuam lucem prædicationis divinæ pravis interpretationibus obtegere et occultare nituntur. . . . Unde lucerna hæc legis ac fidei non occultanda nobis est, sed ad salutem multorum semper in ecclesia, velut in candelabro con-

stituenda: ut veritatis ipsius luce et nos fruamur, et omnes credentes illuminentur. p. 981. A. B.

¹ Cav. H. L. T. i. Fabr. Bib. Gr. T. v. p. 232, 233. et T. vii. p. 769. Huet Origenian. l. iii. p. 274, 275. Du Pin. Bib. T. iii. P. ii. p. 74.

^b Hist. Crit. des Comment. du N. T. ch. 5. p. 79, 80. ch. 30. p. 426, &c.

^c Vid. Fabric. Bib. Gr. T. v. p. 235.

myself with the Latin translation, in the 'Bibliotheca Patrum.

3. At the very beginning, the author owns, that his Commentary was collected out of several. Many*, he says, had written Commentaries upon the gospels of Matthew and John; a few only upon Luke's; none at all upon Mark's, so far as he could find, upon careful enquiry into the writings of the ancients: he determined, therefore, to put together, in a short compass, what ecclesiastical writers had occasionally said in their works, by way of explication of this gospel.

4. That is a good testimony to the four gospels. The composer of this work then proceeds: 'This Mark, called also John, who wrote a gospel after Matthew, was son of Mary, mentioned in the Acts of the apostles, in whose house at Jerusalem the apostles were wont to meet. [See Acts, xii. 12. . . . 17.] For a while, as appears from the same book of the Acts, he accompanied his relation Barnabas, and Paul; but when he came to Rome, he joined Peter, and followed him; for which reason he is particularly mentioned by Peter in his canonical epistle. [1 Pet. v. 13.] Mark is also mentioned by Paul in his epistle to the Colossians [iv. 10.]; and in his second to Timothy. [2 Tim. iv. 11.] Mark, therefore, for a while dispersed the seed of the heavenly doctrine, which he had received from the apostles, as elsewhere, so also at Rome; but when he was obliged to go from thence, and was earnestly desired by the believers at Rome to write a history of the preaching of the heavenly doctrine, he readily complied with their request. This is said to have been the occasion of writing the gospel according to Mark.'

5. Here we see whom this writer thought the evangelist Mark to be. He agrees with many ancient writers, whom we

* Victor Presbyter Antiochenus in sacrosanctum J. C. Evangelium secundum Marcum. Ap. Bib. PP. Lugdun. T. iv. p. 370. . . . 414.

c Quandoquidem permulti in Matthæi et Joannis, pauci vero in Lucæ, nulli autem omnino, ut equidem arbitror, in Marci evangelium scripserunt: (Certe veterum monumentorum indices studiose evolvens, nullum qui illud diservisset, in hodiernum usque diem comperi:) visum est mihi, quæ ecclesiæ doctores sparsim et per partes in præsentem evangelistam annotarunt, in unum quasi corpus redigere, succinctamque in hoc ipsum quoque evangelium explanationem conscribere. Ibid. p. 370. G.

f Cæterum Marcus hic, qui alio nomine

Joannes appellatus est, post Matthæum evangelii historiam contexuit. . . . Et quidem initio, ut in iisdem illis apostolorum Actis proditum exstat, adhærebat Barnabæ cognato suo et Paulo. Verum ubi Romam venisset, secutus est Petrum. Quare is in priori sua canonica ad hunc modum de illo scribit. . . . Marcus itaque cœlestis doctrinæ semen, quod ab apostolis hauserat, cum alibi, tum Romæ quoque ad tempus profeminavit. At vero cum alio jam avocaretur, ab iisque, qui Romæ Christo per fidem adjuncti fuerunt, ut salutaris prædicationis seriem scripto exponeret, enixe rogaretur, haud gravatim annuit. Atque hinc evangelium, quod secundum Marcum inscribitur, natum traditur. Ibid. H.

have already consulted, in saying, that Mark wrote his gospel at Rome, at the earnest request of the believers there; and he confirms the supposition of the late date of Mark's gospel, in that it was not written till after his acquaintance with the apostle Peter at Rome.

6. This Commentary contains many observations for reconciling the several evangelists; which seems to be the main design of it.

7. The author supposes ^z Mark to write by inspiration. After which he presently adds an observation from Origen, upon the words of ver. 2. of this gospel: *As it is written in the prophets*: or, as in some copies, 'in Isaiah the prophet.'

8. He says, that ^b Levi, in Mark, ii. 14. and Luke, v. 27. is the same with Matthew, as he calls himself, Matth. ix. 27.

9. Upon Mark, iii. 7, 8. where it is said: *And a great multitude followed him from Galilee, and from Judea*, and other places, he observes, 'that ¹ the evangelists did not aim to aggrandize Christ, their master, by writing prolixly every thing said and done by him; but have omitted many of his words and works; and have used a concise and compendious manner of writing.'

10. Here ^k are many good observations upon the history of the cure of the dæmoniac, related Mark v. 1. . . . 20. When ^l the dæmoniac answered, his name was Legion; he says, that word should not be understood to denote any certain number, but many, or a great multitude.

11. In his remarks upon the history of the woman with the hemorrhage, related ch. v. 21 — 34. he observes, that ^m Mark has particulars omitted by Matthew.

^z Evangelista Marcus Spiritu illo, qui sustulim in hominum corda demittere solet, afflatus, a prophetico oraculo evangelium orditur. In Marc. cap. 1. ib. p. 371. A.

^b Est autem Levi hic nem omnino cum evangelista Matthæo. Et quidem Marcus et Lucas nomen, quod illi familiare erat, primæva appellatione obnubunt. At ipse vero Levi, dum evangelii historiam contexat, palum quæ ad se pertinebant, denuntiat. Ait enim: Cum transfret Jesus, &c. p. 375. B.

¹ Cum Evangelista Marcus magnam hominum turbam Christum a Galilæa consecutam dicit, brevi compendio multa simul comprehendit. Neque enim ambitiose, magnoque verborum apparatu et pompa verba de Christo facere soliti sunt evangelistæ, singula videlicet quæ vel dicta vel facta fuerant, prolixa oratione exaggeran-

do: verum quo auditorum infirmitati consulant, oppositum sectati, omnia breviter et concise narrant. Et quæ sequuntur. p. 376. G.

^k Vid. p. 380. G. . . . 381. G. ^l 'Et dicit ei: Legio mihi nomen est.' Non dicit numerum præcise, sed simplici voce magnam adesse multitudinem indicat: siquidem exacta numeri discussio nihil ad rei quæ quærebatur notitiam faciebat. p. 381. E.

^m Quin hoc quoque signum Matthæus compendio absolvit. Multa namque præmittit ille, quæ Marcus addit. Marcus enim præter alia scribit, Dominum retro conversum, quidam illum tetigisset, sciscitatum, mulieremque exterritam, trementemque seipsam prodidisse, atque ita tandem a Christo Domino audivisse: Fides tua te salvam fecit. p. 382. B.

12. Upon

12. Upon Mark, vi. 7 — 13. particularly ver. 13. he says, 'that' the like history is in Luke; but that Mark is the only evangelist who speaks of the disciples *anointing with oil them that were sick*: which method of healing is also mentioned by James, in his epistle.' See James, v. 13 — 15.

13. Upon ch. v. ver. 39. he says: 'It' was owing to modesty, that our Lord said of Jairus's daughter; *She is not dead, but sleepeth*: though she was really dead, and he intended to 'raise her up to life.'

14. He particularly considers the history in Mark, x. 35 — 40. I put in the margin 'a part of his observations. The sum of what he says upon ver. 39, 40, is, that Christ is the judge, and the dispenser of all rewards; but the first places in his heavenly kingdom will not be disposed of by affection and favour, but shall be given to the most virtuous.

15. Upon Mark, xi. 15 — 17, he argues, that 'Christ twice drove the buyers and sellers out of the temple. But some, it seems, thought that this was done by our Lord but once only; and at the time mentioned by St. John at the beginning of his gospel.

16. The evangelist John is here called, the 'Divine.

17. The composer of this work seems not to have had, in his copies, our conclusion of St. Mark's gospel; for he explains the beginning of the sixteenth chapter of St. Mark's gospel to the end of the eighth verse, and no farther; there ends his commentary: nevertheless, he was acquainted with the remainder. And in his remarks upon the first verse of the 16th chapter, he

* His similia exponit Lucas quoque. Verum quod de mystica unctione et olei usu hic subjungitur, hoc inter evangelistas solus Marcus commemorat. Interim quæ apostolus Jacobus in sua canonica narrat, ab his non dissentiunt. [Jac. v. 14. 15.] In Marc. cap. 6. ver. 13. p. 383. F.

° Quin per hoc quoque, quod puellam extinctam dormire asserit, neque itatim se illam exfuscitaturum promittit, omnem fastum, omnemque inanem jactantiam ab opere illo secludit. Ille ergo omni superbia vanaque gloria vacuitatem consecratur. At vero operis excellentia famam illius longe lateque diffundit. p. 382. F. G.

° Quod itaque Christus dicit, ejusmodi est. Moriemini quidem mei causa, eritisque in passionem focii. At hoc interim fat non est, ut primas sedes jure vobis vindicetis. Si enim alius quispiam acceperit, qui una cum martyrio omnem alium virtutem secum deportaverit, aut certe multo plura,

multoque excellentiora virtutum ornamenta in medium attulerit, quam vos, ille utique præcedet. Neque enim quia vos amo, aliisque certa quadam ratione antepono, ob id opulentiore repulso, primatum vobis assignabo. Illis igitur ejusmodi primatus paratus est, quia per illustriora opera primis sedibus capessendis præ cæteris idoneos se reddiderunt, &c. p. 397. D. E.

¶ . . . Sunt tamen qui dicant, tres evangelistas, dum Christi ad Hierosolymorum civitatem, ejusdemque in templum ingressum describunt, accurata temporis ratione missa, rem ipsam tantum prosecutos esse: Joannem vero, qui historiam illam cæteris diligentius enarrat, satis aperte insinuare, Christum Dominum ea primo ascensu patrasse, quæ reliqui paulo ante mortem contigisse commemorant, &c. p. 398. F. G.

¶ Ut Joannes theologus loquitur. p. 376. G.

says: 'In some copies of Mark's gospel it is said: *Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene*: and what follows. But that seemed to be contrary to what is said by Matthew, ch. xxviii. 1: therefore, some had supposed Mark's gospel to have been interpolated: but he thinks there is no necessity for admitting that supposition; and he proposes a method of reconciling the difference.'

Somewhat like this may be seen in an 'Oration of Gregory Nyssen upon Christ's Resurrection; and likewise in a Harmony of the Evangelists, ascribed to Severus, who was bishop of Antioch in 513, and afterwards; which has been published by Montfaucon.

They who are curious may consult Mill, Bengelius, Wetstein, Wolfius, and others, upon this point.

18. I have selected out of this Commentary a few only, of many observations, that deserve notice. Upon the whole, it is a good performance: and we may hence perceive, that there were some, before our times, who read the scriptures with care and understanding.

19. My readers, I hope, will not omit to recollect, that beside the testimony to the four gospels, we have seen in this work quotations of the Acts, of several epistles of the apostle Paul, and of the first epistle of Peter. I would here add, that the epistle to the Hebrews is quoted in this Commentary; and the epistle of James.

20. This writer, like many other of the ancients, asserts a free-will in strong terms.

* At quia in quibusdam evangelii Marci exemplaribus habetur: 'Surgens autem Jesus mane prima Sabbathi, apparuit primo Mariæ Magdalene,' &c. Hoc autem illi adversari videtur quod legitur apud Matthæum. Hic enim 'vespere Sabbathi' Dominum resurrexisse scribit. Propterea comperti sunt, qui hunc Marci locum a falsariis vitiatum existiment. Verum ne ad id hic confugere videamur, ad quod cuivis confugere proclive est, Marci contextum uno duntaxat commate ab ea quam offert difficultate vindicare possumus. p.

414. A. B.

† De Chr. Resurr. Orat. 2. p. 411. Tom. iii.

u Vid.

Cav. in Severo. H. L. T. i. p. 499.

x Severi Archiep. Antiocheni Concordantia Evangelistarum circa ea quæ in sepulchro Domini contigerunt. Item de Sabbathi, et de varietate Exemplarium S. Marci Evangelistæ. Ap. Montf. Bibl. Coislin. p. 68. . . . 75. Vid. in specie, p. 74.

y p. 372. D.

z Vid. supra, p. 173. not. n.

a Vid. p. 377. A. et p. 379. G. H.

C H A P. CXXIII.

INNOCENT I. Bishop of Rome.

1. INNOCENT the First succeeded Anastasius, in the year 402. The seventh and last decree, or article of a letter of his to Exuperius, bishop of Tholouse, contains a catalogue of the books of the Old and New Testament, which are in the canon.

2. 'The' scriptures of the New Testament are these: four books of the gospels; fourteen epistles of the apostle Paul; three epistles of John; two epistles of Peter; an epistle of Jude; an epistle of James; the Acts of the apostles; the Apocalypse of John.' After which, mention is made of some other writings, which ought to be rejected and condemned.

3. It should be observed, that many of Innocent's letters are suspected to be supposititious; this in particular, and especially the last decree or article in it: for it is not very easy to conceive, what reason there should be for Innocent to send a catalogue of books of scripture to Exuperius: and it may not be amiss to take notice, that this letter of Innocent is not represented to be written, as in council, but only upon his own authority.

4. Nevertheless, after all, we cannot forbear to observe, with some satisfaction, that this catalogue of scripture is exactly the same with our own.

C H A P. CXXIV.

PAULINUS, Bishop of Nola, in Italy.

I. *His time.* II. *His testimony to the scriptures.*

I. PONTIUS MEROPIVS PAULINUS, or PAULINUS NOLANUS, placed by Cave at the year 393, was born about 353; ordained presbyter in 393; bishop of Nola in Campania, in 409,

^a Qui vero recipiantur in canone sanctarum scripturarum, brevis adnexus ostendit. . . . Item Novi Testamenti: evangeliorum libri quatuor, apostoli Pauli epistole 14, epistole Joannis tres, epistole Petri duæ, epistola Judæ, epistola Jacobi, Actus apostolorum, Apocalypsis Joannis. Cætera autem . . . non solum repudianda, verum etiam noveris esse damnanda. Innoc. ad Exuper. Ep. Tholos. ap. Labb, Conc.

T. ii. p. 1256.

^b Vid. Cav. H. L. T. i. p. 379. Bafnag. Hist. de l'Eglise. l. viii. c. 8. n. vi. p. 439. Beauf. Hist. de Manich. T. i. p. 359. ^a Vid. Cav. H. L. T. i. Fabric. ad Gennad. cap. 4. Pagi Ann. 431. n. 53. Bafnag. Ann. 394. n. 10. 11. 432. n. 5. Paulin. Vit. ad Calc. opp. edit. Paris. 1685. Du Pin. Bib. T. iii. p. 146. Tillem. Mem. T. xiv.

as some think; or, as Pagi^b argues, and with great appearance of probability, in 403. He died in 431, in the 78th year of his age.

II. I observe in him a few things:

1. His works, in prose, abound with texts of scripture, quoted, or alluded to.

2. As Paulinus quotes Ps. ciii. or civ. ver. 18, agreeably to Jerom's version, I place^c the quotation below, with a critical remark^d of Jerom upon that text.

3. Paulinus often quotes the Canticles: I place below^e two of his quotations of that book.

4. He quotes^f the book of Ecclesiasticus with great respect, as written by Solomon.

5. In a letter, supposed to be written in the year 400, to Amandus, then presbyter, and afterwards bishop of Bourdeaux, and successor to Delphinus, Paulinus speaks after this manner: 'He says, that^g John outrun Peter, and came first to the sepulchre, because he was the youngest: he also says, it had^h been handed down by tradition, that John survived all theⁱ other apostles, and wrote the last of the four evangelists, and so^j as to confirm their most certain histories; but though he was^k last in time, he was first in point of sublimity: he there also^l speaks of John as writer of the Revelation: and as he pro-

^b Ann. 403. n. 10. . . 13. Vid. Eund. A. 431. n. 53. ^c 'Montes' enim, inquit, 'excelsi cervis, et petra refugium herinaceis.' Ad Amand. Ep. 9. al. 22. n. 4. p. 45. Paris. 1685. 4to.

^d 'Petra refugium herinaceis.' Pro quo in Hebræo positum est 'Sphannim,' et omnes *χωρυγαλλικῆς* voce simili transtulerunt, exceptis Septuaginta, qui 'leporis' interpretati sunt. Sciendum autem, animal esse non majus hericio, habens similitudinem muris et urbi. Unde in Palæstina *ἀρ' ἀρμυ* dicitur, et magna est in istis regionibus hujus generis abundantia, semperque in cavernis petrarum, et terræ foveis habitare consueverunt. Ad Sunn. et Fret. Ep. 135. T. ii. p. 658.

^e . . . qua et in Canticis Canticorum voce blanditur: 'Columba,' inquit, 'mea, perfecta mea, quoniam caput meum repletum est rore, et crines mei gustis noctis. [cap. v. 2.] Ad Sever. Ep. 23. al. 3, et 4. n. 33. p. 143. — Hæc oscula sponso suo jam tunc parabat ecclesia, quando cantabat: 'Osculetur me ab oculis oris sui.' [cap. i. 2.] Ib. n. 37. p. 146. ^f Nam in Ecclesiastico per Salomonem loquitur divina sapientia: 'Quia multi periclitati sunt auri causa, et facta est in facie illius perditio ipsorum.'

[cap. xxxi. 6.] Ad Milit. Ep. 25. al. 39. p. 168.

^g Subvenit itaque nobis, et de evangelio adolescentis apostoli beata velocitas illa, qua Petrum affectu currendi parem, sed majoris ævi pondere tardiozem, ad sepulchrum Domini præcucurrit; ut resurrectionem corporis prior inspiceret, qui solus in pectore recumbebat. Unde geminos in alveum cordis sui traxerat fontes, quos in orbem idem postea revelationis et evangelii præco diffudit. . . Idem, ultra omnium tempora apostolorum ætate producta, postremus evangelii scriptor fuisse memoratur; ut sicut de ipso vas electionis ait: [Gal. ii.] quasi columna firmamentum adjiceret fundamentis ecclesiæ, priores evangelii scriptores consona auctoritate confirmans; ultimus auctor libri tempore, sed primus in capite sacramenti. Quippe qui solus et quatuor fluminibus ex ipso summo divini capitis fonte decurrens de nube sublimi Sonat: 'In principio erat verbum.' Transcendit Moysen . . . Iste et evangelistis cæteris, vel ab humano Salvatoris ortu, vel a typico legis sacrificio, vel a prophetico præcursoris Baptiste præconio evangelium resurrectionis exorsis, altius volans, penetravit et cælos. Ad Amand. Ep. 21. al. 24. n. 1, 2. p. 114.

^h ceeds,

ceeds, he observes, that ^h in the beginning of St. John's gospel all heretjcs are confuted, particularly Arius, Sabellius, Photinus, Marcion, and the Manichees.

6. Paulinus often quotes the ^l book of the Acts, and all St. Paul's epistles, particularly that ^k to the Hebrews.

7. He ‡ celebrates St. Luke as a physician for soul and body; whence it may be concluded, he supposed him to be spoken of in Col. iv. 14. At the same time he ascribes to St. Luke, two books; undoubtedly meaning his gospel, and the Acts of the apostles.

8. He often quotes the epistle of St. James, the first epistle of St. Peter, and the first epistle of St. John; but I do not recollect any quotations in him of the second epistle of St. Peter, or the epistle of St. Jude, or the second and third of St. John; though it may be reckoned highly probable, that they were all received by him.

9. He often quotes, ^l or refers to the book of the Revelation, which is ascribed by him to the apostle John, in the passage above cited, and elsewhere.

10. He either read, or at least understood, the apostle's exhortation in 1 Cor. ix. 24. in this manner: 'So ^m run, that ye may all obtain.'

11. I put also in the margin ⁿ his translation of that expression, 1 Cor. ix. 27. *I keep under my body.*

12. He quotes 1 Pet. ii. 23. after this manner: 'But ^o yielded [or committed] himself,' unto death, 'to him that judgeth unjustly.'

13. In a letter written to St. Augustine, in 410, or ^p soon

^h Joannes igitur beatus Dominici pectoris cubator, . . . inebriatus Spiritu Sancto, . . . ab ipso intimo et infinito omnium principiorum principio evangelii fecit exordium. Quo uno omnia diaboli, quæ in hæreticis latrant; ora clauduntur. Ibid. n. 4. p. 115.

ⁱ . . . sicut illi in Actibus apostolorum, qui beati Petri prædicatione compuncti, crediderunt in eum quem crucifixerant. Ad Aug. Ep. 50. al. 43. n. 5. p. 295.

^k Iudem apostolus [Eph. vi.] spiritualiter exprimens arma cælestia, . . . gladium Spiritus dicit verbum Dei, de quo ad Hebræos ait: 'Vivus est sermo Dei, et efficax.' [Hebr. iv. 12.] Ad Aug. Ep. 50. n. 17. p. 302.

‡ Hic medicus Lucas prius arte, deinde loquela.

Bis medicus Lucas. Ut quondam corporis ægros

Terrena curabat ope, et nunc mentibus ægris

Composuit gemino vitæ medicamina libro. p. 153. De S. Felice Natal. 9. ver. 424, &c.

^l Poteras, Roma, intentatas tibi illas in apocalypsi minas non timere, si talia semper ederent munera senatores tui. Ad Pam. Ep. 13. al. 37. n. 15. p. 75.

^m Quæ causa dicendi apostolo fuit: 'Sic currite, ut apprehendatis omnes.' Quod in agone terreno contra est, ubi non potest lucta nisi dispari luctantium sorte finiri, ut unius gloria alterius ignominia sit. Ad Sever. Ep. 24. al. 2. n. 15. p. 161. Conf. Theodoret. in loc.

ⁿ Liridum facio corpus meum, et in servitutem redigo. Ad Aug. Ep. 50. n. 13. p. 299.

^o Ad Aug. Ep. 50. al. 43. n. 7. p. 296.

^p See S. Paulin. Art. 49. Tillem. Mem. T. 14.

after, he ^a asks of him the solution of divers questions, taken out of the Psalms, the apostle, and the gospel; those from the apostle are taken out of the epistle to the Ephesians, to the Romans, and other epistles of St. Paul.

C H A P. CXXV.

P E L A G I U S.

1. CAVE speaks of Pelagius at ^a the year 405, the supposed time of his publishing his heresy: Basnage ^b, at 412: Pagi ^c, at 410, and following years: in whom, as well as in many ^d others, his history may be seen. It is generally allowed, that he was a Britain; and many think of the country now called Wales. His name was Morgan, or Marigena; which he changed into Pelagius, of more agreeable sound, and the same meaning. His remaining works, beside fragments, or quotations in Augustine, and others, are, an ^e epistle to Demetrias, written in 413, or 414; a ^f Commentary upon all St. Paul's epistles, except that to the Hebrews; and, ^g a Confession of Faith, called *Symbolum ad Damasum*. The most beautiful edition of Pelagius's Commentaries that I know of, is in the twelfth tome of Le Clerc's edition of Augustine's works, which is an additional tome to the Benedictine edition; but the edition of these Commentaries, which I shall refer to, is that in the fifth tome of Martianay's edition of Jerom's works.

2. In the Symbol he says, that ^h he receives the New and Old Testament in the same number of books that the catholic church does. In ⁱ his Commentaries he vindicates the Old

^a Hæc interim de Psalmis. Nunc et de apostolo quodcumque proponam. Dicit ad Ephesios. Ad Aug. Ep. 50. n. 9. p. 297. Restat ut aliquid et de evangelicis locis suggeram beatitudini tuæ. Ib. n. 14. p. 299.

^b H. L. T. i. p. 381.

^c Ann. 412. n. 7. &c.

^d See Tillem. Mem. Ec. T. xiii. S. Augustin. Art. 212. . . 217.

^e In Append. T. ii. Opp. Augustin. Bened et T. v. Opp. Hieronym. p. 11. . . . 30.

^f Apud Hieron. ibid. p. 925. . . . 1106.

^g Ap. Hieron. ib. 122. . . 124. et Baron. Ann. 417. n. 31. . . 36.

^h Novum et Vetus Testamentum recipimus, in eo librorum numero, quem sanctæ catholicæ ecclesiæ tradit auctoritas. Symb. Expl. ap. Hieron. T. v. p. 124.

ⁱ Si, dicentibus Manichæis, crudelis asseritur Deus Veteris Testamenti . . . quomodo hoc loco ab apostolo dicitur, a Deo Novi Testamenti vindictam hominibus inferendam? Comm. in Rom. cap. i. p. 928. M. Hieron. T. v.

Testament against the Manichees : in his letter to Demetrias, he speaks * of the volumes of both the Testaments.

3. In his epistle to Demetrias, and in his Commentaries, he quotes many books of the Old and New Testament ; particularly the Acts of the apostles, the epistle of James, both the epistles of Peter. I need not refer to the places, nor transcribe the words.

4. Whether Pelagius received the epistle to the Hebrews may be questioned : it is, indeed, several times mentioned in his Commentaries upon the thirteen epistles of Paul ; but possibly some may suspect those passages to be interpolations : for, if he had received the epistle to the Hebrews as Paul's, he would have written a Commentary upon it, as well as upon the rest. However, it may not be amiss to recollect here, that in the chapter of Augustine it was observed, that ^m Julian, the Pelagian, freely quotes the epistle to the Hebrews as Paul's.

5. In his Commentaries ⁿ, he quotes the Revelation of John.

6. In his letter to Demetrias, Pelagius speaks highly to the advantage of the scriptures. He tells that lady, that ^o from them only she can receive a full knowledge of the will of God ; and recommends to her ^p the study of them : he there ^q speaks of the scriptures, as an epistle sent to us from the Divine Majesty ; and he thinks it strange, that men do not receive them with joy and veneration. Upon Coloss. iii. 16. he says, that ^r laymen ought to be skilful in the word of God ; and, indeed, ^s Pelagius himself seems to have been always a layman, destitute of ecclesiastical honours : and upon 2 Tim. iii. 16, 17. he says, the ^t scriptures were designed for general use, that we might profit thereby.

* Plena sunt utriusque Testamenti volumina hujusmodi testimoniis. Ad Demetriam. p. 16, in. cap. vii.—N. B. In quoting the epistle to Demetrias, the pages are those of St. Jerom's fifth tome ; and the number of chapters, or sections, refers to the edition of the same epistle, in the appendix to the second tome of St. Augustine's works.

¹ Sicut et ipse ad Hebræos perhibens docet. In Ep. ad Rom. cap. i. p. 928. Vid. et in Rom. cap. viii. p. 953. in 2 Cor. cap. iv. p. 1018. in Eph. c. v. p. 1058. in Coloss. cap. i. p. 1070.

^m See before, p. 100.

ⁿ Cum tradiderit regnum Deo et Patri,] Regnum scilicet humani generis, secundum Petri epistolam, et apocalypsum Joannis, Patri tradendum adserit esse per filium. In 1 Cor. xv. p. 1007.

^o Scito itaque, in scripturis divinis, per quas solus potes plenam Dei intelligere voluntatem, prohiberi quædam . . . Ad Demetr. p. 17, in. cap. 9.

^p Propter quod maxime sanctarum scripturarum studium diligendum est ; illuminanda divinis eloquiis anima ; et, coruscante Dei verbo, diaboli repellendæ sunt tenebræ. Ib. p. 27. infr. m. cap. 26.

^q Nobis vero Deus ipse, æterna illa majestas, ineffabilis, atque inæstimabilis potestas, sacras literas, et vere adorandos præceptorum suorum apices mittit. Et non statim cum gaudio et veneratione suscipimus ! p. 27. cap. 16.

^r His ostenditur, verbum Christi non sufficienter, sed abundanter etiam laicos habere debere : et docere se invicem, vel monere. Ap. Hieron. T. v. p. 1074.

^s Vid. Basnag. Ann. 412. n. 8.

^t Ideo data est legis instructio, ut ejus consilio cuncta facientes, juste justa faciamus. Ib. p. 1099.

7. I shall now observe a few other things, either various readings, or explications of texts.

8. He says, that " in some things, in the seventh chapter to the Romans, Paul does not speak of himself, now a Christian; but of another, still under the law.

9. St. Paul says, 1 Cor. v. 9. *I have written to you in an epistle.* Pelagius ^a understands the apostle to mean the epistle which he was then writing: which I take to be right.

10. Upon Galat. i. 19, he says, that ^b James was called the Lord's brother, because he was son of Mary, wife of Cleophas, his mother's sister.

11. I scarce need to observe, that ^a he supposeth the epistle to the Ephesians to be written to the Christians at Ephesus.

12. Upon Philip. ii. 14, he says, ' that ^b God works in us to ' will by persuasives, and setting before us rewards: and he who ' perseveres to the end will be saved.'

13. Pelagius was ' an orthodox Homouſian. And when Paul styles our Lord, Col. i. 15. *the first born of every creature*, or ' of ' the whole creation,' he ^d supposeth him to intend Christ's human nature; and not that he was first in point of time, but in point of honour and dignity: as Israel is called God's *first born*, or best beloved, and most favoured.

14. I likewise put in the margin his explication of Col. i. 19. *that ' in him should all fulness dwell.*

15. In 1 Tim. iii. 16. he ^c had not *God*, but ' which ' was manifest in the flesh. The ^e same reading is in another Commentary upon St. Paul's thirteen epistles, ascribed to Hilary the deacon: of which an account was given formerly.

^a Numquid non Paulus nondum erat Dei gratia liberatus? Unde probatur, quia ex alterius persona hæc loquitur. . . . Et rursum in persona ejus, qui sub lege erat, hæc loquitur. In Rom. cap. 7. ver. 24, 25. p. 948. in. Vid. et ad ver. 28. p. 947. M.

^x Hoc ipsum in hac epistola ita scripsi, non ut a gentibus, sed ab his qui peccant in ecclesia separamini. Ad 1 Cor. v. p. 983.

^y Unde Jacobus secundum cognationem frater Domini dicitur: quoniam de Maria Cleophae, sorore matris Domini, natus esse monstratur. In Gal. p. 1037.

^a ' Qui sunt Ephesi, et fidelibus in ' Christo Jesu.' Non omnibus Ephesiis, sed his qui credunt in Christo. In Eph. i. p. 1048.

^b Velle operatur in nobis sua-lendo, et præmia promittendo. Qui perseveraverit usque in finem, hic salvus erit. &c. Ad Philip. p. 1094.

^c Credimus . . . in verum Dei filium,

non factum, aut adoptivum, sed genitum, et unius cum Patre substantiæ, quod Græci dicunt *quoniam*: atque ita per omnia æqualem Deo Patri, ut nec tempore, nec gradu, nec potestate possit esse inferior. Symb. Explan. ad Damasc. ap. Hieron. T. v. p. 122. Conf. Pagi. Ann. 405. n. 4.

^d Primogenitus secundum assumpti hominis formam, non tempore, sed honore, juxta illud: Filius meus primogenitus Israel. In Col. cap. 1. p. 1070.

^e In aliis, hoc est, in apostolis, patriarchis, vel prophetis, gratia fuit ex parte. In Christo autem tota divinitas habitavit corporaliter, quasi si dicas summaliter. Ibid. p. 1070.

^f ' Et manifeste magnum ' est pietatis sacramentum, quod manifestatum est in carne.' Quod scire te cupio sacramentum incarnationis Christi, per quem generi humano pietas collata est. p. 1090.

^g See vol. iv. p. 499.

C H A P. CXXVI.

PRUDENTIUS.

1. AURELIUS PRUDENTIUS CLEMENS, an elegant Latin poet, descended of an honourable family, was born at Saragossa in Spain, in the year 348, when Fl. Salia, or Salias, was consul. He^a wrote the preface to his Cathemerinon, in the fifty-seventh year of his age; as he says himself in that preface, where^b his other writings also are briefly enumerated: consequently he is well placed, as flourishing about the year 405.

2. I put below^c Gennadius's chapter of Prudentius, in his book of Illustrious Men, published in 494; and I refer to^d some learned moderns, such as are desirous of a more particular account of this writer.

3. Some have thought that Prudentius was consul; but without any good reason. Others have supposed, that he was præfect of the Prætorium, or præfect of Rome: but there is no full proof of either. Gennadius, however, says, that he had a military employment at court. What Prudentius says of himself, in the forementioned preface^e, I transcribe below: from whence

^a Per quinquennia jam decem,
Ni fallor, fuimus. Septimus insuper
Annum cardo rotat, dum fruimur
sole volubili.

Inrepsit subito canities seni,
Oblitum veteris me Salix Consulis
arguens.

Sub quo prima dies mihi.

Cathem. lib. in Præf.

^b Pugnet contra hæreses: Catholicam
discutiat fidem:

Conculcet sacra Gentium:

Labem Roma tuis inferat idolis:

Carmen martyribus devoveat: Lau-
det apostolos. Ibid.

^c Prudentius, vir seculari literatura eruditus, composuit *Διολογίων* [*Διολογίων*] de toto Veteri et Novo Testamento, personis exceptis. Commentatus est autem in mortem Græcorum Hexæmeron de Mundi Fabrica usque ad conditionem primi hominis, et prævaricationem ejus. Composuit et libellos, quos Græca appellatione attitavit, Apotheosis Psychomachia, Hamartigenia, id est, de Divinitate, de Compugnancia Animæ, De Origine Peccatorum. Fecit et in Laudem Martyrum, sub aliorum nominibus, Invitationem ad Martyrium,

librum unum, et Hymnorum alterum: speciali tamen intentione adversus Symmachum, idololatriam defendentem. Ex quorum lectione agnoscitur Palatinus miles fuisse. Gennad. de V. I. cap. 13.

^d Cav. H. L. T. i. Fabr. ad Gennad. cap. 13. ap. Bib. Ec. Voss. de Hist. Lat. l. ii. c. 10. Tillem. Mem. T. x. Du Pin. Bibl. T. iii. p. 5. J. Le Clerc. Bib. Univ. T. xii. p. 135. . . . 193. Pagi. Ann. 405. n. 19.

^e Quid nos utile tanti spatio temporis
egimus?

Ætas prima crepantibus

Flevit sub ferulis. . . .

Exin jurgia turbidos

Amarunt animos, et male pertinax

Vincendi studium subjacuit casibus
asperis.

Bis legum moderamine

Frenos nobilium teximus urbium.

Jus civile bonis reddidimus, terrui-
mus reos.

Tandem militiæ gradu

Evectum pietas principis extulit,

Adductum propius stare jubens or-
dine proximo.

Cathem. Præf.

it appears, I think, that for a while he studied the law, and was a pleader; and that he had been a civil magistrate in some cities: after which he took to the profession of arms, and was honoured with some high military preferment under the emperor, either Theodosius, or Honorius: and, before he was very old, he retired from the world.

4. Prudentius celebrates, in his poems^f, our Lord's nativity, and the circumstances of it; and also, his miracles, death, and resurrection.

5. There is a book, called his *Enchiridion*, consisting of small poems, celebrating many remarkable events of the Old and the New Testament. Those of the New are taken out of the gospels, the Acts, and^g the Revelation,

6. Some have hesitated about the genuineness of that work, because it is not taken notice of by Prudentius in the preface before cited: nevertheless, it is particularly mentioned by Gennadius, by the title of *Diptychon*. Whether it be genuine, or not, the same things occur in the other unquestioned writings of Prudentius.

7. In particular, the^h Revelation is plainly referred to in some of the hymns in the *Cathemerinon*. And he seems to have supposed, thatⁱ St. John had his visions in sleep.

8. I add one thing more: Prudentius^k considers martyrs as

^f Q beatus ortus ille, Virgo cum puer-
pera
Eddidit nostram salutem, facta Sancto
Spiritu.

Cantharis infusa lympa fit falernum
nobile
Nuntiat vinum minister esse promptum
ex hydria.
Ipse rex sapore tinctis obstupefcit po-
culis, &c.

Cathem. Hymn. ix. ver. 19. &c.
Vid. et Cath. Hymn. xii.

^g Bis duodena senum sedes, pateris ci-
tharisque,
Totque coronarum fulgens insigni-
bus, agnum,
Cæde cruentatum laudat: qui evol-
vere librum,
Et septem potuit signacula pandere
folus.

Enchir. Num. 49. seu ult.

^h Corde fufus ex Parentis, ante mundi
exordium
Alpha et Ω cognominatus: ipse fons
et claufula

Omnium, quæ sunt, fuerunt, quæque
post futura sunt.

Cathem. Hymn. ix. 5. 10...
12. Vid. Apoc. i. 8.

ⁱ O quam profunda iustis
Arcana per soporem
Aperit tuenda Christus!
Quam clara, quam tacenda,
Evangelista summi
Fidissimus magistri,

Nebulis vides remotis, &c.

Cathem. Hymn. vi. v. 73, &c.

Tali sopore iustus
Mentem relaxat heros,
Ut spiritu sagaci
Cælum peragret omne.

Ibid. ver. 112, &c.

^k Hos inter, O Christi decus,
Audi poetam rusticum,
Cordis fatentem crimina,
Et facta prodentem sua.

Indignus agnosco et scio,
Quem Christus ipse exaudiat;
Sed per patronos martyres
Poteit medelam consequi.

Περὶ τῶν μαρτύρων. Hymn. vi.
In laudem Laurentii. ver. 573... 580.

intercessors;

intercessors; and hopes, through them, to obtain of Christ the forgiveness of his sins.

C H A P. CXXVII.

PALLADIUS.

1. IN the chapter of St. Jerom^a, I have quoted Palladius, bishop of Helenopolis in Bithynia, author of the Lausiack History; and Palladius, author of a Dialogue of the Life of St. Chrysostom, written in 408. Whether they are different, or one and the same, is a question debated by many^b learned men: particularly by^b Du Pin, who reckons them one and the same; by^d Tillemont and^e Fabricius, who think them to be different. I do not think it needful now to produce distinctly the reasons on either side. I here intend only to make some extracts out of the forementioned Dialogue, composed at Rome in 408, soon after the death of St. Chrysostom, by Palladius, friend of that bishop.

2. In this Dialogue, the gospels, the Acts of the apostles, the epistles, and particularly^f the epistle to the Hebrews are freely quoted.

3. He^g quotes the epistle to the Ephesians with that title.

4. He^h has the words of 2 Pet. ii. 3. and quotes the epistle of St. Jude expressly, transcribing ver. 12, 13.

5. A large part of St. John's third epistle is here quoted, in this manner: 'Asⁱ in the catholic epistles, the blessed John writes to Gaius, against a certain bishop; commending the hospitality of Gaius, and exhorting him not to imitate such bishops as were wicked.'

6. These things deserve our notice. St. Chrysostom, as we

^a See p. 8—10.

^b Vid. Cav. H. L. T. i. Emer. Bigot. in Pr. ad Dialog.

^c Pallade. Du Pin Bib. des Aut. Ecc. T. iii. p. 92, 93.

^d Tillem. Pallade, art. 12. Mem. T. xi.

^e Solet a multis longo jam tempore Palladio huic tribui Dialogus de Vita S. Chrysostomi, qui cum Theodoro Diacono Romano habitus Romæ fingitur circa ann. 408, non diu post Chrysostomi mortem. . . . Auctorem Dialogi a Palladio Lausiack scriptore recte distinguunt Baronius A. 388. n. 110, Emericus Bigotius in Præ-

fat. ad Dialogum, et Tillemontius. . . . Fabr. Bib. Gr. l. v. c. 32. § 4. T. ix. p. 8.

^f Καθὼς νεβίαν εἰρημὴν λαλεῖ ο μακαριώτατος Παῦλος. . . . Dialog. cap. 1. p. 2. E. ap. S. Chrysost. Opp. T. xiii. Vid. et p. 45. D. et p. 75. et passim.

^g Cap. 18. p. 71. F.

^h Οὗς τὸ κρῖμα ἐκ ἀρχῆς, καὶ ἡ ἀπολεία αὐτῶν ἡ νύμφη. . . . ὅτι οὐκ ἐστὶν αἱ ἐν ταῖς ἀγαπαῖς ὑμῶν σκίλαδες. Dial. c. 18. p. 68. C. D.

ⁱ Καθὼς ἐν ταῖς καθολικαῖς γραφαῖς γαίῳ ο μακαριώτατος ιωάννης. κ. λ. Ib. cap. 20. p. 79.

saw in his chapter, received only three of the catholic epistles: that of James; the first of Peter; the first of John. But this writer, though a friend and admirer of St. Chrysostom, quotes the second epistle of Peter; the epistle of Jude; and the third of John: and therefore, probably, received all the seven catholic epistles. This shews, that there were then different sentiments about some books of scripture. Men seem to have been indulged a liberty of judging for themselves: and they determined, as the evidence appeared to them. And it is chiefly for the sake of these quotations, that I have made a distinct article of Palladius.

7. Whether he received the book of the Revelation, does not appear.

8. He has these expressions: ‘The^k chief-shepherd himself; and chief-master, and chief-sophist, Jesus Christ; the reformer of the human error.’

C H A P. CXXVIII.

N O N N U S.

1. NONNUS, of Panapolis in Egypt, flourished, according to Cave^a, about 410; according to^b Mill, in the beginning of the fifth century. Du Pin says, ‘his^c time is not exactly known. All we can say, is, that he lived after Gregory Nazianzen, and before the reign of Justinian.’

2. He wrote in Greek verse a paraphrase of St. John’s gospel, still extant. Some various readings have been observed in him. The principal is, that he has not the history of the woman taken in adultery and brought before our Saviour, which we now have at the beginning of the eighth chapter of St. John’s gospel. Moreover, in chap. xix. 14, he seems to have read^d ‘about the third hour,’ where we have *about the sixth hour*: concerning which, may be seen, Mill, Bengelius, J. J. Wettstein, Wolfius, and others, upon the place, and elsewhere.

^k Ἀνὴρ ὁ ἀρχιεπίσκοπος καὶ ἀρχιδιακόνος καὶ ἀρχιεπίσκοπος ἰσθμῆς ὁ Χρῆστος, ὁ τῆς ἀνθρώπων πλάνης διορθωτής. κ. λ. cap. 12. p. 47. A.

^c 16. T. vii. p. 682, &c.

^e Bibl. des Aut. Ecc. T. iii. P. ii. p. 77.

^d Εἰς δὲ τὴν ἐν ἐπιτομῇ περὶ τῆς αἰτίας ἐπὶ τῆς πλάνης.

Ἦν δὲ τῆς ἀποστολῆς τῆς αἰτίας ἐπὶ τῆς πλάνης. Nonn.

C H A P. CXXIX.

ISIDORE, of Pelusium.

- I. *His time.* II. *His works.* III. *Select passages.* IV. *Books of the Old and New Testament received by him.* V. *His respect for the scriptures, and exhortations to read and study them.* VI. *Various readings, and observations upon scripture.*

I. ISIDORE, of PELUSIUM in Egypt, is spoken of by ^a Mill, next after Nonnus, as being his contemporary: and he is placed, by ^b Cave, at the year 412. Basnage ^c speaks of him at the year 427: it is likely, that he died before the middle of the fifth century. Pagi says, We ^d hear nothing of him after the year 433.

II. Facundus says, he ^e wrote two thousand epistles for the edification of the church: Suidas says ^f 'three thousand, explaining the divine scriptures.' There are still extant above two thousand; but they are most of them very short, and not a few of them coincident, treating the same question, and in a like manner. Dr. Heumann ^g has a Dissertation on Isidore, of Pelusium, which well deserves to be read. He rectifies divers mistakes of learned moderns; and argues, that ^h most of his letters are fictitious, and not a real correspondence: and he seems to have proved what he advances.

III. I shall, in the first place, take some select passages of Isidore; and then observe his testimony to the scriptures.

1. 'A cloak and staff,' says he, 'do not make a philosopher; but freedom of speech, and a suitable life. In like manner, habit and profession do not make a Christian; but a life and conversation agreeable to right reason.'

^a Proleg. n. 916, &c. ^b H. L. T. i. Conf. Fabr. Bib. Gr. l. v. c. 34. T. ix. p. 253, &c. Du Pin. T. iii. p. 2. Tillem. Mem. T. 15.

^c Ann. 427. n. 5. ^d Post hunc annum nulla amplius occurrit mentio sancti Isidori Pelusiotæ, &c. Ann. 433. n. 23.

^e Isidorus Presbyter Ægyptius Pelusiota, quem duo millia epistolarum ad ædificationem Ecclesiæ multis scripisse noverunt. Facund. l. iii. c. 4.

^f V. Ἰσιδωρος. ^g De Isidoro Pelusiota et ejus epistolis. Diss. xvi. ap. Primitias Gottingenses, Hanover, 1738. 4to.

^h . . . plerasque esse ficticias, ac rhetori-

co more conscriptas, non ut ii, quorum præfixa sunt nomina, eas acciperent, legentque, sed ut specimina essent eloquentiæ iis imitandæ, quos haberet Isidorus artia dicendi discipulos. Ib. n. 9. p. 222. Cæterum etsi fictitiæ sunt hæ epistolæ, ficta tamen non sunt quæ in iis leguntur, sed ex animi sententia scripta ab Isidoro. Ib. n. 13. p. 228.

ⁱ Ὡς περ τῶν φιλοσοφῶν οὐχ ἡ εὐχὴ καὶ ἡ βαλάντις δεικνύσιν, ἀλλ' ἡ σωφροσύνη καὶ ἡ ἀσκήσια· οὕτως καὶ τῶν Χριστιανῶν ἡ σχῆμα καὶ λόγος, ἀλλὰ ὁ τρόπος καὶ ζωὴ τῶν ἐξ ὧν λέγει Ἰσακίλλος. L. iv. Ep. 34.

2. Nothing

2. Nothing^k is so dear to God as love: for the sake of which he became man, and was obedient unto death. And the first two disciples, called by our all-wise Saviour, were brothers; to shew, that all his disciples should live together in a brotherly manner.'

3. 'It^l was not, my dear friend, because our Lord foresaw the design of Judas, that he was guilty of treachery; but because that wretch had conceived the design to betray him, therefore he, who knew the secret motions of the heart, spake before-hand of future things, as if they were present.'

4. 'You^m seem to wonder, that Christ did not persuade the traitor to the love of virtue, when he heard him so often speaking of it in his discourses; or rather of nothing else. Onⁿ the other hand, I think it strange, that you should wonder at it, when you know the powers of free-will: for man's salvation is not accomplished by force and violence, but by gentleness and persuasion. Therefore, the salvation of every man is in his own power; that they who are rewarded, and they who are punished, may justly receive what they have chosen.'

5. He says, 'that^o piety is natural to us; that^p the human nature has in it seeds of goodness. Men^q are neither above temptation, nor is evil natural to them; but for want of due care they fall from virtue, as did the first man.' To the like purpose in other places; to some of which^r I refer.

6. He^s sometimes argues very well for our Saviour's resurrection, and the truth of the Christian religion, against both Jews and Gentiles.

7. He^t magnifies the progress of the Christian religion, notwithstanding many difficulties, by unlikely instruments.

IV. Isidore has largely quoted all, or most of the canonical books of the Old Testament. Apocryphal books are quoted by him very seldom.

1. He says, there^u are three books of Solomon; and that they should be read in this order: first, the Proverbs; then Eccle-

^k L. i. Ep. 10.

^m L. ii. Ep. 129.

μαζω, πως τον ορον της αυτηνισιδητης επιτα-
μενους, πως των εδωκασας. Ου γαρ εις και τυ-
ρανιδι, αλλα σπειν και προσωτια η των ανθρωπων
σπλην καλιστα κενεαζι. Διο και το κυρος εχει
εκατος της οικειας σωτηριας να και οι εσφανεμα-
νοι, και οι τιμαρεμενοι, δικαιοι υπομανοιν οτερ
πρηναι. Ibid. ^o Οτι φυσικως εστιν εν
πρην εις σπειν. L. i. Ep. 431.

^p Ει παλαι ειχεν η των ανθρωπων φυσικ τα εις
καλοκγαθιαν σπειναι. κ. λ. L. ii. Ep. 2.

^l L. i. Ep. 57.

ⁿ Εγω δε θαν-

in. Conf. Ep. 167.

^q Η φυσικ η αν-
θρωπειν, θαυμασι, ουκ ανεπιδικος εστι κακων, μη
φυσικως κενεαζι τα κακα, αλλα γνομη και ραθυ-
μια την αποπλησιν υπομανει των χερων οτερ και
ο περλος απεισιν ανθρωπος. L. iii. Ep. 303.

^r Vid. l. i. Ep. 435, 436. l. ii. Ep. 72.
et 79. l. iii. Ep. 335. l. iv. Ep. 12. et 51.

^s L. i. Ep. 18. l. ii. Ep. 99. l. iv. Ep.
27. 30, 31.

^t L. i. Ep. 168. 170.

^u l. ii. Ep. 251. l. iii. Ep. 182.

^v L. iv. Ep. 40.

saftes; and, last of all, the Canticles. He who has well digested the first two, may read the third safely and profitably.

2. He^x calls the author of the book of Ecclesiasticus, a certain wise man. It is likely, that is the highest character which he ascribed to him; and not that of prophet.

3. He often quotes the four gospels; the Acts of the apostles; and all St. Paul's epistles, except that to Philemon.

4. The^y Acts of the apostles is ascribed by him to Luke, as the writer.

5. He several times quotes^z the epistle to the Hebrews, and^a as Paul's.

6. He likewise quotes all, or most of the catholic epistles. However, to be here a little more particular, may not be improper.

7. He^b quotes, and explains passages of the epistle of James, expressly calling it his. He quotes^c the first, and^d the second epistle of Peter; as also the^e first epistle of John. He^f explains the eighth verse of the second epistle of John: there can be no reason to doubt whether he received the other. He^g explains a passage of the epistle of Jude.

8. He^h has several expressions which seem to be taken from the book of the Revelation; though I do not recollect that he has any where mentioned the title of the book, or the name of the writer.

9. If Isidore received the book of the Revelation (which may be reckoned probable), his canon of scripture was the same as ours.

V. He had a great respect for the scriptures, and often recommends the reading of them.

1. Writing to a heathen, or supposed heathen, he says: 'Twoⁱ volumes, one called the Old, the other the New Testament, which I have sent to you, are sufficient to teach you our religion.' In another letter^k he shews the complete harmony of the Old and the New Testament, or the law and the prophets,

^x Σφοδρὸς τις ἀνὴρ, ὁ τοῦ Σαραχ, φησὶ, ὁ τοῦ σοφιστῆς ἐκείνου συγγραφεύς. L. iv. Ep. 228.

^y Βασίλει καὶ τοῦ μεγαλοφρονος καὶ Θεοφάνου Ἀλεξανδρῶν τοῦ ἱεροῦ τυφο νικητοῦ. κ. λ. l. i. Ep. 74. Conf. ib. Ep. 500. Ἀλλὰ τὴν πανταρχὴν Ἀλφά

^z ταὶς ἀρχαῖς γράμμασι. L. i. Ep. 448.

^a L. iv. Ep. 112. p. 473. D.

^b L. i. Ep. 7. Vid. ib. Ep. 94. et 234.

^c L. i. Ep. 93. Conf. l. ii. Ep. 158. et

^d l. iv. Ep. 10. et 65. ^e L. i. Ep. 119.

^f et 139. l. iv. Ep. 218. l. v. Ep. 362.

^g L. i. Ep. 140, 143, 188.

^h L. i. Ep. 58.

ⁱ L. iv. Ep. 58.

^j L. ii. Ep. 380.

^k ὁ μισθὸς μὴ

αὐτῷ εἶναι, οὐδεὶς ἀνέβηται πρὸς τοὺς ἰδίους κοπῶν.

[Vid. Apoc. xxii. 12.] L. i. Ep. 13. Ἐ

ὁ κρατὶς ὡς βιβλίον ἐκτεταταί, καὶ τὰ ἄλλα συντάσσεται.

κ. λ. [Vid. Apoc. vi. 13, 14.] L. i. Ep.

188. Vid. et l. ii. Ep. 175.

^l Τὴν ἡμετέραν δὲ θρησκείαν δύο βιβλία διδάσκου-

σιν, αὗς ἐπεμψάμεν, ἃν ἢ μὴν περὶ βίβλου, ἢ δὲ νῦν

διαθήκη προσαγορεύεται. L. i. Ep. 7.

^m L. i. Ep. 107.

and the gospel. He calls the scriptures¹, the divine oracles^m; the divine and heavenly oracles: theⁿ sacred gospels is another expression of his. He speaks very honourably of Paul, calling him^o a most wise instructor; and^p the excellent apostle. 'Some^q,' he says, 'blame the divine scriptures, because they have not all the ornaments of eloquence, to be found in some heathen writings; but we know that is no disparagement to them. Those admired authors, among the Greeks, sought their own glory; but the truly divine scriptures aim at the salvation of men. The scriptures teach true religion in a plain style; that the ignorant as well as the knowing, and even children and women, may understand. Nor is that any injury to the knowing: whereas the contrary method would have been detrimental to the greatest part of the world. And, by consulting the benefit of the most, or rather of all, the scriptures evidently manifest themselves to be divine and heavenly.'

2. I refer to divers other places, where^r he exhorts to the reading the scriptures, or^s commends them; and lays down rules for the right reading them, so as to understand them. James Basnage says, All^t that can be offered upon this subject, may be seen in Isidore, of Pelusium.

VI. 1. He^u had the first chapter of St. Matthew's gospel: and says, that^x the sacred volume of the gospels brings down the genealogy of Joseph from David; and thereby shews, that Mary likewise was of the tribe of Judah.

2. Isidore^y had the doxology at the end of the Lord's Prayer.

3. He explains^z Rom. i. 32, according to our present common reading, which he prefers. But some were rather for the other; 'and not only they who do them, but they also who have pleasure in them that do them:' and they said, it was the ancient reading. I do not suppose, that Philo ever read any of St. Paul's epistles; but there is in him a passage very agreeable to the sense of this last mentioned reading. 'They[†] are wicked,' says he, 'not only that do such things, but they also who willingly approve of those who do them:' however, his

¹ Θείοι χρησμοί. L. i. Ep. 5.

^m Οι Δείοι και ηεανιοι χρησμοί. L. iii. Ep.

338. ⁿ . . . εν τισι ιεροις ευαγγελιοις.

L. iv. Ep. 216. ^o . . . παρα Παυλου

τω σοφω διδασκαλω. L. i. Ep. 49.

^p Φιλιππησιους γραφει ο Δειος αποστολος. L. i.

Ep. 139.

και ο Διοσκουριος Παυλος. L. iv. Ep. 88.

^q L. iv. Ep. 67. ^r Αναγνωσκων

τας γραφας οφειλεις και μη περι παλιαν βιβλιαν.

L. iii. Ep. 13. in. ^s L. i. Ep. xxiv.

369. 449. l. ii. Ep. v. 297. l. iii. Ep. 125.

338. l. iv. Ep. 33. 61. 91. 133. 140. l. v.

Ep. 281. ^t Hist. de l'Eglise. l. ix.

ch. 2. § 7. fin. ^u Vid. l. i. Ep. 18.

^x Η μιν ιερα των ευαγγελιων σικλη. x. l.

L. i. Ep. 7. ^y L. iv. Ep. 24. fin.

^z L. iv. Ep. 60. Conf. l. v. Ep. 74.

et 159. [†] Ασχετοι γαρ υχ' οι δραστε

μοι, αλλα και οσοι τοις δραστην ενστην γινωσκον εν

τη των δραστην εξουσια συνεπιγραφονται. De Spe-

cial. Leg. p. 779. C.

expressions

expressions are very different from St. Paul's. Philo, in 'ap-
' proving,' seems to include flattery.

4. As some unbelievers absurdly and wickedly deny the prophets to have spoken at all of Christ, so he thinks, 'they' are 'blameable, who endeavour to explain all the Old Testament, 'as relating to him; for, by forced applications of texts, which 'do not speak of Christ, they cause those to be suspected, 'where he is really intended; and so hurt the cause of truth, 'and strengthen the adversary.'

5. The excellent Paul, though enriched with spiritual gifts, employed some time in reading; and therefore he writes to that eminent disciple of his: *Give attendance to reading.* 1 Tim. iv. 13.

6. Some^c, in his time, wore about them small gospels, or some portions of the gospels; which he blames, as resembling the Jewish superstition, in wearing phylacteries. This kind of superstition we have already seen censured by ^d Jerom, and ^e Chrysostom.

C H A P. CXXX.

CYRIL, Bishop of Alexandria.

1. CYRIL ^a, born at Alexandria, was made bishop of his native city in the year 412. Beside other things, he wrote commentaries upon the five books of Moses, Isaiah, the twelve lesser prophets, and St. John's gospel.

2. It is needless to say, that all the books of the New Testament, commonly received, are frequently quoted by him: I therefore observe only a few things.

α . . . μίας της πασάν παλαιάν εἰς αὐτὸν μα-
 ζῶσιν περιεχόμενῃ καὶ ἐξῆς αἰτίας πύθμεν . . . Τῇ
 γὰρ ἐπεχέσθαι παρ' ἐκείνου περὶ τῆς μὴ ἐπι-
 μένου εἰς αὐτὸν ἔλκεν ἐκδιζομένην, τῶσαν καὶ τοῖς
 περὶ αὐτὴν ἀλλοδαῖς καὶ διζεύδον ἐπικρατικῶν ὑπονοῶν
 γὰρ οὖν. L. 3. Ep. 339. Conf. l. 1. Ep.
 107. l. 2. Ep. 195. ^b Καὶ οὐ διασπεί-
 ρει Παύλος, καὶ τοὺς ἀπαιμαίνους κομῶν χάρι-
 σμας, τὰς ἀπαρνήσεις αὐ καὶ μὴ οὐκ ἐπὶ σπένδῃ.
 Αὐτοὶ καὶ τὸ ὀφθαλμικὸν αὐτῶν τὸ ἀπερὸ ἐκείνου γράφει
 πρὸς τὴν ἀναγνώσιν. L. 4. Ep. 38, in.

ε... αὐτῆς ἐφοῦν αἱ τοῦ Ἰνδαίου καθυγίης,
 αὐτῆς ἐν αἱ γυναικὲς ταυ κοινῶν τα μικρὰ.
 L. 2. Ep. 130. ^d p. 74.
 ε p. 143. ^a Vid. Cav.
 H. L. Du Pin Bib. T. iv. Tillem.
 Mem. T. xiv. Fabr. Bib. Gr. T. viii.
 p. 553, &c. Pagi in Baron. an. 412. n.
 23, 24, et passim. Bœnag. Ann. 412. n.
 12, et alibi. Et Conf. Socrat. H. E. l.
 7. c. 17. 13... 15.

3. The epistle to the Hebrews is often quoted in Cyril's works, as written by Paul.

4. The epistle of James also is often quoted by him; once after this manner: 'As ^b says a disciple of Christ.'

5. The second epistle of Peter is quoted by Cyril ^c, sometimes.

6. Once at least he has quoted ^d the second epistle of John; whether the third also, I cannot say certainly.

7. The epistle of Jude is quoted by him ^e divers times.

8. The book of the Revelation is quoted as St. John's ^f several times; once after this manner: 'This ^g we are taught by the wise man John, who wrote the book of the Revelation, which has had the approbation of the fathers.' Possibly that expression may denote, that the Revelation was a book, about which there were disputes, or different opinions.

9. From these quotations we may perceive, that Cyril received all the books of the New Testament which we do; nor did he receive any other.

10. We meet with the Lord's prayer in ^h Cyril, exactly as we now have it in St. Matthew; except that it wants the doxology.

11. Cyril commends all the evangelists; but ⁱ speaks of John as superior to the rest: he likewise calls him, ^k the Divine.

12. He ^l recommends the studying of the scriptures; and says, 'that ^m from the holy prophets, apostles, and evangelists, we may learn how to attain to piety, and may secure to ourselves true peace of mind.'

13. I formerly referred ⁿ to several places of Cyril, for an explication of 2 Theff. ii. 1.... 12. and many good interpreta-

^b ... λεγων ο Χριστι μαθητης. De Adorat. in Spirit. et Verit. l. 1. T. i. p. 10. E. Par. 1638.

^c Αλλα τωτων απαντων λυομενων, καθα και τη σωτηρος δισχυρισμο μαθητης, πολυτως δε ευρησιναι ημας... [2 Pet. iii. 11.] Ib. l. 9. p. 288. A. Vid. et Glaph. in Exod. l. 3. T. i. P. ii. p. 329. A. Thesaur. T. v. P. i. p. 368. C. De Recta Fid. T. v. P. ii. p. 77.

^d Τοις τωτοις μηδε χαιρεω λεγει, φησι τη σωτηρος ημων μαθητης κ. λ. De Ador. in Spirit. et Verit. l. 8. T. i. p. 255. E.

^e Τι γαρ Ιωδης ημιν επιτελλει, τη σωτηρος ο μαθητης κ. λ. In Joan. Ev. l. 9. T. iv. p. 798. C. Vid. et Thesaur. T. v. p. 302. C. De Recta Fid. T. v. P. ii. p. 77.

^f Ταυτης γαρ ενκα της αιτιας ουδενω αν ιναγη, τον Ιωαννην ειπεν. Ο αν, ο ηγος ερχομενος. Glaph.

in Exod. l. 2. T. i. P. ii. p. 273. A. Vid. et Thesaur. T. v. P. i. p. 20. et p. 149. C.

^g Καιτοι το της απεκαλυφτης βιβλιον ημιν συλβεις ο σοφος Ιωαννης, ο και τωτων πατερων τετιμεται φησιν. κ. λ. De Adorat. in Sp. et Verit. l. 6. T. i. p. 188. A.

^h De Adorat. in Sp. et Verit. l. 13. T. i. p. 471. E.

ⁱ In Joan. T. iv. p. 8. A.

^k Ο Θελογος. Ib. p. 87. E.

^l Glaph. in Gen. l. 1. in. T. i. p. 2.

^m Πηγας δε φαμεν εν τωτοις της αγνης γραφης, αποστολως και ευαγγελιστας ως σημειωτας σαφως τε, και ελεγχως, αρμοιως παρ' αυτων ζωσκειν τε και διων λογον, αποχευοντας εχθρα προς το διασθαι διακρινεν εις εστιβειαν τας ημειρας φυγας, και τρυφην ημιν εργασισθαι τη πνευματικη. In Ef. T. ii. p. 671. B.

ⁿ See vol. iii. p. 296.

tions of texts of the New Testament may be found in him; but I forbear to take any notice of them at present.

14. How this bishop of Alexandria treated the Novatians, in his diocese, was shewn some while ago, ° from Socrates.

C H A P. CXXXI.

THEODORET.

I. *His time.* II. *His works.* III. *Books of the Old Testament received by him.* IV. *Books of the New Testament received by him.* V. *General titles and divisions of the scriptures.* VI. *Marks of respect for them, and exhortations to read them.* VII. *Explications of texts, and remarkable observations.* VIII. *The swift and wonderful progress of the gospel.*

I. THEODORET, ° as is computed, was born at Antioch, about 386; made bishop of Cyrus, in Syria, in the Euphratesian province, in 420, or 423; and died in 457, or 458.

II. Beside his Ecclesiastical History, and divers other useful works, he wrote Commentaries upon most parts of the sacred scripture; particularly, the five books of Moses, Joshua, the Judges, Ruth, Samuel, the Kings, the Chronicles, the Psalms, the Canticles, Isaiah, Jeremiah, Baruch, the Lamentations, Ezekiel, Daniel, the twelve lesser prophets, and St. Paul's fourteen epistles.

Most of the writings ascribed to him are generally allowed to be his; but Pagi ^b, and some others say, the letter to Sporacius was not written by him: and the late Mr. Barratier ^c disputes the genuineness of ^d the Dialogues on the Incarnation, and of the Philotheus; and he seems to me to have proved those Dialogues to be supposititious. As for the Philotheus, it is unquestioned that Theodoret wrote a book with that title; it is re-

° See vol. iii. p. 231, 232.

^a Vid. Sirmond. Garner. Cav. H. L. Fabric. Bib. Gr. T. vii. p. 430. &c. Du Pin Bib. T. iv. Tillem. Mem. T. xv. Pagi Ann. 423. n. 8. 9. 427. n. 9, 10, 11, 18, 19. et passim. Basn. Ann. 424. n. 9, 10. et alibi.

428. n. 21. et Seq.

^c Dissertation sur quelques écrits de Theodoret Evêque de Cyr. par Mr. Barratier. See Bibliothèque Germanique, T. xlviii. p. 50 . . . 99.

^d Eranistes, seu Polymorphus. Dialogi tres. T. iv, Paris. 1642.

^b Ann.

ferred to, and quoted by him, several times, in his Ecclesiastical History: but Mr. Barratier asserts, that the Philotheus, which we have, was not written by Theodoret; he says, that divers things are wanting in our copy, which were in the original work; and other things have been added: moreover, there are in it many mistakes in historical facts, unworthy of Theodoret, and contrary to what he writes in his Ecclesiastical History. Upon the whole, if Mr. Barratier has not demonstrated this point, what he says is material, and deserves the consideration of the learned. As both those writings, therefore, may be reckoned doubtful, I shall never take any thing from them, without giving particular notice of it.

III. 1. He speaks ^e of the great care, which Ezra had taken, to publish exact copies of the sacred scriptures of the Old Testament, one hundred and fifty years before the Greek version had been made by the Seventy. In another place he supposeth, that ^f Ezra restored all the books of the Old Testament, which had been lost. Though that be not a right sentiment, I observe, that the books here mentioned by him, are, the five books of Moses, Joshua, the Judges, the Kings, Job, David's Psalms, the sixteen prophets, and three books of Solomon, the Proverbs, Ecclesiastes, and the Canticles; which passage alone is sufficient to shew, what was Theodoret's canon of the Old Testament.

2. He ^g vindicates the spirituality, and the divine mystery, of the book of Canticles.

3. Theodoret explains Baruch; but his Commentary concludes ^h with the end of the fifth chapter: he takes no notice of the epistle of Jeremiah, in the sixth chapter of that book, as it is divided by us.

4. In his Commentary upon Daniel, he takes no notice of the stories of Susannah, or of Bel and the Dragon, as is owned by ⁱ Tillemont; but ^k he has the song of the three children, inserted in the third chapter of the book of Daniel.

5. He says, that ^l Ezekiel was the last prophet, during the captivity; and that Haggai, Zechariah, and Malachi, prophesied after the return. Again, he says: After ^m the return from the captivity, the Jewish people had but three prophets, Haggai, Zechariah, and Malachi; and then the gift of prophecy ceased among them: but after the coming of our Saviour, and after his ascension, the Holy Ghost came down upon the holy apo-

^e Præf. in Psalm. T. i. p. 396. B.

^f Præf. in Cant. T. i. p. 985.

^g Pr. in Cant. p. 984.

^h Vid. T. ii. p. 285, 286.

ⁱ Theodoret. Art.

xlv. Mem. T. xv.

^k Vid. T. ii. p. 578, &c.

^l In Ezech. T. ii. p.

304. D.

^m In Ez. ib. p. 501. A. B.

files, and by them the like gift was bestowed, not upon Jews only, but also upon all the Gentiles that believed. In another place, he says: 'As' Moses is the first who committed to writing the divine oracles; so Malachi is the last of the prophets that wrote.'

6. Whence it is apparent, that Theodoret's canon of the Old Testament was very little, if at all, different from that of the Jews.

7. We plainly perceive, from Theodoret as well as from others, that * what we call the books of the Kings, were in those times generally called, the books of the Kingdoms.

8. He thinks it probable, that † the books of the Chronicles were written after the return from the Babylonish captivity.

IV. 1. It is almost needless to observe, that ‡ Theodoret received four gospels only; of which we saw good proof formerly: or, that (A) he received the book of the Acts, and ascribed it to St. Luke; or, that he received fourteen epistles of the apostle Paul, upon which he wrote commentaries, still extant, as before mentioned.

2. Theodoret has digested St. Paul's epistles, according to the order of time, in which they were written; and has observed, likewise, the places from which they were sent.

'I will shew,' says he, 'the order of the apostle's epistles: The blessed Paul wrote fourteen epistles; but I do not think, that he assigned them that order, which we now have in our Bibles. The epistle written by the divine Paul to the Romans, stands first in order; nevertheless, it is the last of those which were sent from Asia, Macedonia, and Achaia: the two epistles first written are, the two epistles to the Thessalonians; next, the two epistles to the Corinthians: the fifth, in order of time, is the first to Timothy; the next, is that to Titus: the epistle to the Romans is the seventh. The other epistles were sent from Rome; the first of these I take to be that to the Galatians. From Rome likewise he sent the epistles to the Philippians, and that to the Ephesians, and to the Colossians, in which last he also mentions Onesimus: for which reason

* Pr. in Malach. T. ii. p. 931. B.

† In Judic. T. i. p. 208. B. Conf. p. 229, 230.

‡ In Paral. T. i. p. 364. A. B.

§ Ταῦτα οἱ τεσσαρες εὐαγγελιστὰς συνέγραψαν, Ep. 130. T. iii. p. 1003.

¶ Μαρίνος οἱ τεσσαρες εὐαγγελιστὰς ἀπαιεῖς

τοῦ συμφανὸς τοῦ διδασκόντος. Ep. 145. p.

1019. D. Καὶ διδάσκει ἡμᾶς διακρινέντων

ἐκείνων εὐαγγελιστῶν ἢ τῆς αἰῶνος. Ep. 145. p.

1026. B.

† See vol. ii. p. 138.

(A) Upon Col. iv. 14. T. iii. p. 363.

he says: 'This person wrote the divine gospel, and the history of the Acts.'

Οὗτος καὶ τὸ διον συνέγραψε εὐαγγέλιον, καὶ τὴν

ἱστορίαν τῶν πράξεων. The book of the Acts

is very often quoted by Theodoret, and as

written by St. Luke, † Præf. in Ep.

S. P. T. iii. p. 2. D. et p. 3, 4, 5, 6.

‡ Τὴν δὲ ταύτην, ὅτι ἐν τοῖς βιβλίοις ἔχουσιν, καὶ

αὐτὸν γράμμαι πιστοποιαί. Ib. p. 2. D.

‘ the epistle to Philemon may be supposed to have been written before ; for in it he desires, that Onesimus may be received : afterwards he wrote the epistle to the Hebrews, and from Rome, as the conclusion shews : *They of Italy salute you.* The last of all his epistles is the second to Timothy. This is the order of the epistles in point of time. The epistle to the Romans has been placed first, as containing the most full and exact representation of the Christian doctrine, in all its branches ; but some say, that it has been so placed out of respect to the city to which it was sent, as presiding over the whole world.’

3. Theodoret’s preface to his Commentary upon the epistle to the Ephesians deserves to be carefully read. At the end of that preface, he says : ‘ The ^u former part of the epistle contains the doctrine of the gospel ; the latter part, a moral admonition.’ That may be said in some measure of most of St. Paul’s epistles ; but it is more especially manifest in this.

4. In a note upon Eph. i. 15, 16. he says : ‘ Some ^x argued from thence, that the apostle had not yet seen the Ephesians, when he wrote that epistle to them ; but he does not allow their argument to be good.

5. It may be here observed, that Theodoret always cites the epistle to the Ephesians by that title.

6. In the preface to the epistle to the Colossians, he says : Some ^y have been of opinion, that the apostle had not seen those Christians, when he wrote to them : and they endeavoured to support their opinion by these expressions, ch. ii. 1. ; but he says, they do not rightly interpret the words, the meaning of which is, that he was not concerned for them only, but likewise for those who had not seen him ; he says, therefore : ‘ I would ye should know, how great concern I have for you, and for them of Laodicea ; and for as many as have not seen my face in the flesh.’ He farther argues it to be very likely, from the history in the Acts, that the apostle had been at Colosse : so he argues again, in his comment upon ^z Col. ii. 1 ; and ^a iv. 10.

7. Upon Col. iv. 16. he says : ‘ Some ^b have hence imagined, that the apostle had also written to the Laodiceans, and they had forged such an epistle : but the apostle does not say the epistle to the Laodiceans, but from Laodicea ; for they had written to him about some things : probably, they had informed him of some things amiss among the Colossians ;

^u Pr. in Ep. ad Eph. T. iii. p. 292. C.

^x T. iii. p. 293. D.

^y T. iii. p. 342, 343.

^z T. iii. p. 350. D.

^a Ib. p. 362. C.

^b Ib. p. 363. C.

‘ whilst the like faults were to be found with them also : there-
fore, he directs, that this epistle should be likewise read to
‘ them.’

8. It is surprising to observe, how seldom ‘ Theodoret has
quoted the catholic epistles : they are not quite overlooked ;
they are quoted : but all his quotations of them might be
placed, at full length, in a little room. It was formerly shewn,
that * there are but few quotations of the catholic epistles, either
in Theodoret, or Chrysostom.

9. He † quotes the epistle of St. James. In his comment
upon Gal. i. 19. he says, that ‡ James, the Lord’s brother, was
not so literally ; nor was he the son of Joseph, by a former
marriage, as some have thought ; but he was the son of Cleo-
phas, who had married the sister of our Lord’s mother : he was,
therefore, cousin-german to our Lord.

10. Theodoret has several times quoted “ the first epistle of
St. Peter ; and once, either § 2 Pet. ii. 22. or Prov. xxvi. 11.

11. The first epistle of John is thus quoted by him : ‘ And
‘ † the divine apostle John, at the beginning of his epistle, says :
“ That which we have seen, and our hands have handled.”
And, in one of the Dialogues on the Incarnation, if it be genuine,
the first of St. John is thus quoted : ‘ Hear ‡ the great John, in
‘ his catholic epistle, saying.’ This epistle is quoted again, ‘ in
the epistle to Sporacius.

12. I do not recollect any quotation of the Revelation, in
the unquestioned works of Theodoret. In a passage of § Atha-
nasiaus, inserted in the forementioned Dialogues, the Revelation
is cited ; but the genuineness of those dialogues is disputed, as
before seen : and, if they were unquestionably genuine, it might
not follow, that Theodoret received the book of the Revelation,
unless he had himself cited it upon some other occasion. The
Revelation is, once or twice, ¶ slightly cited, in the fifth volume
of Theodoret’s works, or the Appendix, published by Garnier ;
but it is not certainly known, that those writings are Theodo-
ret’s. It appears to me, therefore, probable, that Theodoret did
not receive the book of the Revelation.

13. Here it may not be amiss, for the reader to compare The-
odoret, with Cyril of Alexandria : Cyril, who lived in Egypt, re-

* See before, vol. iv. p. 353.

† See vol. iv. p. 352, 353.

‡ In P. T. i. p. 496. A. * T. iii.

p. 268. A. † Vid. in Cant. T.

i. p. 1058. A. et 1082. B. In Ef. T. ii.

p. 93. A. In Ep. ad Rom. T. iii. p. 31.

C. In 1 ad Tim. p. 472. A.

§ In Dan. T. ii. p. 572. D.

¶ Har. Fab. l. 5. c. 15. T. iv. p. 287.

‡ Vid. Dial. 1. T. iv. p. 29. C.

¶ T. iv. p. 701. C.

T. iv. p. 39. C.

¶ Vid. Adv. Macedon. Dial. 4. T. v. p. 374. A. et

p. 398. A.

ceived the Revelation, and quotes the catholic epistles very freely; but Theodoret, who lived in Syria, either rejected the Revelation, or was shy of quoting it, and likewise cites the catholic epistles very seldom.

14. Upon the whole, Theodoret received the four gospels, the Acts, Paul's fourteen epistles, the epistle of James, the first of Peter, and the first of John; but there is no plain proof, that he received the book of the Revelation, or the other four catholic epistles: insomuch, that there is some reason to think, that his canon of the New Testament was the same with that of the Syrian Christians.

V. General titles and divisions of the scriptures, used by Theodoret, are such as these: the ^m ancient scripture, and the gospels; gospels, ⁿ prophets, and apostles; prophets, ^o and apostles; the ^p books of the sacred gospels, the writings of the holy apostles, and the oracles of the thrice blessed prophets; evangelists, ^q and apostles; prophets; and Moses, the chief of the prophets.

VI. Terms of respect are such as these: the divine scripture; the divine apostle; as says, the most excellent Paul; the most wise Paul; oracles of the Spirit; the Lord, in the divine gospels; the voice of the sacred gospels; divine oracles; the divine apostle, in the epistle to the Hebrews; the blessed Paul; great Peter [in the Acts]; the ^r most excellent Peter, chief of the apostles; thrice-blessed Luke, in the Acts; which ^s the blessed Matthew teaches by the genealogy; the ^t great and excellent Paul, Master of the whole World; the ^u most wise Paul, the excellent architect of the Churches.

What he asserts, he proves from the ^v scriptures; he likewise recommends the study of the scriptures, and shews the benefit of it. They, ^x he says, who will compare the divine oracles with human writings, may easily discern the superior excellence of the former: so he writes in an argument with heathen people. Writing to a woman, who had buried a hopeful son, he says: ^y He ^z sends her some consolatory thoughts, taken partly from reason, partly from scripture; God having given us all manner of consolation by the divine oracles: but he needs not

^m In Gen. T. i. p. 31. C. D.

ⁿ Ep. 109. T. iii. p. 978. C.

^o Her. Fab. Compend. T. iv. p. 187.

^p Ep. 17. T. iii. p. 91. D.

^q Gr. Aff. Sermon. 4. T. iv. p. 541. B.

^r Τὴν ἀποστολὴν Πέτρου, τὴν κορυφαίαν τῶν ἀποστόλων ἐν ταῖς γραφαῖς . . . T. i. p. 402. D.

^s T. i. p. 67. B.

^z καὶ ὁ παῖς

ὁ τῶν οὐκ ἐκκλησιαστικῶν διδασκαλῶν ὁ Θεοκρίτος Παῦλος. Ep. 83. T. iii. p. 958. B.

^t Παῦλος ὁ παντοφύλας, ὁ τῶν ἐκκλησιαστικῶν ἀρχιερέων. Ep. 146. T. iii. p. 1033. D.

^u De Provid. Or. ix. T. iv. p. 425. A.

^x Gr. Aff. S. 4. T. iv. p. 541. C.

^y Ep. 17. T. iii. p. 912. A.

'enlarge, because she had been, from her childhood, instructed in the divinely inspired scriptures, and had ordered her conversation by them; and she needed no other instruction. Recollect, then, those words, which teach us to moderate the passions; which promise eternal life; which declare the abolishing of death; which assure us of the general resurrection of all men.'

VII. I shall add some explications of scripture, and some remarkable observations.

1. By the 'spirit that moved upon the face of the waters;' Gen. i. 2. he thinks to be meant^a, not the Holy Spirit, but the air, or wind.

2. God,^a foreseeing how Adam would act, and that he would become mortal by transgression, gave him a suitable nature, and made the sexes.

3. The^b doctrine of the Trinity was not clearly taught the Jews, because of their imperfection. If it had been so revealed, they would have made it an occasion for Polytheism.

4. By the *eye-witnesses and ministers of the word*, Luke i. 2. the evangelist^c does not mean ministers of God the word, but of the doctrine of God the word.

5. Upon Is. ix. 1. he says, that^d Galilee was the native country of Christ's apostles; and^e there he wrought many miracles, particularly his first miracle of turning water into wine, as is related by John the divine.

6. Upon Rom. i. 4. Theodoret says, that^f during his life here on earth, Christ was not reputed to be God, either by the Jews, or by the apostles.

7. Upon 1 Cor. xiii. 7. he says: 'The^g Spirit is still given to those who are baptized, though not visibly: but then the baptized immediately spake with tongues, and wrought miracles; whereby they were confirmed in the belief of the truth of the doctrine of the gospel: therefore, I think, miracles were not wrought by Christians, in Theodoret's time.'

8. Again, upon 1 Cor. xii. 9. 'Because^h of the prevailing infidelity, many miracles were then wrought, to convince men of the truth. That miracles of healing were then wrought,

^a In Gen. T. i. p. 3. D. ^a Ibid. p. 35. D.

^b Ib. p. 170. C.

^c Λογὴ γὰρ εἰλαβὴ καὶ τοῦ Θεοῦ λόγος καλεῖται, οὐδὲν γὰρ τὸ Θεοῦ λόγος διδασκαλίαν. In Ef. T. ii. p. 13. C.

^d T. 2. p. 41. C.

^e Ib. D.

^f Πρὸ μὲν τοῦ σταυροῦ καὶ τοῦ πάθος οὐ διστάζει Χριστὸς ὡς μὲν τῆς ἀλλοτρίου

Ἰουδαίας, ἀλλὰ καὶ αὐτοῦ ἀποστολῆς καὶ ἐδοκίμησεν αὐτὸς. καὶ λ. T. iii. p. 11. B. ^g T. iii. p. 179. D.

^h Διὰ γὰρ τὴν τοιαύτην καὶ ἐκτεταμένην πίστιν, πολλὰ τοιαῦτα εἰδωμένα ἔργα ἕως ἐκκλησίας, διὰ τῶν αὐτῶν ἀνδρῶν ἐπιδεικνύμενα. καὶ λ. T. iii. p. 180. B. C.

‘giving health to the sick, feet to the lame, and eyes to the blind, is manifest from the history of the Acts.’

9. Theodoret seems to have supposed, that the apostle Paul received the whole doctrine of the gospel immediately from heaven; for, upon Gal. i. 18. he says, ‘that ¹ Paul had been taught of God, and needed not any human instruction; though he made a visit to Peter, and shewed him due respect, as the chief of the apostles.’

VIII. Theodoret admirably represents the success of the doctrine of the gospel, or the progress of the Christian religion, especially in his books against the Gentiles: I must transcribe some passages, and refer to others.

1. The ² All-wise Deity committed the culture of a barren world to a few men; and those fishermen, and publicans, and one tentmaker.

By this, and other passages, it may be perceived, that Theodoret did not reckon Barnabas an apostle, in the highest meaning of that word.

2. Upon Gen. xlix. 9, 10, 11. he says: The ¹ apostles were Jews; and not only they, but the seventy disciples also; and the three thousand, whom the chief of the apostles caught in his net at once; and five thousand; and many myriads, of whom the thrice blessed James makes mention to the most excellent Paul. See Acts xxi. 20. *

3. He says, that ^m by the holy doctrine of the apostles, God had made the earth a heaven; having converted many, in every nation, from the pursuit of earthly things, and disposed them to embrace a heavenly conversation.

4. From Theodoret’s books against the Gentiles it appears, that the heathen people often expressed a contempt of the holy scriptures, because ⁿ they were not eloquent. Theodoret, therefore, says, he ^o will compare the most celebrated lawgivers of the Greeks with our fishermen, and publicans, and tent-makers; and shew the difference: for the laws of the former were soon forgotten after the death of those who enacted them; but the laws delivered by fishermen have flourished and prevailed, and have been received, not only by Greeks and Romans, but also by Scythians, Persians, and other barbarians: and, indeed, says he, ‘the ^p doctrine of the divine

¹ T. iii. p. 367. D.

² Haer. Fab. in Prol. T. iv. p. 190.

¹ In Gen.

T. i. p. 74. C.

^m In Eccl. T. ii. p. 53. A.

ⁿ Gr. Affect. in Prol. T. iv.

p. 461. et ib. Sermon. i. p. 465. D.

^o Gr. Aff. in Prol. p. 463. B. C.

^p Ib. p. 463. C.

' oracles is worthy of God, and approves itself to the judgment
 ' of wise and thoughtful men. There is much more reason to
 ' hearken to the apostles and prophets, than to Plato; for in
 ' them there is nothing impure, nothing fabulous and incredi-
 ' ble; nothing but what is worthy of God; nothing but what
 ' is holy and useful: between ¹ Moses the lawgiver, and David,
 ' and Job, and Isaiah, and Jeremiah, and the whole choir of
 ' the prophets; and between Matthew also, and John, and
 ' Luke, and Mark, and Peter, and Paul, and the whole college
 ' of the apostles, is a full agreement: they all teach the same
 ' doctrine; there are no differences among them: and ^r they
 ' teach things useful for all, for men and women, and people of
 ' every condition; what ought to be done, what should be
 ' avoided: which must be approved by all reasonable men; for
 ' religion is the concern of all. Indeed ², the heralds of truth,
 ' the prophets and apostles, were not masters of the Greek elo-
 ' quence; but, being filled with true wisdom, they have carried
 ' the divine doctrine to all nations, Greeks and barbarians; and
 ' have filled the whole world, the dry land and the sea, with
 ' writings, containing instructions relating to religion and vir-
 ' tue: and now all men, leaving the dreams and speculations of
 ' the philosophers, nourish themselves with the doctrine of fish-
 ' ermen and publicans, and study the writings of a tentmaker.
 ' The seven wise men of Greece are forgotten; nor ³ do the
 ' Greeks themselves exactly know their names: but Matthew,
 ' and Bartholomew, and James, yea, and Moses also, and Da-
 ' vid, and Isaiah, and the other apostles and prophets, all men
 ' know, as well as they do the names of their own children. If
 ' you dispute the truth of this, tell me, friends, whom Xeno-
 ' phanes Colophonius left to be his successor; whom Parmeni-
 ' nides, or Pythagoras, or Anaxagoras, or Speusippus, or the
 ' rest; or what cities follow the laws of Plato's republic? You
 ' ⁴ can shew none, who now teach those doctrines: but we can
 ' evidently shew the power of the prophetic and apostolical
 ' doctrines; for the whole earth is filled with their words.'

' And the Hebrew writings are translated, not only into
 ' Greek, but likewise into the Latin, the Egyptian, the Persian,
 ' the Indian, the Armenian, the Scythian, the Samaritan; in a
 ' word, into all the languages used by the nations.... Our ^x
 ' fishermen, and publicans, and tentmaker, have persuaded not
 ' only Greeks, and Romans, and Egyptians, but all nations of

¹ Ib. Serm. v. p. 552. A.^r Ib. p. 553. C., D.² Ib. p. 554. B. C.³ p. 555. A.⁴ p. 555. D.^x p. 556. A. B. C.

‘ the earth : nor are our doctrines understood by those only
 ‘ who preside in the churches, but by smiths, and wool-com-
 ‘ bers, and taylors, and all sorts of artificers ; yea, by women, and
 ‘ maid-servants. And not only they who dwell in cities, but
 ‘ country people likewise understand, and are able to discourse
 ‘ of our doctrines. And moreover, they practise virtue, and
 ‘ shun vicious actions, influenced by the certain expectation of
 ‘ the righteous judgment of God, and the rewards and punish-
 ‘ ments of another world. . . . Compare ^γ then, my friends, the
 ‘ simple doctrine of our fishermen, with the pompous titles of
 ‘ the philosophers ; and discern the difference. Admire the con-
 ‘ ciseness of the divine oracles ; applaud their power ; and ac-
 ‘ knowledge the truth of the divine doctrines.

‘ God ^z had before tried other methods : he taught all men
 ‘ by the wonderful frame of the universe. The Jews he re-
 ‘ claimed by the law and the prophets : but a more effectual re-
 ‘ medy was wanting ; and experience has shewn the benefit of
 ‘ it. The whole world has now been enlightened, and idolatry
 ‘ abolished. Greeks, Romans, barbarians, acknowledge a cru-
 ‘ cified Saviour.

‘ The ^a divine oracles [or sacred scriptures] are not to be de-
 ‘ spised, because they abound not in a superfluity of words, but
 ‘ deliver truth in its native beauty and simplicity. It had been
 ‘ easy for the Fountain of Wisdom, who has bestowed eloquence
 ‘ even upon bad men, to have made the heralds of truth more
 ‘ eloquent than Plato, acuter than Demosthenes, and more ready
 ‘ at syllogisms than Aristotle and Chrysippus. But his design
 ‘ was not, that five, or ten, or fifteen, or a hundred, or twice so
 ‘ many more, should taste the salutary waters ; but that all men,
 ‘ Greeks and barbarians, should have the benefit : and not only
 ‘ such as had been taught in schools of rhetoric and philosophy,
 ‘ but shoemakers, and taylors, and smiths, and all sorts of me-
 ‘ chanics, and servants, and husbandmen, and in a word, rich
 ‘ and poor, and men and women of all conditions. For this
 ‘ reason he made use of fishermen, and publicans, and a tent-
 ‘ maker, as instruments ; and by them he conveyed to men di-
 ‘ vine and useful knowledge : not altering the manner of speech
 ‘ to which they had been used, and in which they had been bred,
 ‘ but nevertheless pouring out, by their means, the pure and re-
 ‘ freshing streams of wisdom. Just as if an entertainer should
 ‘ bring forth to his guests rich and flagrant wine in plain cups

^γ Ib. p. 558. A.
 p. 591, 592.

^z Ib. Serm. 6. p. 579. D. 580. A.

^a Ib. Serm. 8.

‘ and glasses : they who thirst would drink the liquor, and, without regarding the cups, admire the wine. So have men acted in this case.

‘ How^b great the power of those illiterate men has been, may appear to those who will compare the Greek and Roman lawgivers with our fishermen and publicans. They will find, that those lawgivers could not persuade even their neighbours to live according to their laws : but these Galileans have persuaded not only Greeks and Romans, but the tribes of the barbarians likewise, to embrace the law and doctrine of the gospel. . . . Our^c fishermen, and publicans, and tent-maker, have persuaded all men to embrace the laws of the gospel ; not only the Romans, and others subject to their empire, but Scythians, and Sarmatians, and Indians, and Ethiopians, and Persians, and Britains, and Germans. Indeed, they have brought all nations, and all sorts men, to receive the laws of a crucified man : and that not by arms, or numerous legions of soldiers, nor by Persian violence ; but by reasons and arguments, shewing the usefulness of those laws : nor was this effected, without many dangers and difficulties. In many places they suffered injuries ; they were beaten, and imprisoned, and tortured, and underwent a variety of sufferings, inflicted on them by those who treated their benefactors, their saviours, and physicians, as their enemies, and as deceitful and designing men ; nor^d have the sufferings brought upon their followers after their death been able to extinguish their doctrine. Romans, as well as barbarians, have done their utmost to abolish it ; but they only made it shine out the brighter : and the evangelical laws are still in force. . . . Neither^e Caius, nor Claudius, have been able to abolish the laws of fishermen, and publicans, and a tentmaker : no, nor yet Nero, their successor ; though he put to death two of the principal of those lawgivers, Peter and Paul. He killed the lawgivers, but he could not abolish their laws : nor yet Domitian, or any of the succeeding emperors of Rome. But^f the more the followers of Jesus, and of his apostles, were persecuted, the more they encreased, till the whole world has been filled with them.’ Here Theodoret proceeds to instance in a persecution of the Christians by the Persians ; which he represents as exceeding cruel. He afterwards observes the great alterations which the Christian doctrine had made in the manners of those Persians that embraced it ;

^b Ib. Sermon. 9. p. 608. B.

^c Ib. p. 610.

^d Ib. p. 610. D.

^e Τὸν δὲ αὐτοῦ τε καὶ τῶν αὐτῶν, καὶ τῇ παντοφωρίᾳ τῆς ἰσχυρῆς, οὐ γὰρ ἰσχυρὸν, ἢ Κλαύδιος καὶ αὐτοῦ. x. d. Ib. p. 611. D. Vid. et p. 612. A. . . . D.

^f Ib. p. 613. B. C.

and likewise, how it had civilized other people. 'People' whom
 'Augustus, and all the power of the Roman empire, could not
 'induce to receive their laws, venerate the writings of Peter,
 'and Paul, and John, and Matthew, and Luke, and Mark, as
 'if they had been sent down from heaven.'

So writes Theodoret, before the middle of the fifth century. But I am in danger of exceeding in my extracts from so agreeable a writer: I therefore forbear to add any thing farther; though much more follows to the like purpose.

5. One thing we can perceive from Theodoret: that ^b the heathen people were offended at the great respect then shewn to the martyrs. Theodoret justifies it: he says, the Greeks had little reason to make exceptions of that kind. Nor ⁱ did Christians bring sacrifices to the martyrs; they only honoured them as excellent men, who had faithfully served God, and had laid down their lives for the truth.

6. He ^k likewise insists on the celebrity of the martyrs, as an argument in favour of the principles which they professed. The memory, he says, of many triumphant conquerors is almost lost. Nobody knows where Darius, and Xerxes, and Alexander, were buried; nor can any shew the sepulchres of Augustus, and the emperors that have succeeded him. But ^l the tombs of the victorious martyrs are well known, and often frequented; and magnificent temples are built to them, with the materials of heathen temples. And ^m God has brought his dead men, the martyrs, into the room of your deities.

So Theodoret: but the scriptures have given no directions for paying such respect to martyrs. And it should be considered, that by this time error had been mixed with truth; and superstition with religion: nor did the martyrs of the primitive times desire such honours to be given to them; or to be placed in the room of heathen deities. They had protested against all idolatry; and laid down their lives, rather than give religious worship to any but God, and his Christ.

^g Ib. p. 615. A.

^h Καὶ τὸ γράμμιον διὰ τῆς μαρτυρίας καὶ ἀγαθῶν ἐφασκεν, καὶ λίσσασθαι τὸ πειρασθαι τῆς ζωῆς παρὰ τῶν τῶν ἐκείνων ἀφελῶν πορίζεσθαι. *Græc. Aff. in Prol. T. iv.*

p. 461.

ⁱ Ib. Serm. 8. p. 599. C.

^k Ib. Serm. 9. p. 624, 605,

^l p. 605. C. D.

^m Ib. p. 607. A.

C H A P. CXXXII.

JOHN CASSIAN.

I. *His works and time.* II. *His country.* III. *His history.* IV. *In what language he wrote.* V. *Books of the New Testament received by him.* VI. *General titles and divisions of the scriptures, and marks of respect for them.* VII. *Select observations; and this writer's principles and uncharitableness taken notice of: And concerning Nestorius, against whom he wrote.*

I. JOHN CASSIAN^a, author^b of Monastic Institutions, in twelve books; Conferences, in number 24; Of the Incarnation of Christ against Nestorius, in seven books, addressed^c to Leo, then deacon, afterwards bishop of Rome, at whose desire they were composed, reckoned his last work, and written about the year 430; is placed, by Cave, at the year 424, because he computes him to have then begun to write. S. Basnage^d speaks of him at the year 429, the time of the rise of Semipelagianism in Gaul, of which Cassian is said to be the parent.

II. By Cave^e he is said to have been of Scythian original, born at Athens. Tillemont says, 'There^f are difficulties about his country; but the most probable opinion is, that he was of the Lesser Scythia, a province of Thrace, where he might be born about 350, or 360.' Even so ancient a writer as Gennadius^g, who has placed Cassian in his Catalogue, and given an account of his works, calls him a Scythian; as does^h Trithemius likewise, very expressly. But Pagiⁱ, and^k other learned men, have cleared up this difficulty; they argue, from some expressions in his works, that he was a native of what is now called Provence in France. The opinion of his being a Scythian, seems^l

^a Vid. Cav. H. L. T. i. p. 410. Du Pin Bib. T. iii. p. 2. Tillem. Mem. T. xiv.

^b De Coenobiorum Institutis: Collationes Patrum in eremo Schetici, seu Sceti, seu Sciti: De Christi Incarnatione adversus Nestorium. Ap. Bib. PP. T. vii.

^c Et ad extremum, rogatus a Leone urbis Romæ Episcopo, scripsit adversus Nestorium de Incarnatione Domini libros septem. Gennad. De V. I. cap. 61, Vid. et Cassian. in Pr. libr. de Incarn. Christi.

^d A. D. 429. n. 4.

^e Joannes Cassianus, genere Scythia, ex Taurica Chersoneso oriundus, Athenis natus est. Ubi sup.

^f Cassien. art. 1.

T. xiv.

^g Cassianus, natione Scythia, Constantinopoli a Joanne magno Episcopo Diaconus ordinatus, apud Massiliam Presbyter condit duo monasteria, id est, virorum et mulierum. Gennad. De V. I. cap. 61.

^h Joannes Cassianus, natione Scythia, &c. De Scr. Ec. cap. 111.

ⁱ Ann. 404. n. 22. . . . 24.

^k S. Basnag. Ann. 429. n. 4.

^l . . . 'In eremo Scythiæ, seu in eremo Scythica: sine ulla controversia scribendum esse in eremo Scheti, seu in eremo Schetica, hoc est, ut in versione Græca recte legitur, ἐν τῇ Σκητικῇ. Pagi Ann. 404. n. 22,

to have arisen from his having been some while in the desert of Scete, or Schetis, or Scitis, in Egypt; and having also written an account of conferences in that country: and learned men, I suppose, do now generally^m assent to this account. But Du Pin still hesitates. And since him another agreeable writerⁿ very lately speaks of him as a 'native of Thrace;' because, perhaps, he had not observed what has been said by Pagi, or the authors referred to by him. Indeed, the other opinion has prevailed very much; and the common title of these Conferences, in the printed editions, is *Collationes Patrum in Scythica eremo commorantium*:^o though it is plain, from the work itself, that all those monks or fathers dwelt in Egypt. Moreover, the title of this work in Gennadius, is, ° Conferences held with Egyptian Monks.

It might have been added, as I apprehend, to other observations relating to this point, that^p the Greeks were wont to write the name of that desert, Scitis; at least it is so written in Valefius's edition of Socrates: which word might be easily turned into Scythia by some, who were not well acquainted with the geography of Egypt; and they would be carelessly followed by many others. Besides, in^q the first chapter of the first Conference, and in the title of that chapter, the desert is called Schyti, or Schytis, which cannot denote Scythia. This, if duly attended to, might have induced learned men to think of Scete, or Sciti, or Scitis, in Egypt, where the fathers spoken of certainly dwelt; and then they needed not to have gone to Scythia, in quest of Cassian's native country. I have stayed thus long upon this, because mistakes and inaccuracies are too common; and I think it may be of some use to correct them, when there is a fair opportunity.

III. Cassian entered early into a monastic course of life. He was, when young, for some while in a monastery at Bethlehem; afterwards, he, and his friend German, made a visit to the monks in Egypt. In the year 403, they were at Constantinople, where^r Cassian was ordained deacon by St. Chrysostom. In 404, or 405, he came to Rome, and was ordained presbyter by Pope Innocent, as it seems. In the year 410, or soon after, as some

^m Vid. Fabr. Bib. Gr. T. vii. p. 551, 552.

ⁿ Mr. Bower in his Hist. of the Popes, Vol. i. p. 389. ^o Digessit etiam Collationes cum Patribus Ægyptiis. Genn. ubi supra.

^p Καὶ κατὰ μαρτυρίαν τοῦ παλαιῦτος ἁγίου, καὶ τοῦ Σοκράτους τῶν ἱστοριῶν. Socr. l. iv. c. 23. p. 232. F.

^q Caput primum. ^r De

habitatione Schyti, et proposito Abbatis

‘Moyfis.’ Cumi in eremo Schyti, ubi monachorum probatissimi Patres, et omnium sanctorum morabatur perfectio, &c. Collat. 1. . . . Studium tamen discipuli affectumque præsumo. Adoptatus enim a beatissimæ memoriæ Joanne Episcopo in ministerium sacrum, atque oblatum Deo. . . . De Incarn. l. vii. c. 31. sub in.

think,

think, or as others, several years before, he came into Gaul, and settled at Marseilles, where he erected two monasteries, one for men, another for women. The ^a year of his death is uncertain. However, Cave¹ says, he died in 448; in the 97th year of his age: Bafnage², about 450.

IV. It has been questioned, whether Cassian wrote in Greek or Latin. Tillemont says, 'that ^x the Institutions and Confessions, which were composed for the sake of the monks in Gaul, of which perhaps there were not ten who understood Greek, were certainly written in Latin. If, therefore, a doubt be admitted concerning any of his works, it can only relate to his books of the Incarnation; in which, near the end, he addresseth himself to the people of Constantinople.' Nevertheless, I think it very plain, that ^y they also were written in Latin.

V. Cassian quotes not only the four gospels, the Acts of the apostles, and other books of the New Testament, which had been all along universally received by catholic Christians; but likewise the ^a epistle to the Hebrews, as Paul's; the ^b epistle of James; the ^c second epistle of Peter; the ^d epistle of Jude; and the ^e Revelation: whence we may conclude, that he received all the same books of the New Testament, which we now receive; which is worthy of observation. Cassian, who had been in Palestine, and Egypt, and at Constantinople, as well as in the western part of the empire, did not follow the peculiar opinions of any of those places; but he received all those books of the New Testament, which appeared to have been received upon good grounds by any Christians.

VI. General titles of books of scripture, and marks of respect for them, are such as these.

In his books against Nestorius he proves what he asserts by ^f divine testimonies; from ^g the prophets and apostles; from

^a Pagi Ann. 433. n. 18. See also Tillem. Cassien art. 14.

^b Scribere orsus est ab Anno 424. Obiit A. 448. ætatis suæ 97. Ubi supra.

^c Ann. 429. n. 4.

^x Ubi supra.

^y Vid. De Incarn. l. vi. c. 3.

^a Vid. Instit. l. vi. c. 16. De Incarn. Chr. l. v. c. 6. et passim.

^b . . . efficiamur secundum apostolum 'non factores, sed iudices legis.' [Jac. iv. 11.] Collat. 16. c. 16. Vid. Coll. 5. c. 4. et alibi.

^c Secundum apostoli namque sententiam. 'A quo quisque superatur, ejus servus efficitur.' [2 Pet. ii. 19.] Collat. 7. c. 25. Conf. Instit. l. v. c. 15.

^d Unus quoque apostolo-

rum evidentius dicit: Angelos, qui non servaverunt suum principatum, sed dereliquerunt domicilium suum, &c. [Jud. ver. 6.] Coll. 8. c. 8. ^e Et in Apocalypsi: 'Ego quos amo, arguo et castigo.' [Cap. iii. 19.] Coll. 6. c. 11. Vid. et Instit. l. 4. c. 17. l. v. c. 17. Coll. 22. c. 7. et alibi.

^f Nunc interim et Christum Deum, et Mariam matrem Dei divinis testibus approbamus. De Inc. Chr. l. ii. c. 2.

^g Quid ais tu nunc hæretice? Sufficiuntne hæc testimonia fidei? . . . An aliquid adhuc addendum est? Et quid vel post prophetas, vel post apostolos addi poterit? Ib. l. iii. c. 16. in.

^a the words of prophets, apostles, and evangelists. And he thinks, that those testimonies are sufficient to satisfy any man: nevertheless, having endeavoured to prove his doctrine, by the authority of scripture, he refers Nestorius¹ to the Creed of the church of Antioch, where he had been educated; and quotes also ^{*} divers ecclesiastical writers; particularly, Hilary, Ambrose, Jerom, Rufinus, Augustine, Athanasius, and ¹ John, bishop of Constantinople, or St. Chrysostom.

VII. I shall now select a few other things:

1. He ^m styles John the Baptist, the sacred boundary of the Old and New Testament.

2. He ^a speaks of the evangelist Mark, as the first bishop of the city of Alexandria.

3. The ^{*} apostle Paul, he calls, the master of the whole world.

4. He ^p sometimes compares the Greek and the Latin copies of the New Testament.

5. In citing the Old Testament, he follows the ancient Latin translation that had been made from the Seventy, and was then in general use. However, once at least, he ^a has quoted Jerom's version as the more exact, or more agreeable to the Hebrew.

6. He ^r quotes the epistle to the Ephesians with that title.

7. Cassian is always reckoned an opposer of the Augustinian doctrine; nevertheless, he was also very averse to Pelagianism, which he describes in this manner: 'He says' they do not so
much

^a Ergo quia superioribus libris Dominum Jesum Christum non prophetis tantum, atque apostolicis, sed etiam evangelicis, atque angelicis testimoniis, cum in carne atque in terra esset, Deum probavimus. . . . Ib. l. iv. c. 1. et passim.

ⁱ Igitur quia neganti Deum hæretico abunde jam, ut reor, cunctis superioribus scriptis divinorum testimoniorum auctoritate respondimus: nunc ad fidem Antiocheni symboli virtutemque veniamus. L. vi. c. 3.

^k Sed tempus tandem est, finem libro, imo universo operi imponere, si paucorum tamen sanctorum virorum atque illustrium sacerdotum dicta subdidero: ut id quod auctoritate testimoniorum sacrorum jam approbavimus, etiam fide præsentis temporis robaremus. Ib. l. vii. c. 24.

^l Joannes Constantinopolitanorum antistitem decus. . . . Ib. c. 30.

^m De Joanne quoque, qui Veteris Novique Testamenti velut quidam sacratissimus limes, suis initiumque processit. . . . Inst. l. i. c. 2.

^a Inst. l. ii. c. 5.

^o Disce ergo

primum ab apostolo totius mundi magistro. De Inc. Chr. l. iv. c. 1.

^p 'Habentes autem alimenta et operimenta, his contenti sumus.' [1 Tim. vi. 8.] 'Operimenta' inquires, non 'vestimenta,' ut in quibusdam Latinis exemplaribus non proprie continetur: id est, quæ corpus operiant tantum, non quæ amictus gloria blandiantur. Inst. l. i. c. 3.

^q Dicente Scriptura: . . . 'Si in sanctis suis non confidit, et in angelis suis reperit pravitatem:' sive, ut emendatior translatio habet: 'Ecce inter sanctos ejus nemo immutabilis, et cæli non sunt mundi in conspectu ejus.' [Job, xv. 15.] Coll. 23. c. 8.

^r In epistola quoque ad Ephesios de hoc ipso opere ita præcipit, dicens: . . . Inst. l. x. c. 17. Vid. et Col. 13. cap. 14. et alibi.

^s Illud sane unum prætereundum non arbitramur, quod peculiare ac proprium supradictæ illius hæreses, quæ ex Pelagianismo errore descenderat, fuit. . . . Quo factum est, ut in majorem quoque ac monstrosiorem insaniam prorumpentes, dicerent,

' much consider Christ to be the Redeemer of mankind, as their
' teacher, and example, delivering to them precepts of virtue,
' and setting them an excellent pattern; that obeying him,
' and following him in the same path of virtue, they may obtain
' rewards, like those which have been bestowed upon him:
' thus, he says, setting aside, as far as in them lies, the great de-
' sign of Christ's coming.'

8. In the year 428, Nestorius was made bishop of Constanti-
nople, who 'scrupled to call the virgin 'Mary, mother of God;' thinking it more proper to call her, 'mother of our Lord,' or 'mother of Jesus Christ.' In 430, as before shewn, Cassian wrote against him in seven books; and he treats him with great severity. He calls him 'an apostate, perfidious; a blasphemer, impious, and impudent: and * earnestly exhorts the people of Constantinople to separate themselves from him, and have no communion with him, but to shun him as a wolf, or pest, lest they should be devoured, or infected by him.

9. And he sets out, at the beginning of that work, with an invective against all who had been called heretics in former and latter times; as low as Apollinarius and Pelagius. Such is the temper of some men; indeed, of very many! They behave, as if they were infallible: they are, it seems, exactly right; and if any man differs from them ever so little, he is presently a heretic and a blasphemer; impious, impudent, perfidious; and the like.

rent, Dominum nostrum Jesum Christum hunc in mundum non ad præstandam humano generi redemptionem, sed ad præbendam bonorum actuum exempla venisse: videlicet, ut disciplinam ejus sequentes homines, dum per eandem viam virtutis incederent, ad eadem virtutum præmia pervenirent: evacuantes, quantum in ipsis fuit, omne sacri adventus donum, et omnem divinæ redemptionis gratiam, &c. *De Inc. Ch. l. i. c. 3.*—quæ . . . eruditorem eum fecit humani generis, magis quam redemptionem fuisse: quia non redemptionem vitæ hominibus, sed vivendi dederit exemplum. *Ib. l. vi. c. 14.* ⁱ Dicis itaque, quisquis es ille hæretice, qui Deum ex virgine natum negas, Mariam autem matrem Domini nostri Jesu Christi *adversus*, id est, matrem Dei appellari non posse, sed *χρησίζονος*, id est, Christi tantum matrem, non Dei. *Cass. de Incarn. Ch. l. ii. c. 2.*

" . . . Dic mihi, quæso, si Judæorum quispiam aut Paganorum catholicæ fidei symbolum neget, num audiendum eum existimes esse? Non utique. Quod si id ipsum Hæreticus aut apostata? Multo certe minus: quia intolerabilius est verita-

tem cognitam relinquere, quam incognitam negare. Duos igitur in te videmus, catholicum et apostatam. Quid facis in Ecclesia catholica, catholicorum prævaricator? Cur cæcæ populi polluis, qui fidem populi denegasti? Insuper et consistere in altario, et conscendere tribunal, et offerre impudentissimum et perfidissimum os tuum populo Dei ausus! *De Inc. l. v. c. 10. Vid. et l. iii. c. 10.*—Exi itaque, effuge hinc, si potes, tu quisquis es, qui rabido ore, ac blasphemo spiritu furens, nihil interesse inter Adam et Christum putas. *Ib. l. v. c. 9.*—Et tu, O impiissime, atque impudentissime, præclaræ urbis contaminator, catholicæ ac sanctæ plebis gravis et exitiosa contagio, stare in ecclesia Dei ac loqui audes! . . . *L. vii. c. 30.*

² Unde obsecro ac deprecor omnes vos, qui intra Constantinopolitanæ urbis ambitum siti . . . ut separetis vos ab illo, ut scriptum est, lupo rapaci, qui devoret Dei populum, sicut cibum panis. Ne tetigeritis, neque gustaveritis quicquam illius, quia sunt omnia ad interitum. Exite de medio ejus, ac separamini, et immundum ne tetigeritis. *L. vii. c. 31.*

10. I never

10. I never intended to insert in this work a history of Nestorius: I now therefore take this opportunity to refer my readers to ^y Socrates, and ^z some other ancient writers; and to ^a Mr. Bower, and other ^b learned moderns; where they who are desirous, may receive information.

C H A P. CXXXIII.

EUTHERIUS, bishop of Tyana.

I. *His time, and works.* II. *Books of the New Testament received by him.* III. *An argument against following the most.* IV. *An argument for studying the scriptures.*

I. EUTHERIUS, bishop of Tyana, in Cappadocia, flourished, according to ^a Cave, about the year 431. He was a friend of Nestorius, and pleaded his cause against those who condemned him; especially against Cyril of Alexandria, and his followers.

He wrote in Greek; and his works were translated into Syriac; for they are in Ebejesu's Catalogue: who ^b, beside others, mentions a Commentary upon the gospel; for which reason Eutharius is placed among commentators by ^c Le Long: but Asseman says, that ^d this Commentary is mentioned no where, except in Ebedjesu. For a farther account of Eutharius, and his works, I refer to ^e others.

II. In ^f the little that remains of him, the books of the New Tes-

^y Socr. H. E. l. vii. c. 29. 31, 32.

^z Theodoret. H. F. l. iv. c. 12. Evagr. Schol. H. E. l. i. c. 2. . . . 7. M. Mercat. P. ii. ex edit. J. Garnier. Par. 1673. Phot. Ep. i. p. 7, 8. Ep. 35. p. 95. Vincent. Lir. Com. cap. 16. ^a History of the Popes, Vol. i. p. 386. . . . 406.

^b Asseman. Bib. Or. T. i. p. 203. 346. 354. 547. T. iii. P. i. p. 35. 611. et alibi. et T. iii. P. ii. Pagi Ann. 428. n. 11. et alibi. S. Basnag. Ann. 428. n. 8. &c. et in Præfat. ad Annal. p. antepenult. T. i. J. Basnag. H. de l'Eglise. l. x. c. 4. l. xx. c. 2. n. 7; &c. et c. 4. n. 22. et alibi. Cav. H. L. T. i. Du Pin. Bib. des Aut. Ec. T. iii. P. ii. Tillemont S. Celestin. Pape et St. Cyrille d'Alex. art. 8. 13. 27, &c. Mem. Ec. T. xiv.

^a H. L. T. i. p. 419.

^b Eutharius edidit disputationem adversus Theopaschistas, necnon homilias, variasque interpretationes, et expositionem evangelii. Ebed. Catal. cap. 32. ap. Assem. Bib. Or. T. iii. p. 42. ^c Bib. Sacr. p. 718.

^d Ubi sup. p. 42. ^e Vid. Fabr. Bib. Gr. T. vii. p. 446, &c. Du Pin. Bib. T. iii. P. ii. p. 67. Tillem. Mem. T. 14. S. Cyril, d'Alex. art. 97. Phot. Cod. 46. Mr. Bower's History of the Popes, Vol. ii. p. 3, 4. ^f Vid. Eutharii Tyanor. Episc. Sermones: seu confutationes quarundam propositionum. ap. Theodoret. T. V. p. 688. . . . 726. et ap. Athan. T. ii. p. 560. . . . 584. edit. Bened.

tament are often quoted; particularly, the beginning of St. John's gospel; the Acts of the apostles; and the epistle to the Hebrews, as Paul's.

III. Having observed this, I shall transcribe a part of two remarkable arguments.

The ² first is against those, who judged of principles by the multitude of those who embraced them. Christ ^h, says he, 'is the truth, as he himself said. Him we ought to follow, who said, *Be of good cheer, I have overcome the world.* [John, xvi. 33.] Are not they then to be pitied, who judge of the truth of a doctrine by the numbers of those who embrace it? Such ^l do not consider, that the Lord Christ had twelve disciples, illiterate, poor, unexperienced, whom he encouraged to withstand the whole world: not directing those twelve to follow myriads; but requiring, that myriads should learn of them. And in like manner will truth always prevail, though it be at first maintained by a few only. . . . Let them be ever so many, they shall not persuade me to think, that day is night; nor induce me to take brass money for gold, or manifest poison for wholesome food. In things of this world we do not follow the judgment of the mistaken multitude. Why then should we follow it in heavenly things, which are of much great moment, without any good reasons assigned; and at the same time abandon doctrines, that have been handed down to us with great consent from ancient times, agreeably to the testimony of the scriptures? Have we not heard the Lord, saying? "Many are called, but few chosen." And again: *Strait is the gate, and narrow the way, that leadeth to life: And few there be that find it.* [Matth. vii. 13, 14.] Who, that is in his senses, would not wish to be of the few that enter through the strait gate to salvation, rather than of the many that go in the broad way to destruction? What wise man, if he had lived in the time of the blessed Stephen, who was stoned alone, would not have taken his part, rather than that of the multitude, which judged of truth by numbers? The judgment of one sedate and discreet person, is more valuable than that of ten thousand unthinking people. Many examples, in support of this assertion, might be alleged from the Old Testament, as well as from the New. . . . You, if you think fit, may honour the multitude that was drowned in the flood: give me leave to

² Προς της πολλοῦ μὲν κρηθρίας τῆς ἀληθείας.
et Athan. T. ii. p. 561, 562.

^h Ap. Theodoret. T. V. p. 690, 691.

^l Καὶ οὐ συνίητες, διότι ὁ διαπονήσας Χριστὸς δώδεκα μαθηταὶς ἀπλῶς, ἀρχιμαμαῖς, πνεύσιν, βυβαλῶνις, τὸ κατὰ πάντας τὴν κόσμον θάρσος διδασκάλαι. κ. λ.

‘ retire into the ark, and be saved. You, if you think fit, may stay with the people of Sodom: I will travel with Lot, although he goes alone: not but that I too have a respect for the multitude; nevertheless, not when they shun inquiry, but when they produce evidence; not when they are influenced by flattery and bribes, or are misled by ignorance, or are swayed by fear of threatened evils, and prefer the momentary pleasures of sin before eternal life.’

IV. The other argument, is against some who discouraged the reading of the scriptures. ‘ I^k must, in the next place, confute those who have the assurance to say, that studying the scriptures is needless. If a man believe, it is sufficient; inquiry only makes things more obscure and uncertain. But, says he, this is the reasoning of men who distrust the merits of their cause. On the other hand, relying upon the truth of our doctrine, and the assistance of him who cannot lye, and has said, *He that seeketh, findeth*, [Matth. vii. 8.] we inquire, hoping to know what we are desirous to be acquainted with: we prove what we assert; and hear, with attention and candour. In which method we convince our friends, confute our opposers, and satisfy ourselves, that we do not propose false doctrine. Shall I neglect the scriptures? How then shall I attain to knowledge? If I want knowledge, how shall I have faith? Accordingly Paul says: “ How shall they believe, if they have not heard?” And again: *Faith cometh by hearing, and hearing by the word of God*. [Rom. x. 14, 17.] . . . To be ignorant of the Roman laws is safe for no man. How great then is the sin of those, who forbid men to learn and meditate upon the important oracles of the King of heaven! The scripture is the food of the soul. Do not then cause the inner man to perish with a famine, not of bread and water, but of hearing the word of the Lord. [Amos, viii. 11.] There are enough to wound the soul: and do you hinder a man from seeking proper medicines? Consider the chamberlain, a true lover of the word, who had the charge of all his queen’s treasure. [Acts, viii.] Who even, when travelling, ceased not to read. Whose conduct was so approved by the Lord, that he sent one to explain to him what he did not understand; and by the scriptures to lead him to the knowledge of the Saviour. And himself said: ‘ *Search the scriptures* [John, v. 39]: which implies a diligent and attentive examination of things obscure and difficult. . . . In a word, some endeavour to hinder men

^k Ap. Theodoret. T. v. p. 692, 693. et Athan. T. ii. p. 562, 563.

‘ from reading the scriptures, with a pretence, that it is prying
 ‘ into things that are inaccessible ; but, indeed, that they may
 ‘ the better hinder men from shewing, by them, the absurdity of
 ‘ their false opinions.’

Du Pin says that, ‘ in these passages, the author advances principles that agree very much with those of the pretended reformed : nevertheless, he has been so good as to translate them. I presume, therefore, that my doing the like can give offence to none : moreover, these passages have been highly commended by ^m Mr. Bower.

C H A P. CXXXIV.

PROSPER, of Aquitain.

1. PROSPER, of Aquitain, by some said to have been a bishop ; by others ^a, more probably, reckoned a mere layman, is placed, by ^b Cave, as flourishing about the year 444 : Basnage ^c speaks of him at the year 434, which seems to be more proper ; for Prosper had some correspondence with Augustine, who died in 430 ; and, in the year 434, had written several things in favour of the Augustinian doctrine. He is supposed to have lived until after the year 460 ; but the exact time of his death is not known.

2. I place below ^d the chapter of Gennadius concerning him ; who commends Prosper’s learning and style, or manner of writing, though he dislikes his doctrine.

3. There are several things ascribed to Prosper, which are not received by all as genuine. I intend, in this chapter, to

¹ As before, p. 67.

the Popes, vol. ii. p. 3, 4.

Pagi Ann. 455. n. 17. 466. n. 4.. Bas-

nag. Ann. 434. 13. Fabr. Bib. Lat. T.

iii. p. 521, 522. et alios historię literarię

scriptores. ^b Hist. Lit. T. i. p. 435.

^c Ann. 434. n. 13. ^d Prosper,

homo Aquitanicę regionis, sermone scho-

lasticus, et assertionibus nervosus, multa

composuisse dicitur. Ex quibus ego chro-

nica illius nomine prætitulata legi, conti-

nentia a primi hominis conditione, juxta

divinarum scripturarum fidem usque ad

^m History of

^a Vid.

obitum Valentiniani Augusti, et captivita-
 tem urbis Romę a Genserico Vandalorum
 rege factam. Legi et librum adversus
 opuscula sub persona Cassiani, quę ecclesię
 Dei salutaria probat, ille infamat nociva.
 Quę enim vere Cassiani et Prosperi de gra-
 tia et libero arbitrio sententię fuerunt, in
 aliquibus sibi contraria inveniuntur. Epis-
 tolę quoque Papę Leonis adversus Euty-
 chen, de vera Christi incarnatione, ad di-
 versos datę et ab ipso dictatę dicuntur.
 Gennad de V. I. cap. 84.

make extracts out of those works, which are generally allowed of; and, in the following, to take notice of some others, whose genuineness is contested.

4. Prosper quotes not only the gospels, and Acts, and other books of the New Testament, universally received; but likewise the epistle to the Hebrews, the epistle of James, the second of Peter, and the Revelation.

5. He expressly rejects the book of Hermas, or the Shepherd, as of no authority.

6. He quotes the epistle to the Ephesians, with that title.

7. Prosper has a fine passage concerning good works, which I transcribe in the margin. Some may suspect, that his expressions represent them to be of greater value than he intended.

C H A P. CXXXV.

Works ascribed to PROSPER, of Aquitain.

I. *Two books of the calling of the Gentiles.* II. *An epistle to Demetrias.* III. *Of the divine promises and predictions.* IV. *A work entitled, De Vita Contemplativa.*

I SHALL now make some extracts out of those writings which have been ascribed to Prosper; but are not certainly known to be his.

^c Et si omnia bona, utique et fidem, sine qua nemo placere potest, et quæ est virtutum omnium fundamentum. [Hebr. xi. 6.] Pro Augustin. Responsion. ad Exc. Genuen. Exc. 8. ap. Append. Opp. Augustin. Bened. T. x. et alibi.

^f Vid. Ep. ad Rufin. de Grat. et Lib. Arbitrio. cap. 17. et passim. In ead. App.

^g A quo quis superatus est, ei servus additus est. [2 Pet. ii. 19.] Lib. contr. Collat. in App. ibid. Nam et verbum propheticum lucernæ comparans apostolus Petrus, 'Habemus,' inquit, 'certiorem propheticum sermonem,' &c. [2 Pet. i. 19.] Exp. in Pf. 118. al. 119. ap. Bib. PP. T. viii. p. 139. H.

^h Et in Apocalypsi est ista vox martyrum. [Apoc. vi. 10.] Expof. Pf. 118. ibid. p. 138. H. Et habenti dicitur: 'Tene quod habes, ne

' alius accipiat coronam tuam.' [Apoc. iii. 11.] In Pf. 134. ib. p. 151. C.

ⁱ Post illud autem nullius auctoritatis testimonium, quod disputationi suæ de libello pastoris inseruit. . . . Contr. Collat. cap. 13. n. 42. in App. ut supra.

^k De Ephesiorum etiam fide quid sentiat, audiamus, &c. Contr. Collat. cap. 16. n. 50.

^l Lex Christi perfectio caritatis est, qua Deus proximusque diligitur, et per quam dicitur conditori legis: 'Dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris.' Bene enim expectat promissionem Dei, qui mandata ejus exsequitur. Nec frustra sperat parcendum peccatis suis, qui ignoscit alienis. Lib. Sentent. n. 37. in App. ubi supra. Et Conf. Expof. Pf. 139. V. 4. ubi supra.

I. One

I. One is a work, in two books, entitled, ^a Of the Calling of the Gentiles. Quesnel ^b has a dissertation, to shew, that it is not Prosper's, but Leo's. Anthelmi and ^c Pagi still think it to be Prosper's. Du Pin ^d has carefully considered the arguments on both sides, without determining the question; but somewhat inclining to Quesnel's opinion. Tillemont ^e likewise weighs the reasons on both sides, without declaring for either; and in another place ^f says, he does not think Quesnel's arguments to be conclusive. S. Basnage says, the ^g style of the work plainly shews it not to be Prosper's; but he does not say whose it is. For my part, I think, the author may be reckoned unknown and anonymous.

1. This writer had in his copies ^h the latter part of the sixteenth chapter of St. Mark's gospel.

2. He quotes ⁱ the epistle to the Ephesians, with that title.

3. The ^k epistle to the Hebrews is here quoted several times.

4. He ^l quotes the epistle of St. James.

5. The most remarkable thing in these two books is, that ^m the author quotes the epistles of St. Peter, as written to Gentile Christians.

6. He quotes ⁿ both the epistles of Peter, and the first epistle of John, very often: he also quotes ^o the epistle of Jude, and ^p the book of the Revelation.

II. There is a letter to the virgin Demetrias, ascribed some-

^a De Vocatione omnium Gentium. Libri duo. Ap. Leon. M. Opp. T. i. edit. Quesn. Lugd. 1700.

^b Diff. 2. ap. Leon. Opp. T. ii.

^c Vid. Pagi Ann. 444. n. 4. et seq. et 461. n. 13.

^d Bibl. T. iii. P. ii. p. 193. De l'Auteur des livres de la Vocation des Gentils, et de l'Epître à Demetriade.

^e S. Prosper. art. 12. Mem. T. xvi.

^f Il semble néanmoins, qu'il y prouve mieux la faiblesse des conjectures des autres, que la solidité des siennes. S. Leon. Pape. Art. 1. T. xv.

^g De Vocatione Gentium liber, qui vulgo et Prospero addicitur, ab eo esse abjudicandum, certissime docent stilus ab illo Prosperi diversus, atque de Augustino silentium. An. 434. n. 14.

^h Secundum Marcum vero eisdem apostolis ita dicitur: 'Ite in orbem universum. Prædicate evangelium universæ creaturæ, &c. [Marc. xvi. 15, 16.] De Vocat. Omn. Gent. l. 2. c. 2. Vid. et cap. 3. Ap. Leon. Opp. Lugd. 1700.

ⁱ Ad Ephesios quoque scribens . . . l. 1. c. 23. Vid. et c. 24. et

alibi.

^k Aut cum ait: 'Novissimis istis diebus locutus est nobis in filio, quem constituit heredem universorum.' [Hebr. i. 2.] l. 1. c. 9. Vid. et l. 2. c. 11.

^l L. 1. cap. 24. ^m Sicut est quod sanctus Petrus apostolus scribens sui et futuri temporis gentibus ait: Vos autem genus electum, regale sacerdotium, gens sancta, &c. [1 Pet. ii. 9, 10.] l. 1. c. 11. Vid. et c. 15.

ⁿ Item idem in secunda epistola de fidei perceptione loquitur. 'Simon Petrus, servus et apostolus Jesu Christi his qui coæqualem nobis adepti sunt fidem.' [2 Pet. i. 1.] l. 1. c. 23.

^o Et ut brevissime pateat, qualis sit natura humana sine gratia, dicat Judas apostolus, quid agat vel ignorantia imperitorum, vel doctrina sapientium: 'Hi autem,' inquit, 'quæcumque quidem ignorant, blasphemant: quæcumque autem naturaliter velut bruta animalia norant, in his corrumpuntur.' [Jud. ver. 10.] l. i. c. 19.

^p Vid. l. ii. c. 11.

times to Ambrose, of Milan; at other times, to Prosper, of Aquitain.^a Quesnel^a contends, that it was written by the author of the Calling of the Gentiles; who, he says, was Pope Leo. Pagi^a thinks it was written by Prosper. Cave^a also is willing to allow, that this epistle, and the books of the Calling of the Gentiles, were written by Prosper. Du Pin^a allows, that they were both written by one and the same person: which, indeed, is the general opinion, though all are not agreed who the author is.

Here^a seems to be a reference to the epistle to the Hebrews. The^a epistle of James is here quoted, and^a both the epistles of Peter. I need not say any thing of the first epistle of John, or other generally received books, which are here often quoted.

III. Another work, formerly ascribed to Prosper, but^a now generally supposed to be written by an African, is entitled, ^a Of Divine Promises and Predictions, in three, or five parts. If the author's name was Prosper, he must not be he of Aquitain, but another of that name, in Africa; and he may be a contemporary writer.

1. Here are many quotations out of almost all the books of scripture; particularly, the epistle to the Hebrews, the epistle of James, both the epistles of Peter, and the Revelation, which is quoted very largely: I need not make any particular references.

2. This author quotes^b the latter part of the sixteenth chapter of St. Mark's gospel.

3. He quotes the^c epistle to the Ephesians, with that title.

4. Once^d, the second epistle of Peter is quoted, as written to the Gentile Christians.

^a Vid. Diff. iv. ap. Opp. S. Leon. T. ii. Ann. 413. n. 8, 9. ^b Hist. Lit. T. i. p. 436. ^c Ubi supra note d.

^d Aut quod vir sacratissimus Melchisedec, Domini et Salvatoris nostri præferens formam, non fuerit perfecte humilis, quia et sacerdotio eminebat et regno. [Heb. vii. 3.] Ep. ad Demetr. cap. v. p. 41. Ap. S. Leon. Opp.

^e Vid. ib. cap. 9. p. 43. et c. 24. p. 48.

^f Sed contra hoc periculum quid beatus Petrus in prima epistola prædicet, audiamus . . . Item in epistola secunda. . . Ib. c. 16. p. 46.

^g Vid. Cav. in S. Prospero. H. L. T. i. p. 436. Pagi Ann. 444. 3. Bafnag. Ann. 434. n. 14. Du Pin S. Prosper. T. iii. P. ii. p. 189. Tillem. S. Prosper, art. 12. T. xvi.

^h De promissionibus et prædictionibus

Dei. Part. iii. Quibus adjunguntur dimidium temporis, ad cuius finem implendæ sunt visiones . . . de Antichristo; et de gloria regnoque sanctorum. Ap. Bib. PP. T. viii. p. 1. . . 52. et ap. Prosperi Opera, p. 1. . . 50. Paris. 1671.

ⁱ Firmant hæc evangelistæ, dicente ipso in Marco: 'Signa autem credentes hæc subsequantur. In nomine meo dæmonia ejicient, linguis loquentur novis.' [Marc. xvi. 17.] ^j De Promiss. et Prædict. Part. 3. Prom. 31. Vid. et cap. 30. ubi citatur ver. 14.

^k Exponens quippe hunc locum in epistola ad Ephesios, ait. Ibid. Part. i. c. 1. Vid. ib. cap. 7.

^l Testatur et Petrus apostolus in epistola ad Gentes. 'Deus enim,' ait, 'angelis peccantibus non pepercit.' [2 Pet. ii. 4.] Dimid. Temp. cap. 2.

5. He twice quotes * 1 John iii. 16. in this manner : ' Be-
cause as Christ laid down his life for us, we also ought to lay
down our lives for the brethren.' I mention this, because of
our English translation of the former part of this verse, which
is unsupported by any good authority : *Hereby perceive we
the love of God, because he laid down his life for us* : so
our translation. However, I presume, it needs not to be
supposed, that this author had the name of Christ in this verse.
No : probably he read, as in most, or even all Greek copies :
' Hereby perceive we the love [which ought to be in us] be-
cause he [meaning Christ, or the Son of God, the antecedent,
' mentioned ver. 8.] laid down his life for us ; and [or so] we
' ought to lay down our lives for the brethren.'

6. This writer quotes † the fifth chapter of St. John's first
epistle, without the heavenly witnesses.

IV. There is still another work, ‡ De Vita Contemplativa, in
three books, which was formerly ascribed to Prosper, and § is
now generally thought not to be his ; but rather a work of Ju-
lian Pomerius, supposed to have been presbyter at the city of
Arles, in Gaul, about the year 498.

1. This work does not abound with texts of scripture ;
though the Acts of the apostles are here several times largely
quoted, and also the epistle of James.

2. This writer makes a lamentable complaint of the clergy
of his time : That † they sought riches, honour, power, and au-
thority ; but neglected the duties of their function, and the care
of the people which had been committed to their charge.

* Testatur et Joannes apostolus dicens :
Sicut Christus pro nobis animam suam po-
suit, sic et nos debemus pro fratribus ani-
mas ponere. De Prom. P. 3. cap. 34.
Vid. et Part. 2. cap. 38.

† Dicit
et Joannes apostolus : ' Tria sunt quæ
' testimonium dicunt : Spiritus, sanguis,
' et aqua.' Et sequitur : si testimonium
hominum acceperimus, testimonium Dei
majus est. Prom. P. 3. cap. 25.

‡ De Vita contemplativa libri tres. Ap.
Bib. PP. T. viii. p. 52. . . 83. et ap. S.
Prosperi Opp. p. 51. . . 83. Paris. 1671.

§ Vid. Cav. H. L. P. 1. De Prospero,
p. 436. de Jul. Pomerio, p. 466. Du

Pin Bib. T. ii. P. 2. S. Prosper. p. 189.
et Jul. Pomere. ib. p. 273, &c. Tillem.
S. Prosper. art. 12. T. xvi.

¶ Sed
nos presentibus delectati, dum in hac vita
commoda nostra, et honores inquirimus :
non ut meliores, sed ut ditiores : nec ut
sanctiores, sed ut honoratiores simus cæte-
ris, festinamus. Nec gregem Domini, qui
nobis pascendus, tuendusque commissus est,
sed nostras voluptates, dominationem, divi-
tias, et cætera blandimenta, carnaliter co-
gitamus. Pastores dici volumus, nec ta-
men esse contendimus. Officii nostri vita-
mus laborem, appetimus dignitatem. De
Vit. Contempl. l. i. c. 21, in.

C H A P. CXXXVI.

VINCENTIUS LIRINENSIS.

- I. *His work, called, a Memoir or Commonitorium, and his time.*
 II. III. *The first and second chapters of that work.* IV. *Remarks upon those two chapters.* V. *The third chapter of that memoir.* VI. *The meaning of it examined, and settled.* VII. *Remarks upon it.* VIII. *Books of the New Testament received by him.* IX. *Select passages.* X. *Remarks upon one of those passages, for shewing the authority of scripture, as the rule of faith.*

I. VINCENTIUS LIRINENSIS,^a or VINCENT, monk and presbyter in the monastery of Lerins, an island on the south coast of France, wrote a Memoir, or^b Commonitorium for the Catholic Faith, against the profane novelties of all heretics, as it is now entitled. It was written in the year of our Lord 434, as we learn from himself, who speaks of its being then three years since the council of Ephesus, which was held in 431. The work, as first composed by him, consisted of two books; but the second book having been lost by some accident, he contented himself with making a recapitulation of the whole: which we still have, together with the first book. It may be also observed that, for some reasons, he did not put his name to his work; but published it under the borrowed name of Peregrinus, or, The Pilgrim against Heretics. As most of these particulars are mentioned by Gennadius, in his book of Illustrious Men, I have transcribed the chapter below. It is supposed that Vincent died about the year 450.

Vincent is generally called a Semi-Pelagian, and reckoned an adversary of the Augustinian doctrine; nevertheless, as he

^a Vid. Cav. H. L. P. i. Pagi ann. 434. n. 15. . . 20. S. Basnag. ann. 434. n. 10. . . 12. J. Basnag. Hist. de l'Eglise, l. 9. ch. 7. n. 4. Du Pin Bib. T. iii. P. 2. p. 170. Tillem. Mem. T. xv.

^b Vincentius, natione Gallus, apud monasterium Lirinensis insulæ presbyter, vir in scripturis sanctis doctus, et notitia ecclesiasticorum dogmatum sufficienter instructus, composuit ad evitanda hæreticorum

collegia nitido fatis et aperto sermone validissimam disputationem, quam absconso nomine suo titulavit 'Peregrini adversus hæreticos.' Cujus operis, quia secundi libri maximam in schedulis partem a quibusdam furatam perdidit, recapitulato ejus paucis sermonibus sensu pristino compegit, et uno in libro edidit. Moritur Theodosio et Valentiniano regnantibus. Gennad. cap. 64.

is severe against all heresy in general, so particularly against Pelagianism.

II. After the preface, he says: 'Having, with much care and diligence, inquired of great numbers of learned and pious men, for a sure and general rule, whereby to discern the true catholic doctrine from the errors of heretics, I received from almost all this answer: That he who would escape the deceits and snares of heretics, and be preserved sound and entire in the right faith, should secure himself by this twofold method; first, by the authority of the divine law, and then by the tradition of the catholic church.'

III. That is the first chapter. The second is to this purpose: 'But here, perhaps, some may ask; since the canon of scripture is perfect, and abundantly sufficient, what need can there be to join with it the authority of the church's interpretation? The reason is this: Such is the sublimity of the sacred scripture, that all do not understand it alike; but there are many very different interpretations of it: Novatus understands it in one sense; Donatus, in another; Sabellius, in another: and, in the like manner, Arius, Photinus, Priscillian, Pelagius, Nestorius: insomuch, that there are almost as many opinions formed upon it, as there are men in the world. It is therefore, necessary, upon account of those numerous and various deviations of error, that the line of the prophetic and apostolical interpretation, should be guided according to the rule of the ecclesiastical and catholic sense.'

IV. We cannot avoid making remarks upon these two chapters.

1. Vincent says, that having inquired of many, how he might

Et contra reclamant ranae quædam, et cimiphes et mûscæ morituræ, quales sunt Pelagiani. Comm. cap. 14. Vid. et cap. 40.

Sepe igitur magno studio et summa attentione perquirens a quamplurimis sanctitate et doctrina præstantibus viris, quoniam modo possum certa quadam, et quasi generali, ac regulari via catholicæ fidei veritatem ab hereticæ pravitate falsitate discernere, hujusmodi semper responsum ab omnibus fere retuli: quod sive ego, sive quis alius vellet exsurgentium hæreticorum fraudes deprehendere, laqueosque citare, et in fide sana sanus atque integer permanere, duplici modo munire fidem suam, Domino adjuvante, debere: primum scilicet divinæ legis auctoritate, tum deinde ecclesiæ catholicæ traditione. Comm. cap. 1.

Hic forsitan requirat aliquis: cum sit

perfectus scripturæ canon, sibi que ad omnia satis superque sufficiat; quid opus est, ut ei ecclesiasticæ intelligentiæ jungatur auctoritas? Quia videlicet scripturam sacram, pro ipsa sua altitudine, non uno eodemque sensu universi accipiunt, sed ejusdem eloquia aliter alius atque alius interpretatur, ut pene quot homines sunt, tot illinc sententiæ erui posse videantur. Aliter namque illam Novatianus, aliter Sabellius, aliter Donatus exponit, aliter Arius, . . . aliter Photinus, Apollinaris, Priscillianus, . . . Pelagius, aliter postremo Nestorius. Atqui idcirco multum necesse est, propter tantos tam varii erroris anfractus, ut prophetiæ et apostolicæ interpretationis lineam secundum ecclesiastici et catholici sensus normam dirigatur. Ib. cap. 2.

discern

discern the catholic doctrine from heresy, he received from almost all of them this answer: 'That it might be done in a two-fold method; by the authority of the divine law, and the tradition of the catholic church.' We must not charge Vincent with falshood; or deny, that he had received this answer from some, and even from many: nevertheless, I cannot say, that this direction has appeared in any of the writers whom we have hitherto examined. They do all in general say, that the scriptures of the Old and New Testament are the rule of Christian belief and practice; that there are no other writings, from which any doctrine of religion may be proved; that they build their faith upon the prophets and apostles, who alone are infallible; and that they are far from paying the like regard to Cyprian, or Hilary, or their writings. This has been the concurrent declaration of the primitive Christians, and of all other Christian writers to this time: and we perceive that Vincent had met with some who were of the same opinion; though, as he says, many were for joining ecclesiastical tradition with the divine law.

2. Here is mentioned, by Vincent, that allowed maxim, admitted by all Christians in general, that 'the canon of scripture is perfect, and in itself abundantly sufficient for all the purposes of a rule; and, I think, this must have been a general maxim in Vincent's age, as well as in former times.

3. There is no good reason to say, that 'the scriptures are too sublime to be understood.' It is certain, and has been generally allowed by all Christians of the early ages, that the scriptures are clear in all matters of importance; and that, if read with care, and an honest mind, men of ordinary capacities may gain from thence instruction in all things necessary to be known and understood by them, in order to their being saved.

4. The sacred scripture is the only proper rule of Christian belief and practice; because it is admitted, by Christians of all sects and denominations, to contain a true and infallible account of the revealed will of God. To this all appeal: Sabellians, Novatians, Donatists, Arians, Priscillianists, as well as catholics; by this they are willing to be determined. But how can men of different sentiments be convinced and satisfied by catholic tradition, when they do not admit its authority?

5. To say, that the scripture is a 'perfect and sufficient rule,' and that 'tradition must be joined with it,' in order to our knowing the right faith, is a contradiction in terms; though
some,

some, as it seems, do not perceive it, through prejudice, or want of due attention.

6. To make tradition the rule of interpretation, is to advance it above the scriptures, and to render them of no effect: which, certainly, could not be the design of any of the numerous Christian writers whom we have hitherto consulted; for they do all express a very high regard for the sacred scriptures, and sincerely, so far as we are able to judge.

V. We now proceed to the third chapter of Vincent's Memoir.

'And, 'in the catholic church itself, great care must be taken, that we hold that which has been believed every where, always, and by all; for that is catholic, as the word itself shews. We are, therefore, to confess that one true faith, which the whole church confesseth, throughout the whole world; nor are we to depart from that faith, which our ancestors and holy fathers have maintained. We are also to follow the determinations which have been made by all, or almost all, the bishops, and eminent men of the church; so shall we obtain universality, antiquity, and consent.'

VI. Upon this chapter, likewise, we are led to make remarks; but before we do so, some inquiries are needful for settling this rule.

First of all. Are the apostles here included, or excluded? 'If,' says Ja. Basnage, 'in order to our receiving any thing as true, it ought to have been believed by all teachers, and in all times, we must place the apostles in the rank of teachers; for why should they be excluded? Are not they as venerable, and as judicious, as the bishops that have succeeded them; the greatest honour of some of whom is, that they had conversed with the apostles? If we include the apostles in the class of teachers, we must have recourse to their writings, and consult them; if they are excluded, Vincent's rule is badly expressed: for in that way we must at once, and first of all, retrench a quarter part of the time that had passed between Jesus Christ and himself; that is, the first age, and the purest period

^f In ipsa item catholica ecclesia, magnopere curandum est, ut id teneamus, quod ubique, quod semper, quod ab omnibus creditum est. Hoc est enim vere proprium catholicum, (quod ipsa vis nominis ratioque declarat,) quod omnia fere universaliter comprehendit. Sed hoc ita demum fiet, si sequamur universitatem, antiquitatem, consensionem. Sequemur autem universitatem hoc modo, si hanc unam

fidem veram esse fateamur, quam tota per orbem terrarum confitetur ecclesia. Antiquitatem vero ita: si ab iis sensibus nullatenus recedamus, quos sanctos majores ac patres nostros celebrasse manifestum est. Consensionem quoque itidem: si in ipsa vetustate omnium, vel certe pene omnium sacerdotum, et magistrorum definitiones sententiasque sectemur. Ibid. cap. 3.

^g Histoire de l'Eglise, l. 9. ch. 7. n. 4.
' of

‘ of the church. We also, in this way, set aside those teachers
 ‘ which are most to be relied upon, and have had the greatest
 ‘ authority.’

So that learned and diligent author. Nevertheless, it seems to me, that the inspired writers of the Old and the New Testament are here excluded ; for, at the conclusion of the preceding chapter, he said, It is necessary, ‘ that the line of prophetic and apostolical interpretation should be guided by the rule of ‘ the ecclesiastical and catholic sense.’ That ‘ rule,’ or ‘ norma,’ is here more distinctly specified. The prophets and apostles, therefore, are excluded. Vincent here speaks of quite other persons : he mentions not them, but only ‘ bishops, and masters,’ or eminent men. I think, he intends the immediate successors of the apostles ; and also all succeeding catholics, all along in every part of the world to his own time, but especially bishops, and other eminent men.

In the second place. Another question may be put : Whether Vincent speaks of catholics only, or of all Christians in general, catholics and heretics, since the time of the apostles ? Then the rule will be thus : ‘ Whatever has been believed ‘ every where, always, and by all, with one consent, may be ‘ depended upon as certainly the right faith.’ This might be reckoned a true, or very probable proposition ; for there are some generals, not denied or contradicted by heretics, in which they and catholics agree ; but these would make out but a short and defective creed. Moreover, this cannot be Vincent’s meaning : for he is laying down a rule to distinguish those catholic doctrines which are different from those of the heretics ; not those in which catholics and heretics agree. We must not consider this observation concerning universality, antiquity, consent, as an independent proposition, but as in connection with what precedes and follows ; which is the only way to know a writer’s meaning.

VII. If we have rightly explained this passage, we may now make some remarks.

1. This way of arguing is a plain ‘ *petitio principii*,’ a mean begging the question : that is assumed, which ought to be proved ; it is determined, who are catholics, or which is the catholic faith ; whilst we are still inquiring, what is the catholic faith ? which is absurd and ridiculous.

2. This rule is attended with unavoidable and insuperable perplexity and difficulty. It is impossible, or next to impossible, for the most learned and laborious men, much more for private and unlearned Christians, to know what opinions are now held
 by

by the whole church all over the earth, and have been held by the whole church from the beginning to their own time; and all the declarations and decisions of all bishops and teachers, called catholic.

3. The difficulty is encreased by length of time. It is more difficult for us now, than it was for Vincent, to know what has been believed in the church, every where, always, and by all.

There is, indeed, one way to shorten this inquiry: which is, for some one man, or a few men, to declare decisively, and authoritatively, what is tradition; or what has been the judgment of all catholics, in all times, and in all places. Then the trouble here spoken of is saved; but this destroys all private judgment: thought, and examination, and consideration, are no longer needful, but quite useless and insignificant. But before any man can willingly and deliberately allow, that the right faith, or what he is to believe, should be so determined for him, he must be first quite indifferent about truth. He might as well consent, that what is right or wrong, true or false, should be determined by the throw of a die.

4. The only sure method, therefore, of knowing what is the true Christian doctrine, is to have recourse to the scriptures; and, according to our Lord's direction, to *search* them carefully and sincerely, without prejudice: which likewise is indeed the doctrine of all the many Christian writers of former times; as appears from the large extracts, which we have made from their works. And as Vincent is pleased to refer us to them, I hope we may be permitted to respect their judgments upon this head, in which there is a very general concurrence among them.

The learned writer, before quoted, says: 'It^h is wonderful, that so many Protestants, as well as Romanists, should have suffered themselves to be dazzled by this rule: which either contains big words only, without meaning, or else would reduce a man to an *examen* absolutely impossible.'

It is farther observed, by the same writer, that this rule was invented in favour of Semipelagianism. 'The^h Semipelagians,' he says, 'embarrassed with the numerous passages which Augustine alleged from St. Paul's epistles, had recourse to tradition. They accused Augustine of being an innovator; they boasted of the antiquity of their doctrine. This argument

^h Enfin non seulement les Catholiques Romains, intéressés à défendre les traditions, la mettent toujours à la tête de leurs écrits: mais il y a des Reformez, qui s'en étant laissés-éblouir, s'en sont fait une règle sûre pour connoître la vérité. . .

Mais il est étonnant, qu' on se laisse éblouir par des grands mots, qui ne disent rien, ou qui réduisent l' homme à un examen absolument impossible. I. Bâin. H. de l' Eglise. l. ix. ch. 7. iv. i Ibid.

‘seemed to them so cogent, that perhaps there is not any one of their works, in which it is not repeated.’ Pagi^k also speaks to the like purpose: though, upon other accounts, he greatly commends this work of Vincent.

Whatever might be the particular views of Vincent, I think, that the divinely inspired scriptures are the sole rule of Christian belief and practice; and not the writings, or sentiments of any men, since the days of the inspired apostles of Jesus Christ.

VIII. After this discussion of the first three chapters of Vincent, it may not be amiss to observe, briefly, the books of the New Testament, received or quoted by him.

1. I do not recollect in him any quotation of the epistle to the Hebrews, or reference to it; which may create a suspicion, whether it was received by him.

Otherwise I should be apt to think, that he received all the books of the New Testament, which we now receive: for he has quoted the second epistle^l of St. John; and the book of the Revelation is quoted or referred to in a passage of St. Ambrose, quoted^m by him. It seems also to be referred to in some words of hisⁿ own.

IX. I shall now take some select passages.

1. Vincent describes^o the cruelty of some Arian persecution; either in the reign of Constantius, or Valens.

2. Vincent assures us, that heretics received the same scriptures that were received by catholics.

‘Here^o, perhaps, some one may say: Do heretics then quote
‘the

^k Opus illud aureum, et numquam satis pro dignitate ejus commendandum, eo sine conscriptum fuit, ut Augustini doctrinam in suspensionem traheret. Ann. 434. n. 17. — Denique Prosper etiam ad Augustinum scribens eum certiore facit, Sempelagianos sua dogmata venerando vetustatis nomine tueri, et ei novitatem objicere. . . . ‘Obstinationem suam’ inquit, ‘vetustate defendunt.’ . . . At Vincentius Lirinensis in toto passim Commonitorio id unum inculcat, tuendam antiquitatem, vitandam novitatem: a doctore ea esse dicenda, quæ ab antiquis didicerit. Ib. n. 18.

^l ‘Siquis,’ inquit, ‘venit ad vos, et hanc doctrinam non adfert.’ . . . Quid tum? ‘Nolite,’ inquit, ‘recipere eum in domum, nec ave ei dixeritis. Qui enim dicit illi ave, communicat operibus ejus malignis.’ [2 Jo. 10, 11.] Commonit. cap. 33. p. 354. edit. Baluz. 1669.

^m Vid. Comm. cap. 7. p. 320, 321. Baluz.

ⁿ Magnum hoc igitur co-

rundem beatorum exemplum, planeque divinum, et veris quibusque catholicis infusa meditatione recolendum, qui in modum septemplex candelabri septena sancti Spiritus luce radiantes, clarissimam posteris normam præmonstrarunt, &c. Com. cap. 8. p. 322. Baluz.

^o . . . disturbati clerici, verberati Levitæ, æsti in exilium sacerdotes, oppleta sanctis ergastula, carceres, metalla: quorum pars maxima, interdictis urbibus, protrusi atque extorres, inter deserta, speluncas, feras, saxa, nuditate, fame, siti affecti, contriti, et tabefacti sunt. Comm. cap. 7. p. 320. Baluz.

^{oo} Hic fortasse aliquis interroget: An et hæretici divinæ scripturæ testimoniis utantur? Utuntur plane, et vehementer quidem. Nam videas eos volare per singula quæque sanctæ legis volumina, per Moysen, per Regum libros, per Psalmos, per apostolos, per evangelia, per prophetas. Sive enim apud suos, sive alienos, sive privatim, sive publice

sive

‘ the divine scripture ? Yes, very much. They have the
 ‘ phrases of scripture continually in their mouths : they quote
 ‘ every part of scripture : the law ; the books of the Kings ;
 ‘ the Psalms ; the apostles ; the gospels ; the prophets. They
 ‘ are perpetually citing scripture ; and they clothe all their lan-
 ‘ guage in expressions of scripture ; in public and private ; in their
 ‘ sermons, and in their books ; at their entertainments, and in
 ‘ their walks. Look into the writings of Paul of Samosata,
 ‘ Priscillian, Eunomius, Jovinian, and other men of that sort :
 ‘ you will scarcely see a page, which is not larded with passages

sive sermonibus, sive in libris, sive in con-
 viviis, sive in plateis, nihil unquam pene
 de suo proferunt, quod non etiam scrip-
 turæ verbis adumbrare conentur. Lege
 Pauli Samosatenti opuscula, Priscilliani,
 Eunomii, Joviniani, reliquarumque pesti-
 tium : cernas infinitam exemplorum con-
 grem, prope nullam omitti paginam, quæ
 non Novi aut Veteris Testamenti sententiis
 fucata et colorata sit. Sed tanto magis
 cavendi et pertimescendi sunt, quanto oc-
 cultius sub divinæ legis umbraculis lati-
 tant. . . . Inde denique et Salvator clamā-
 bat : ‘ Adtendite vobis a pseudo-prophetis,
 ‘ qui veniunt ad vos, in vestitu ovium, at
 ‘ intus autem sunt lupi voraces.’ Quid
 est vestitus ovium, nisi prophetarum et
 apostolorum prologia ? . . . Qui sunt lupi
 rapaces, nisi sensus hæreticorum feri et ra-
 bidi ? . . . qui . . . manente luporum ferocia,
 deponunt lupinam speciem, et sese divinæ
 legis sententiis, velut quibuscumque vellere-
 bus, obvolvunt : ut quum quisque lanarum
 molliem præferret, nequaquam aculeos
 dentium pertimescat. Cap. 36. p. 357.
 Baluz. — . . . Ergo secundum apostoli
 Pauli magisterium, quotiescumque vel pseu-
 do-apostoli, vel pseudo-prophetæ, vel pseu-
 do-doctores divinæ legis sententias profe-
 runt, quibus male interpretatis errores suos
 adituere conentur, non dubium est, quin
 auctoris sui callida machinamenta secten-
 tur : quæ ille numquam profecto commini-
 sceretur, nisi sciret omnino nullam esse ad
 fallendum faciliorem viam, quam ut ubi
 nefarii erroris subinducitur fraudulentia,
 ibi divinorum verborum prætendatur auc-
 toritas. Sed dicet aliquis : Unde proba-
 tur, quia sacræ legis exemplis diabolus uti
 soleat ? Legat evangelia, in quibus scribi-
 tur : ‘ Tunc assumpsit illum diabolus,’ id
 est, Dominum Salvatorem, et ‘ statuit illum
 ‘ super pinnam templi.’ . . . Quid hic fa-
 ciet miselli hominibus, qui ipsum Domi-
 num majestatis scripturarum testimoniis
 appetivit ? ‘ Si,’ inquit, ‘ filius Dei es,
 ‘ mitte te deorsum.’ Quare ? ‘ Scriptum

‘ est enim,’ inquit. Magnopere nobis
 doctrina loci istius attendenda atque reti-
 nenda est : ut tanto evangelicæ auctorita-
 tis exemplo, quando aliquos apostolica seu
 prophetica verba proferre contra catholi-
 cam fidem viderimus, diabolum per eos
 loqui minime dubitemus. Nam sicut tunc
 caput capiti, ita nunc quoque membra
 membris loquuntur, membra scilicet dia-
 boli membris Christi, perfidi fidelibus, sa-
 crilegi religiosis, hæretici postremo catho-
 licis. Sed quid tandem dicunt ? ‘ Si,’
 inquit, ‘ filius Dei es, mitte te deorsum.’
 Hoc est : si filius esse vis Dei, et heredi-
 ditatem regni cœlestis accipere, mitte te
 deorsum, id est, ex istius te sublimis eccle-
 siæ, quæ etiam templum Dei putatur, doc-
 trina et traditione demitte. Ac si quis
 interroget quempiam hæreticorum sibi ta-
 lia persuadentem : Unde probas ? unde
 doces, quod ecclesiæ catholicæ universalem
 et antiquam fidem dimittere debeam ? sta-
 tim ille : ‘ Scriptum est enim.’ Et conti-
 nuo mille testimonia, mille exempla, mille
 auctoritates parat, de Lege, de Psalmis, de
 apostolis, de prophetis : quibus novo et
 malo more interpretatis, ex arce catholica
 in hæreseos barathrum infelix anima præ-
 cipitur. Cap. 37. Baluz. p. 358, 359.
 Sed dicit aliquis : si divinis eloquiis, sen-
 tentiis, promissionibus, et diabolus et disci-
 puli ejus utuntur, quorum alii sunt pseu-
 do-apostoli, alii pseudo-prophetæ, pseudo-
 magistri, et omnes ex toto hæretici, quid
 facient catholici homines et matris Ecce-
 siæ filii ? Quonam modo in scripturis sanc-
 tis veritatem a falsitate discernent ? Hoc
 scilicet magnopere curabunt, quod in
 principio Commonitorii istius sanctos et
 doctos viros nobis tradidisse scripsimus :
 ut divinum canonem secundum universali
 ecclesiæ traditiones, et juxta catholici dog-
 matis regulas interpretentur : in qua item
 catholica et apostolica ecclesia sequantur ne-
 cesse est universitatem, antiquitatem, con-
 sensionem. Cap. 38. Baluz. p. 360.

‘ of scripture. They say nothing, for which they have not a text of scripture, if you will take it in their sense: for which reason they are to be the more dreaded, and guarded against with the utmost care. And our Saviour therefore says: *Be ware of false prophets, who come to you in sheeps-clothing: but inwardly they are ravening wolves.*” What is the sheeps-clothing, but the sayings of the prophets and apostles? Who are ravenous wolves, but heretics? Retaining their wolfish fierceness, they cover themselves with sayings of the scriptures, as with fleeces; that they may appear to have the softness of wool, and men may forget their sharp teeth.’

Vincent afterwards alleges, 2 Cor. xi. 13, 14. ‘ Whence,’ he says, ‘ we may conclude that, according to the apostle, as often as false apostles, false prophets, and false teachers, quote passages of scripture, by which, not rightly understood, they endeavour to support their errors, they follow the cunning wiles of their master; which he would never have made use of, if he did not know, that there is not a more effectual way to promote error, than a pretence of authority from scripture. But some one may say: How does it appear, that the devil is wont to argue from scripture? Let him read the gospels, in which it is written: *Then the devil taketh him, and setteth him upon a pinnacle of the temple. And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee.* [Matt. iv. 5, 6.] What will not he do to poor mortals, who attacked the Lord of all with passages of scripture? *If,* says he, *thou be the Son of God, cast thyself down.* Why? *For it is written,* says he. The doctrine of this place ought to be carefully attended to, and well remembered by us: that by this instance, recorded in the gospel itself, we may be fully satisfied, when we see any men alleging passages of the apostles or prophets against the catholic faith, that it is the devil who speaks by them. For as the head then spake to the head, so now the members speak to the members; that is, the members of Satan to the members of Christ: perfidious men to faithful; sacrilegious to religious; in a word, heretics to catholics. But what do they say? *If thou be the Son of God, cast thyself down.* Which is to say: If thou wilt be the Son of God, and obtain the inheritance of the heavenly kingdom, cast thyself down from the doctrine and tradition of that high church, which is also reckoned the temple of God. And if you should ask any of these heretics, who talks to you at this rate: How do you prove, that I ought to let go the universal and ancient faith of the catholic

‘ catholic church? he will presently answer: *For it is written.*
 ‘ And without delay he is ready to allege a thousand passages,
 ‘ a thousand instances, a thousand authorities, from the law,
 ‘ the Psalms, the apostles, the prophets; by which, with his
 ‘ new and false interpretations, the unhappy soul, if not upon
 ‘ the guard, is thrown down from the catholic fortress into the
 ‘ dungeon of heresy.

‘ But some one may say: If the devil and his disciples, of
 ‘ which some are false apostles, others false prophets, others
 ‘ false teachers, even all heretics, make use of passages and pro-
 ‘ mises of the divine oracles, what shall catholic men do, who
 ‘ are sons of our mother, the church? How shall they understand
 ‘ the scripture, so as to distinguish truth from falsehood? My
 ‘ answer is, that they should carefully observe what was men-
 ‘ tioned at the beginning of this Memoir, as delivered to us by
 ‘ learned and holy men: that they are to interpret the divine
 ‘ canon according to the traditions of the universal church, and
 ‘ the determinations of catholic doctrine; in which catholic and
 ‘ apostolic church they must, by all means, have universality,
 ‘ antiquity, consent.’

X. I shall transcribe no more: I only hope, that my readers
 will now join with me in the following remarks:

1. We may hence conclude it to be very probable, that there were
 then some Christians, of different sentiments from Vincentius upon
 some points, who made great use of scripture, and had an advan-
 tage from it: it was their strong hold; and Vincentius endeavours to
 bring their intrenchments into suspicion. If he can once draw them
 from thence, he hopes to have them for his converts and captives.

2. We may also reckon it to be probable, that there were
 about this time some Christians, whose great regard for the de-
 termination of some councils, and for the writings of learned
 men much esteemed by them, had diminished their respect for
 the sacred scriptures.

3. Nevertheless, in the method here proposed, of joining the
 traditions of the church with scripture, or interpreting the divine
 canon by the determinations of bishops, and other eminent men,
 Vincentius is far from having universality, antiquity, consent;
 many excellent Christians, of his own time, had a greater regard
 for scripture. The early Christian writers declare the inspired
 scriptures of the Old and New Testament to be the rule of faith;
 and in that doctrine they concur, and consent. (A) And I would

(A) Rufinus, who was well acquainted with the ancient Christian writers, both Greeks
 and Latins, having put down a catalogue of the books of the Old and New Testament, the
 same which are now received by us, adds: ‘ These are the volumes which the fathers have
 ‘ included in the canon, and out of which they would have us prove the doctrines of our
 ‘ faith.’ See before, p. 76.

hope, that the large collections which have been made by us, containing so numerous testimonies to the scriptures, may be of use to fortify serious men against all confident assertions to the contrary: for whenever they are advanced, they must be accompanied with confidence, as the only way of making head against reason, scripture, and the general sense of the most early Christians.

Vincentius does little less than say, that arguments from scripture are heretical and satanical: which, I presume, every reader of this work is able to say, upon good grounds, is a novel way of speaking, unknown in the early ages of Christianity, next succeeding those of the apostles; in which the scriptures were not slighted and disparaged, but highly respected, and earnestly recommended to the attention of all. Moreover, Vincentius seems to have forgotten, that our Saviour himself repelled all the temptations of Satan with texts of scripture, and with reasons from thence, saying: *It is written*. And, 'again,' *It is written: for it is written*. See Matthew, iv. and Luke, iv. 8. . . . 12.

C H A P. CXXXVII.

EUCHERIUS, Bishop of Lyons.

1. EUCHERIUS, ^a bishop of Lyons in Gaul, flourished about the year 434. Some things have been ascribed to him, which are not allowed to be his. The generally received are ^b these: Forms and Phrases of Scripture, or a book of Spiritual Forms; Difficult Questions out of the Old and New Testament, with an interpretation of Hebrew names; an epistle concerning the Contempt of the World and Secular Philosophy; another epistle, in Praise of Solitude, or of the Desert. I shall quote no other, beside these.

2. As Eucherius is in Gennadius, I place a part of his chapter ^c below.

^a Vid. Cav. H. L. T. i. p. 423, 424. Fabric. ad Gennad. cap. 63. Du Pin. T. iii. P. ii. p. 173. Tillem. T. xv.

^b *Formule seu Phrases Scripturæ, seu Formularum Spiritualium Liber. Instructiones ad Salonium de Quæstionibus Veteris et Novi Testamenti. Epistola parænetica ad Valerianum cognatum de contentu Mundi et Secularis Philosophiæ. De laude eremi, seu de vita solitaria.* Ap. Bib. PP. Ludg. T. vi. p. 822. . . . 866.

^c Eucherius, Lugdunensis ecclesiæ

presbyter, scripsit ad Valerianum propinquum suum 'de contentu Mundi et Secularis Philosophiæ epistolam unam,' scholastico sermone et rationabili. Dissertuit etiam ad personam filiorum Salonii et Veranii, postea episcoporum, 'Obscura quæque Sanctorum capitula Scripturarum' . . . aliaque tam ecclesiasticis quam monasticis studiis necessaria. Moritur sub Valentiniano et Martino Principibus. Gennad. De V. I. cap. 63.

3. The^d difficult questions of the New Testament, are taken out of the gospels of Matthew, Mark, Luke, John; the epistle to the Romans; the first and second to the Corinthians; the epistle to the Ephesians; to the Colossians; the first and second to Timothy; the epistle to the Hebrews; the Acts of the apostles; the epistle of James; the first epistle of John; and the Revelation: out of each book, in the order here named.

4. Though no questions are there taken out of other books of the New Testament, no doubt can be made but Eucherius received all the fourteen epistles of St. Paul, and St. Peter's two epistles, and the two latter epistles of St. John, and the epistle of St. Jude: the second epistle of Peter is quoted by him^e more than once.

5. Mill says, without hesitation, that^f Eucherius had, in his copies of St. John's first epistle, the heavenly witnesses. But, in my opinion, that is far from being certain: indeed the text is found^g in the book of Spiritual Forms, or Scripture Phrases. But let us observe the questions taken out of St. John's epistle, one of which is: 'Again^h, John, in his epistle, says: "There are three that bear witness; water, blood, and spirit." What does that mean? Answer. Here seems a reference to what the same John writes in his gospel: *But one of the soldiers with a spear pierced his side, and forthwith came there out water and blood.*

^d Ap. Bib. PP. T. vi. p. 847. . . 853.

^e Sic Petrus in epistola: 'Unam vero hoc non lateat vos charissimi, quia unus dies apud Deum sicut mille anni.' [2 Pet. iii. 8.] Form. Spiritual. cap. 11. p. 839. D. Vid. et cap. 5. p. 832. H.

^f Jam enim, sub annum Christi 434, ab Eucherio Lugdunensi citatam eam reperimus, lib. Formularum Spiritualis Intelligentiæ, cap. xi. 3, 4. Et sane mirum, haud existimasse ipsam jam in aliis scriptis Patrum Occidentalium, &c. Prolegom. n. 938.

^g Ad Trinitatem in Johannis epistola: 'Tres sunt qui testimonium dant in cælo, Pater, Verbum, et Spiritus Sanctus. Et tres sunt qui testimonium dant in terra, Spiritus, Aqua, et Sanguis.' Form. Spirit. cap. 11. n. 3. p. 838. E. ^h Interr. Item in epistola sua Johannes ponit: 'Tria sunt, quæ testimonium perhibent, aqua, sanguis et spiritus.' Quid in hoc indicatur? Resp. Simile huic loco etiam illud mihi videtur, quod ipse in evangelio suo de passione Christi loquitur, dicens: 'Unus militum lanceâ latus ejus aperuit, et continuo exivit sanguis et aqua. Et qui vidit, testimonium perhibet.' In eodem ipse

de Jesu supra dixerat: 'Inclinato capite reddidit spiritum.' Quidam ergo ex hoc ita disputant. Aqua baptismum: Sanguis videtur indicare martyrium: Spiritus vero est, qui per martyrium transit ad Dominum. . . . Plures tamen hic ipsam interpretatione mystica intelligunt Trinitatem, eo quod perfecta ipsa perhibeat testimonium Christo. Aqua Patrem indicans, quia ipse de se dicit: 'Me dereliquerunt, fontem aquæ vivæ.' [Jerem. ii. 13.] Sanguine Christum demonstrans, utique per passionis cruorem: Spiritu vero Sanctum Spiritum manifestans. Hæc autem tria de Christo testimonium ita perhibent, ipso in evangelio loquente: 'Ego sum qui testimonium perhibeo de meipso.' . . . [Joh. viii. 18.] Et item: 'Cum autem tem.' . . . [xv. 26.] Perhibet ergo testimonium Pater, cum dicit: 'Hic est Filius meus dilectus.' [Matt. iii. 17.] Filius cum dicit: 'Ego et Pater unus sumus.' [Joh. x. 30.] Spiritus Sanctus, cum de eo dicitur: 'Et vidit Spiritum Dei descendentem, sicut columbam venientem super se.' [Matt. iii. 16.] De Qu. N. T. ib. p. 853. B. C. D.

‘ *And he that saw it, bare record.* [ch. xix. 34, 35.] And he had before said: *He bowed his head, and gave up the ghost.* [ver. 30.] Some therefore argue, that “the water,” denotes baptism; “the blood,” martyrdom; and “the spirit,” the soul; which at death goes to God: but the most, by a mystical interpretation, understand the Trinity itself. The “water,” they say, denotes the Father; the “blood,” Jesus Christ, who died; and the “spirit,” the Holy Ghost.’

Eucherius, who wrote this, had not the heavenly witnesses in his copy of St. John’s epistle. The text, therefore, as cited in the forementioned place and book, did not come from him; but has been made out, by some late transcriber, from modern copies of the New Testament. Eucherius had written: ‘And’ in John’s epistle: “There are three that bear witness; the water, the blood, and the spirit:” but some transcriber filled up the quotation out of his late copies. The reading, without the heavenly witnesses, does as well suit the design of the author, or better, than with them: for he is there explaining, or shewing the mystery of numbers. ‘Number I,’ he says, ‘refers to the unity of God: Number II, refers to the two testaments of the divine law: Number III, to the Trinity. So, in John’s epistle: “There are three that bear witness; the water, the blood, and the spirit.” So, I think, Eucherius wrote: and in this manner the two places, in those two works, perfectly agree and harmonize.’

I hope the account which I have here given of this matter, may be satisfactory to the reader.

Nevertheless, since writing what is above, I have observed, that J. A. Bengelius, referring to the book of ‘Spiritual Forms,’ says, ‘that’ the disputed text in St. John is plainly quoted by ‘Eucherius.’ And before that, referring to the books of the Questions out of the Old and New Testament, he says: ‘Eucherius’, but different from him to be afterwards mentioned, ‘does not quote it:’ what reasons Mr. Bengelius has for thinking those two works to have been composed by two different authors, I cannot tell. Eucherius, bishop of Lyons, had two sons, Veranius, and Salonius, or Saloninus: to the former, he inscribed his book of ‘Spiritual Forms;’ to the other, the work of ‘Difficult

¹ I. Hic numerus ad unitatem Deitatis refertur. . . II. Ad duo testamenta divine legis referuntur. . . III. Ad Trinitatem, in Johannis epistola. . . ‘Tres sunt qui testimonium dant, Aqua, Sanguis, et Spiritus.’ Formul. Spiritual. cap. 11. p. 838.

^k § xv. Et aperissime Eu-

cherius Lugdunensis. Versum 7, et 8, distincte citat in libro Formularum Spiritualis intelligentiæ: de numeris agens, Bengel. N. T. Gr. p. 753.

¹ Non citat, Eucherius, sed diversus ab illo, de quo, § xv. in Quest. N. T. Id. ib. p. 750.

'Questions.' About this there is no dispute among learned men, that I know of: however, I shall now^m refer to some other, beside those referred to at the beginning of this chapter.

The preceding argument, therefore, remains in full force, so far as I can perceive.

This whole chapter, as it now is, was finished by me before the publication of the second volume of Mr. Wetsstein's New Testament: what he says of Eucherius Lugdunensis, may be seen at p. 725 of the said volume.

C H A P. CXXXVIII.

CÆCILIVS SEDVLIVS.

I. FOR a particular account of CÆLIUS, or CÆCILIVS SEDVLIVS, and the works ascribed to him, I refer to ^a several: he is in ^b Trithemius; and I would have transcribed his article, but that it is full of faults, and therefore not to be relied upon in any thing. Fabricius says, that ^c Trithemius seems to have confounded three of that name: Sedulius the poet, who lived in the fifth century; and two others, of later ages. Therein he follows ^d Labbé, whom he quotes; whose account of Sedulius is also particularly commended by Bayle. It is commonly said, that Sedulius was a Scot; that is, a native of Ireland: but ^e there is no proof of it in ancient authors,

2. Tillemont, ^f after having weighed what has been said by

^a De uxore duos filios suscepit, Veranium et Saloninum, quibus et libros nuncupavit: Veranio librum Formularum spiritualis intelligentiæ: Salonino vero duos, priorem de Quaestionibus difficilioribus Veteris et N. T. posteriorem de Hebr. nominum interpretatione. S. Basn. ann 441. n. v. Vid. et Hod. de Text. Orig. p. 397. et. Pag. an. 441. n. iv. . . . x.

^b Vid. Ph. Labb. Diff. de Scr. Ec. T. ii. p. 328, 329, 330, &c. Cav. H. L. T. i. Di. Pin. Bib. Ec. T. ii. P. ii. p. 75. Tillem. Mem. T. xii. Fabric. Bib. Lat. l. iv. c. ii. p. 306, 307. et Bib. Ec. ad Isid. Hisp. c. 7. et ad Trithem. cap. 142. See likewise Sedulius, in Bayle's Dictionary.

^c De Ser. Ec. cap. 142.

^d Videtur Trithemius in unum confundere tres Sedulios, poetam seculo quinto

clarum, et episcopum, qui A. C. 721, et Auctorem Hibernum Collectaneorum in epistolas Pauli, qui centum post annis vixit. Fabr. ad Trith. cap. 142. Ap. Bib. Ec.

^e An Sedulius Poeta fuit Scotus? Nullus id veterum dixit. Recentiores quatuor delusi tres in unum Sedulios confuderunt, ac poetam seculo quinto florentem cum episcopo, qui anno 721, et cum sacre scripturæ interprete, seu Collectaneorum Auctore, qui centum post annis vivebat, Scotis temere accensuerunt. Nec ad rem faciunt quæ Usserius partim ex Trithemio, &c. Labb. de Scr. Ec. T. ii. p. 330.

^f See before, Labbé, in note ^d; and Sedulius, in Bayle's Dictionary, note ^c.

^g See Sedulius, in his Mem. Ec. T. xii. p. 612. and note ^l.

others, concludes, that Sedulius wrote between 425 and 450: I shall therefore place him, with Cave, at 434.

3. It is probable, that Sedulius was a presbyter, as he is called by ^e Isidore, of Seville; and not a bishop, as some have supposed.

4. The only two pieces rightly ascribed to him, and still extant, are intitled, ^b A Paschal Poem, and A Paschal Work: or, A Paschal Work, in verse; and A Paschal Work, in prose. The former is sometimes divided into ⁱ four, at other times into ^k five books. The first book exhibits the most remarkable things in the Old Testament; the three, or four following, contain the history of our Lord, taken from the four gospels: and, it is generally allowed, that the poem has in it a good deal of elegance. The Paschal Work, in ^l five books, represents, in prose, the same things which had been before celebrated in metre, by the same author.

5 The two works of this ingenious presbyter bear testimony to the four evangelists, and their gospels; whose names, with their symbols, he particularly mentions, ^m at the conclusion of his first book.

6. I do not observe in him the doxology at the end of the Lord's Prayer, which we now have in St. Matthew: it is probable that it was wanting in this author's copy. He has the address, or appellation, at the beginning, and the following petitions: and ⁿ he distinctly paraphraseth all in each of his works, that in metre, and that in prose; but there is no notice taken in either, of a doxology at the end.

^e De Scr. Ec. cap. 7. ^b Carmen
Paschale: Opus Paschale. ⁱ Ap.
Bib. PP. Max. T. 6. p. 460, &c.
^k In edit. Cellarian. Hal. Magdeb.
1704. ^l Ap. Bib. PP. ib. p.
472, &c. ^m Christe fave votis . . .
Hoc Matthæus agens hominem generali-
ter implet.
Marcus ut alta fremit vox per deserta
leonis.
Jura sacerdotis Lucas tenet ore juveni.
More volans aquilæ verbo petit astra

Joannes.
Quatuor hi proceres, una te voce ca-
nentes,
Tempora seu totidem latum sparguntur
in orbem.
Sic et apostolici semper duodenus ho-
noris
Fulget apex numero menses imitatus et
horas.
Ib. p. 462. D. D. Conf. p. 476. G.
ⁿ Vid. ib. p. 464. et p. 481, 482.

C H A P. CXXXIX.

Another SEDULIUS.

1. I SHALL here add some extracts out of a work of another SEDULIUS; certainly different from Sedulius the poet, of the fifth century. He ^a seems to have been a Scot, of Ireland, and to have flourished in the ninth century, about the year 818. He ^b wrote a Commentary upon St. Paul's fourteen epistles, which is called 'Collectaneum;' it being a collection out of Origen, Hilary, Jerom, Augustine, and other ancient writers. It appears, from this Commentary, that ^c Sedulius understood Greek; and probably Hebrew, ^d likewise.

2. In Acts, xx. 28. he ^e read the 'church of the Lord,' where we have, in our copies, *the church of God*. And in the same place he observes, 'that they who, at ver. 17th of that chapter, are called *elders of the church* at Ephesus, at the 28th ver. are called *bishops*: so that elders and bishops were then all one. But afterwards, he says, for preventing contention, it was appointed, that there should be but one bishop in a church: which last observation is again mentioned ^f in another place, as from Jerom.

3. At Rom, i. 32. this author seems to have read: 'And ^g not only they that do them, but they also that have pleasure in ^h them;' which Mill supposes to be the right reading: but I

^a Vid. Cav. H. L. T. i. in Sedulio, p. 425. Da Pin. T. 7. p. 177. Tillem. T. xii. Labbé de Scr. Ec. T. ii. p. 338. Pegi ann. 818. n. iii. ^b Sedulii Scoti Hiberniensis in omnes S. Pauli epistolas Collectaneum. Ap. Bib. PP. Lugdun. T. vi. p. 494. . . . 588. ^c Qui Sedulius, non ille quidem Caelius Sedulius, qui seculo quinto carmina quædam et alia opuscula edidit: sed alter Sedulius Scottus Hiberniensis, qui nono seculo floruit. Hunc ipsum esse, tum nomen cognomenque suadent . . . tum etiam peritia Græcæ linguæ, quam in Commentariis suis in epistolas Pauli, jamdiu editis, præfert Sedulius ille Scottus. Nam frequenter ibi de lectione Græca, nec prorsus indocte, disserit. Unde Commentarii pro illa ætate inter præstantiores computandi sunt. Mont-

fauc. Palæogr. Gr. l. iii. c. 7. p. 236.

^d Vid. in Rom. cap. i. p. 494. G. et alibi. ^e 'Attendite vobis, et omni gregi,

'in quo vos Spiritus Sanctus posuit Episcopos, pascere ecclesiam Domini, quam ^f 'acquirit per sanguinem suum.' Et hic diligentius observato, quomodo unius civitatis Ephesi presbyteros vocans, postea episcopos dixerit. Hæc propterea, ut ostenderemus, apud veteres eisdem fuisse presbyteros quos episcopos. Paulatim vero, ut dissensionum plantaria evellerentur, ad unum omnium sollicitudinem esse dilatam Id. Ep. ad Tit. cap. i. p. 579. A.

^g Hac causa prohibitum est, duos episcopos esse in una civitate. In 1 Cor. i. ver. 12. p. 537. E. ^h Non solum qui faciunt, sed etiam qui consentiunt facientibus. In Rom. i. p. 493. H.

do not perceive him to take any notice of Sedulius. This reading we saw also in Isidore, of Pelusium, not ^h long ago,

4. Rom. xii. 13. 'Distributing to the necessities of saints.' So ^l this text appears in the edition of Sedulius's Commentary: but it seems to be implied, in his explanation; that he did not read 'necessities,' but 'memories,' or 'memorials:' however, he mentions two interpretations, one suiting our common reading. Of this matter we spoke formerly, in the chapter of ^k Optatus.

5. Upon Rom. xv. 24. he says, it ^l was uncertain whether Paul ever went into Spain.

6. Upon Rom. xvi. 21. he observes: Some ^m said that Lucius was the evangelist, generally called Luke.

7. Upon 1. Cor. v. 9. 'I have written to you in an epistle;' that is ⁿ says he, 'I write:' and meaning therefore, certainly, in this epistle. Pelagius ^o understood this place in the same manner.

8. Upon 1. Cor. xv. 25. *Not discerning the Lord's body:* that is, ^p says he, not distinguishing it from common food.

9. Upon 1. Cor. xvi. 2. he says, that ^q *the first day of the week* means the Lord's day.

10. Hebr. xi. 37. *They wandered about in sheepskins, and goatskins.* Sedulius ^r must have had in his copy that word only, which we have rendered 'sheepskins;' which he also explains, and says, it signifies 'goatskins.'

This passage of our author brought to my mind the observation of that excellent critic, Ludolph Kuster, in the preface to his edition of Mill's New Testament; that ^s 'goatskins is a scholion, or marginal interpretation of the other word, which has been

^h See in this volume, p. 188. ^l 'Necessitatibus sanctorum communicantes.' Manifestum est, quia qui preces suas exaudiri vult, æmulus debet esse vitæ sanctorum: ut hoc sit memorem esse, et communicatorem, imitari actus illorum. Aliter: 'Memores [an memoriis?] sanctorum communicantes:' hoc est, ministrantes eis, qui propter Christum omnia contemnentes, alienis ad tempus indigent ministeriis. In Rom. xii. p. 531. F. ^k See vol. iv. p. 446, 447. ^l Utrum vero in Hispaniam venerit, incertum. p. 535. A.

^m Lucium quidam perhibent esse Lucam, qui evangelium scripsit: pro eo quod soleant nomina interdum secundum patriam declinationem, interdum etiam secundum Græcam, Romanamque proferri. Ib. p. 536. D. ⁿ 'Scripti vobis.' Pro Scribo. Vel ideo præteritum dicit, quia cum lege-

retur, tempus scribendi præteritum esset. P. 540. C. ^o See in this vol. p. 180.

^p 'Non dijudicans corpus Domini.' Id est, non discernens ipsum a cibo communi. p. 545. F.

^q *Per unam Sabbathi.* Una sabbathi Dominica dies est, ut Dominica dies paulatim congregarentur per tempus, ne plus gravarentur. Ideo autem in Dominico hoc permixtum est, quia non opus est servile, eleemosynam congregare. p. 549. B.

^r 'Circumierunt in Melotis.' Ut Helias, et Joannes, aliique multi. Est autem melota pellis caprina, ex uno latere dependens, qua monachi utuntur Ægyptii. p. 588.

^s Pari ratione Hebr. xi. 37. *ἐν αἰγίσκιν διεγμᾶσιν* proculdubio est scholion et interpretamentum ejus, quod proxime præcedit, *ἐν σαρκίαις*. Vide Hesychium V. *Μελῶς*, qui

been brought into the text: and he says, that this is agreeable to Hesychius, who informs us, that the word 'melote' is used for the skins of goats, and any four-footed animals.

So Kuster: in whom this observation is only a conjecture, though very ingenious, and probable. But here is an ancient author, who had this reading: and it is found in some other authors; particularly in the Commentary upon St. Paul's epistles, ascribed by some * to Primasius, bishop of Adrumetum in Africa, about the year 550: but by others †, that Commentary is ascribed to Remigius, a presbyter, in the ninth century. That every one may judge of this, I transcribe him largely below. The text of this verse, in our present editions of Primasius, is the same as in our copies of the New Testament: but his comment must induce us to think that he read but one word, the fame which is rendered by us 'sheepskins.'

To Primasius I add Oecumenius: for though in him also the text is given, as in our copies; yet his comment plainly shews, that he read only the first of these two words.

I shall now put below a valuable observation of Mr. Wetstein *:

I have not, at present, any other ancient writers to allege in favour of this reading; but perhaps some more may be observed hereafter.

However, we are told by Jerom, that † in his time a covering made of goatskin, was called a 'melote:' It was wore, he says, by the monks in Egypt. John Cassian likewise, describing the

te docebit vocabulum illud sensu quidem latiore interdum dici de quibusvis quadrupedibus, proprie autem et præcipue de ovibus et capris. Unde consequitur, *meloten* quoque et *αἰγῶν διγῶνα* proprie unum idemque significare: et proinde posterius, tanquam clarius et notius, dicto loco ad Hebræos, prioris esse interpretamentum. Lud. Kuster.

* Vid. Cav. H. L. T. i. p. 525. S. Basnag. Annal 552. n. ix. x. Hod. de Bibl. Text. Orig. l. iii. p. 2. cap. 6. p. 401.

† Vid. Cav. H. L. T. ii. p. 62, 63. I. Le Long. Bibl. Sacr. T. ii. p. 913.

* Cir-
cuierunt in melotis, in pellibus caprinis, egentes. Heliam in hoc loco debemus intelligere, et alios, qui taliter egerunt. . . . Melotam dicunt quidam genus esse vestimenti ex pellibus caprinis, ex uno latere dependens, quo genere vestimenti propter asperitatem in Ægypto monachi dicuntur uti. Helias quoque legitur usus illo fuisse. Et *μελον* Græce ovis dicitur, vel quadrupes

quodlibet. Undo *μελον* pellis ovina. At vero quidam dicunt, ex pellibus taxi genus vestimenti esse compositum. Est enim animal, quod taxus vocatur, solitus in cavernis terræ habitare, cujus pellis hispida esse fertur, a quo nomine derivatur vocabulum hujus vestis, id est, a melo melota. Primas. Comm. in Hebr. ap. Bib. PP. Lugd. T. x. p. 279. E. F.

* Vid. Oecum. T. ii. p. 415. A.

* *Περὶ τῶν ἐν μελοῖσι. οὐκ ὁ ἡλιας, οὐ καὶ αἱ αἰγῶναι.* Id. ib. p. 416. B.

* Oecumenius scripsit in Acta et epistolas apostolorum . . . Textus autem sacer ad editiones potius N. T. Erasmani, quam ad fidem Codicum MSS. expressus est. J. J. Wettst. Prolegom. ad N. T. Tom. i. p. 78. Vid. et Tom. ii. p. 867.

† Nihil habent in cellulis, præter psithium . . . et caprinam pelliculam, quam melotem vocant. Hieron. Ep. 108. T. iv. P. 2. p. 810.

garments of the Egyptian monks, mentions a * goatskin; which, he says, they call 'melote.' How the word 'melote' was understood in the fourth century, may be argued also from Gregory Nyssen; who says, that * Elias wore goatskins.

And the Greek lexicographers assure us, that 'melote' denotes a skin made of any four-footed animal: so Hesychius, to whom Kuster refers; whom * I transcribe more at large: so also ^b Suidas.

I might add, that 'melote' is the only word in the Greek version of the Old Testament, where the garment of Elijah and Elisha is mentioned. See 1 Kings xix. 13, 19. 2 Kings ii. 8. 13, 14.

It may be farther observed, that in all the Greek copies of this verse, and in the Latin versions, and generally ^d in the citations of it by Greek and Latin authors, the copulative is wanting. Our English version has it thus: '*They wandered about in sheepskins and goatskins*' but in the Greek, and elsewhere, as just mentioned, it is, 'in sheepskins, in goatskins.' This affords a great deal of reason to think, that 'goatskins' is only a marginal interpretation, which has been brought into the text.

If it should be said, that the present reading is the reading of all manuscripts, even the most ancient, particularly the Alexandrian, the answer is not difficult. This shews, that the common reading is very ancient: but it does not follow, that it is right; when there is so much evidence to the contrary, from the quotations of divers ancient writers, and from the thing itself.

If it be still urged, that both words are in the epistle of Clement to the Corinthians, where this text is quoted, or referred to; I answer, that we have but one copy only of that epistle, and it is a part of the Alexandrian manuscript: nevertheless, the agreement with the present reading of this verse, in the epistle to the Hebrews, is not exact.

I hope it may be excused, that I have dwelt so long upon this one reading. Considering the observation of Mr. Kuster, be-

* Ultimus est habitus eorum pellis caprina, quæ melotes vel pera appellatur, et baculus. . . . Qui tamen habitus pellis caprinæ significat, mortificata omni petulantia carnalium passionum, debere eos in summa virtutum gravitate consistere. I. Cass. de Cornob. Instit. l. i. c. 8. ap. B. PP. T. vii. p. 19. F. Conf. Evagr. Monach. Capita ap. Coteler. Monum. Gr. Ec. T. iii. p. 69. Med. ^a . . . ο μόνος δερμασιν αργείοις . . . σκεπαζόμενος. De Virg. cap. 6. T. iii. p. 134. ^b Μελὸς καὶ

ὡς μὲν πάντα τα τείρωποδα* ὁθεν καὶ πᾶσα θύσασα, οἱ ἐν πᾶσι δερμασιν, μελλοῦν λαβεῖναι. Hesych.

^b Μελλοῦν ζῶντι ἐκ δερμασιν. Suid.

^c Circuierunt in melotis, in pellibus caprinis. Hieron. et Bez.

^d Ἄνδρες περιεχράμενοι κατὰ τὴν εἰρημίαν ἐν μελλοῦσιν, ἐν αἰγείοις δερμασιν, ὑπερυμνοῦν. Socrat. H. E. l. 4. c. 24. p. 239. D. ^e οὕτως ἐν δερμασιν αἰγείοις καὶ μελλοῦσιν περιπαλεῖται.

Clem. cap. 17. in. ^f . . . περιπαλεῖται ἐν μελλοῦσιν, ἐν αἰγείοις δερμασιν. Hebr. xi. 37.

fore mentioned, I expected some particular notice to be taken of it by his successors, in collecting various readings: but I see nothing material relating to it, either in Mr. Bengelius, or Mr. Wetstein; though it now appears to be the reading of at least three ancient writers, just alleged: which seems to shew, that some things may escape the most exact and diligent.

11. There are many other readings, and explications of texts, in Sedulius, that deserve notice; but I forbear to add any more, out of regard to brevity.

12. It appears, from this Commentary, that Sedulius received all the books of the New Testament in general, and particularly the * book of the Revelation.

C H A P. CXL.

L E O, Bishop of Rome.

1. LEO * the first, surnamed the Great, was chosen bishop of Rome, in 440; and died in 461, having sat in that see twenty-one years.

2. It is needless to say, he quotes the gospels, and Acts, and other books of the New Testament, which were always received: he quotes also often ^b the epistle to the Hebrews, the * epistle of James, the first epistle of Peter, and the first epistle of John, and once or twice ^d the book of the Revelation. I do not now recollect any quotation of the second epistle of Peter; nevertheless, it may be reckoned undoubted, that he received it: and perhaps he may be thought to refer to 2 Pet. i. 14. in some words, which * I place below; though he might intend only John xxi. 18.

* In Ep. ad Roman. cap. i. p. 495. A.

^a Vid. Cav. H. L. T. i. Pagi Ann. 440. 2. 461. n. 3, 4. Bagnag. Ann. 440. n. 5, 6. Du Pin Bib. T. iii. P. ii. p. 120, &c. Tillem. T. xv. Fabric. Bib. Lat. T. iii. p. 526. Mr. Bower's History of the Popes, vol. ii. p. 7. . . . 140.

^b Nam qui ait: Sine fide impossibile est placere Deo, [Hebr. xi. 6.] idem dicit: * Si habuero omnem fidem, &c. [1 Cor. xiii.] Leon. Serm. 44. cap. ii. p. 110. edit. Quésnel. Lugdun. 1700. Vid. et

Serm. 23. cap. vi. Serm. 57. cap. v.

^c Dicente beato apostolo Jacobo: * Si quis vestrum indiget sapientia, postulet a * Deo, &c. [Jac. i. 5.] Serm. 48. cap. iv. et passim.

^d . . . memorque his ejus sententiæ, quæ dicit: * Tene quod * habes, ne alius accipiat coronam tuam. [Apoc. iii. 11.] Ep. 80. al. 53. cap. vi. p. 300.

^e Nec aut dubius de pro- vectu operis, aut de spatio tuæ ignarus ætatis trophæum crucis Christi Romanis ar- cibis inferebas. Serm. 80. cap. v. p. 165.

3. He cites 1 Pet. ii. 23. after this manner: 'When ^f he suffered, he threatened not, but yielded himself to him that ^g judged unrighteously.'

4. He cites ^h 1 John v. 7. without the heavenly witnesses, which he plainly had not in his copies.

5. His respect for scripture, and general divisions of it, will appear in the following passages:

6. 'This,' ^h he says, 'is the cause of errors and heresies, that ⁱ men follow their own fancies, and attend not, as they ought, ^j to the doctrine of the prophets, apostles, and evangelists.'

7. The ^k Holy Ghost instructs us in the law, the prophets, 'the gospel, and the apostles.'

8. 'What ^l reason can there be, why we should receive what ^m is not taught by the law, or the prophets, the evangelists, or ⁿ apostles?'

9. He says, 'We ^o ought not, in the least, to dissent from the ^p evangelical and apostolical doctrine; nor to understand the ^q divine scriptures otherwise than the blessed apostles, and our ^r fathers, have learned and taught.'

Which is somewhat ambiguous: If by 'our fathers' are intended men different from the apostles and evangelists, and they are placed in equal authority with the apostles, I humbly conceive, this is not sound doctrine, or agreeable either to scripture, or the sentiments of Christians in the most early times; but I do not think it needful so to understand him: it cannot be reasonable to think, that he equalled any men, after the apostles, or their writings, to the divine scriptures, or ^s the divine oracles.

^f Hoc enim docet beatus Petrus apostolus, dicens: ... Qui cum malediceretur, non maledicebat; cum pateretur, non comminabatur. Tradebat autem iudicanti se iniuste. Serm. 63. c. iv. p. 139.

^g 'Hic est qui venit per aquam et sanguinem, Jesus Christus: non in aqua solum, sed in aqua et sanguine. Et Spiritus est, qui testificatur, quoniam Spiritus est veritas. Quia tres sunt qui testimonium dant, Spiritus, aqua, et sanguis, et tres unum sunt.' Spiritus utique sanctificationis, et sanguis redemptionis, et aqua baptismatis. Quæ tria unum sunt, et indivisa manent, nihilque eorum a sui connectione sejungitur. Ep. 24. al. 10. cap. v. p. 245.

^h Sed in hanc insipientiam cadunt, qui cum ad cognoscendam veritatem aliquo impediuntur obscuro, non ad propheticas voces, non ad apostolicas

literas, nec ad evangelicas auctoritates, sed ad semetipsos recurrunt. Et ideo magistri erroris existunt, &c. Ep. 24. al. 10. cap. i.

ⁱ ... exhortante et instruente Spiritu Sancto per legis testificationem, per vaticinia prophetarum, et per evangelicam tubam, apostolicamque doctrinam. Serm. 39. cap. 3.

^j Quid ergo opus est, in cor admittere quod lex non docuit, quod prophetia non cecinit, quod evangelii veritas non prædicavit, quod apostolica doctrina non tradidit? Ep. 15. al. 93. cap. 12.

^k Et cum ab evangelica, apostolicaque doctrina ne uno quidem verbo liceat dissidere, aut aliter de scripturis divinis sapere, quam beati apostoli et patres nostri didicerunt atque docuerunt. Ep. 62. al. 42. cap. 1.

^l Cum semper nos, dilectissimi, gaudere in Domino, omnia divina eloquia exhortentur, &c. Serm. 27. cap. 1.

10. He charges^m the Manichees with rejecting the law and the prophets; and with taking some things from, and adding others to, the gospels and the apostles; and calls them, adversaries of truth.

11. He likewise chargesⁿ the Priscillianists with using apocryphal scriptures, written in the names of apostles; and orders them to be burned.

12. Let me now add a few things of a different kind:

13. Leo supposeth, that^o St. Peter, after having taught the Jews of Judea, founded the church at Antioch; and, afterwards, instructed the people of Pontus, Galatia, Cappadocia, Asia, and Bithynia: he says, that^p Peter was at Rome in the reign of the emperor Claudius; and^q that he had the honour of martyrdom, together with Paul, at Rome, in the time of Nero, whose persecution was general, and the first heathen persecution which the Christians suffered.

14. This bishop of Rome does, in an extravagant manner, vaunt^r the supremacy of his see, and the pre-eminence of Peter above the other apostles; and^s he improves the words of 1 Pet. ii. 9. to subserve his purpose of exalting the see of Rome.

^m Isti, de quibus loquimur, adversarii veritatis, legem per Moysen datam, et inspirata divinitus prophetarum oracula respuerunt, ipsasque evangelicas et apostolicas paginas, quædam auferendo, et quædam infrendo violaverunt. Serm. 33. cap. iv. Vid. et S. S. c. iv.

ⁿ Apocryphæ autem scripturæ, quæ sub nominibus apostolorum multarum habent seminarium falsitatum, non solum interdicendæ, sed etiam penitus auferendæ sunt, atque ignibus concremandæ. Ep. 15. al. 93. cap. 15.

^o Jam populos, qui ex circumcisione crediderant, erudieras: jam Antiochenam ecclesiam, ubi primum Christiani nominis dignitas est orta, fundaveras: jam Pontum, Galatiam, Cappadociam, Asiam atque Bithyniam legibus evangelicæ prædicationis impleveras. Serm. 79. cap. 5.

^p Nec mundi dominam times Romam, qui in Caiaphæ domo expaveras sacerdotis ancillam. Numquid aut iudicio Pilati, aut sevitia Judæorum, minor erat vel in Claudio potestas, vel in Nerone crudelitas? Ib. c. 4.

^q Ad quam beatus coapostolus tuus, vas electionis, et specialis magister Gentium Paulus occurrens, eodem tibi consociatus

est tempore, quo omnis pudor, omnisque libertas, sub Neronis laborabat imperio. Cujus furor per omnium vitiorum inflammatus excessum, in hunc eum usque torrentem suæ præcipitavit insanix, ut primus nomini Christiano atrocitatem generalis persecutionis inferret. Ib. cap. 5.

^r Sed hujus muneris sacramentum ita Dominus ad omnium apostolorum officium pertinere voluit, ut in beatissimo Petro apostolorum omnium summo principaliter collocarit: et ab ipso, quasi quodam capite, dona sua velit in corpus omne manare. Ep. 10. al. 89. cap. 1.—Et tamen de toto mundo unus Petrus eligitur, qui et universarum gentium vocationi, et omnibus apostolis, cunctisque ecclesiæ partibus præponatur: ut quamvis in populo Dei multi sacerdotes sint, omnes tamen proprie regat Petrus, quos principaliter et regit Christus. Serm. 3. cap. 2. vid. et cap. 3, et 4.

^s Isti sunt [Petrus et Paulus] qui te ad hanc gloriam provexerunt, ut 'gens sancta, 'populus electus, civitas sacerdotalis et 'regia,' per sacram beati Petri sedem caput orbis effecta, latius præsideres religioni, quam dominatione terrena, &c. Serm. 80. cap. 1.

C H A P. CXLI.

SALVIAN.

I. *His time, and works, and character.* II. *His testimony to the scriptures.* III. *Select passages.*

I. SALVIAN, presbyter of Marseilles, of whom some notice was taken by us ^a formerly, is placed, by ^b Cave, as flourishing about the year 440, and afterwards. He is spoken of as flourishing about 440, because, ^c in that year, he finished his treatise of Providence, one of his principal works; he is in Gennadius, a part of whose chapter I transcribe ^d below: he mentions some works of Salvian, beside those now extant; which are, the fore-mentioned treatise, Of Providence, or the Divine Government, in eight books; Against Covetousness, in four books; Epistles, nine in number. Gennadius says, he might, without offence, call Salvian a master of bishops; and, among his works, reckons many homilies, which were preached by bishops, not so well qualified to compose for themselves. Salvian is a very agreeable writer: he was living when Gennadius wrote his book of Illustrious Men, that is in 485, as Tillemont ^{ed} computes. Other learned men are for a later date of that work of Gennadius; thinking it not written ^e till 494, or thereabout.

II. Salvian seems to have received all the books of the New Testament which we do.

1. The ^f book of the Acts is often and largely quoted by him: he ^g quotes the epistle to the Hebrews, as the apostle Paul's; he

^a See vol. ii. p. 361—363. ^b H. L. T. i. p. 433.

^c Vid. Pagi Ann. 440. n. 6. et Ann. 490. n. 25.

^d Salvianus, Massiliensis ecclesiæ presbyter, humana et divina literatura instructus, et ut absque invidia loquar, episcoporum magister, scripsit scholastico et aperto sermone multa. Ex quibus legi . . . Adversus avaritiam libros quatuor. . . Et in morem Græcorum, de principio Genesis usque ad conditionem hominis, compositum versu exaëmeron librum unum, Homilias Episcopis [vel ad episcopos] factas multas. . . Vivit usque hodie senectute bona.

Genn. de V. I. cap. 67.

^{ed} Mem.

Ec. T. xvi. sur Salvien, note 4.

^e Vid. Basnag. Ann. 494. 6. Pagi Ann. 490. n. 20.

^f Et ideo in apostolorum Actibus beatissimus Paulus: 'In ipso,' inquit, 'et vivimus, et movemur, et sumus.' De Gubern. Dei, l. 2. p. 34. Vid. et l. 8. p. 191. Adv. Avarit. l. iii. p. 276, 277. et alibi. Edit. S. Baluz. Paris. 1669.

^g Si enim inquit apostolus, omnis inobedientia justam accipit mercedis retributionem, quomodo nos esugiemus, si tantam neglexerimus salutem? [Hebr. ii. 3.] Adv. Avar. l. 4. p. 229. Vid. ib. p. 310.

also quotes the ^b epistle of St. James, the ¹ second epistle of St. Peter, and ^k the book of the Revelation.

2. His general divisions of the sacred scriptures are such as these: First, ¹ the law; then, the prophets; thirdly, the gospel; fourthly, the apostles. Again: the ^m Old and New Testament; the law, the prophets, the apostles, the gospels; prophets, ⁿ apostles, and gospels; gospels ^o and apostles, and the like.

3. For which he expresseth the greatest regard: for he considers the scriptures as ^p dictated by the Spirit of God, as ^q containing the revelation of the mind of God to us; from ^r whence, as well as by reason, he proves the doctrine of a Providence, which he is treating of.

III. I shall now observe a few select passages.

1. He ^s supposeth the number of *five thousand*, mentioned Acts iv. 4. to be additional to the *three thousand*, in ch. ii. 41. making in all eight thousand. Nevertheless, I do not think that to be the true sense; nor yet, that the number was now *five thousand*, including the *three thousand* converted by Peter's first sermon: for many of them had come from divers and remote parts to Jerusalem, to be present at the feast of Pentecost; and probably, soon after the feast was over, returned to

^b De Gubernat. Dei, l. 3. p. 60. l. 4. p. 65. Adv. Avar. l. 1. p. 228.

^c Quod quidem etiam beatus apostolus Petrus evidenter exposuit, dicens de vitiosis ac tepidis, id est, male viventibus Christianis: 'Melius erat illis, non cognoscere veritatem,' &c. [2 Pet. ii. 21, 22.] De Gubern. Dei, l. 4. p. 95. Vid. ib. l. 1. p. 19, 20.

^d Unde etiam Salvator in Apocalypsi ad tepidum Christianum ait: 'Unum, aut callidus es, aut frigidus. Nunc autem quia tepidus es, incipiam te evomere ex ore meo.' [Apoc. iii. 15, 16.] De Gub. Dei, l. 4. p. 95. Vid. et. Adv. Avar. l. 4. sub fin. p. 310.

^e Quæritur forsitan, quæ sint bona, quæ Deus Christianis hominibus adsignet? Quæ, nisi omnia, per quæ Christiani sumus? Primum scilicet legem, deinde prophetas, tertio evangelium, quarto apostolicas lectiones. De Gubern. Dei, l. 3. p. 45.

^f Et quidem non quæro, ut cuncta faciat, quæ Testamenta duorum temporum jubent. Remitto censuram legis antiquæ. Remitto omnes prophetarum minas. Remitto etiam quæ remitti omnino non possunt, vel apostolorum librorum severissimam institutionem, vel evangelicorum voluminum plenam omni perfectionis genere doctrinam. Ibid.

^g Talis profecto secta est, quales sectatores sunt. Hoc sunt absque

dubio quod docentur. Apparet itaque, et prophetas quos habent impuritatem docere, et apostolos quos legunt nefaria sanxisse, et evangelia, quibus imbuuntur, hæc quæ ipsi faciunt prædicare. De Gubern. l. 4. p. 92.

^h Evangelia legunt, et impudici sunt. Apostolos audiunt, et inebriantur. Ib. p. 91.

ⁱ Loquens in voluminibus suis sermo divinus sic ait. . . De Gub. l. 2. p. 31. Quod ut plenius capias, audi quid in alio scripturarum loco idem testatur Spiritus Sanctus. Ibid. Sicut etiam per divinas literas facit sermo testatus est. L. 4. in.

^j Sed tamen cum per scripturas sacras scire nos quasi de arcano animi ac mentis suæ quædam voluerit Deus noster, quia ipsum quodammodo scripturæ sacræ oraculum Dei mens est, quicquid vel agnosci per suos, vel prædicari Deus voluit, non tacebo. De Gub. l. 3. p. 43.

^k Ecce evidenter dicit volumen sacrum, cuncta quotidie nutu divinitatis regi, et incessabiliter a Deo omnia gubernari. De Gub. l. 2. p. 33.—Superest, ut quia testimoniis sacris, et respici ac regi a Deo omnia jam probavimus, &c. Ib. p. 35.

^l Quæ fuerit quippe tunc multitudo ecclesiæ principalis, ex hoc solo cognosci potest, quod in principiis statim ipsis octo hominum millia biduo ecclesiæ accessisse referuntur. Adv. Avar. l. 3. p. 277.

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their several countries and dwellings : nor does St. Luke say, that now five thousand were ' added ' to the apostles, or to the church ; but he says, that at this season, *many of them which heard the word believed*, or were converted ; and the number of the men was ' made,' *εγεννην, five thousand* ; with the addition of converts now made, the whole number of believers at Jerusalem amounted to five thousand. Many of the first three thousand were dead or removed ; but from time to time new converts had been made, and at this season ' many believed ; ' whereby the number of believers at Jerusalem ' became five ' thousand.'

2. He ^t calls Timothy apostle, meaning, undoubtedly, apostle in a lower sense only, as equivalent to apostolical, or a companion and disciple of apostles.

3. He ^u celebrates the fortitude and patience of the primitive Christians.

4. He ^v insists very much upon the general corruption of manners among Christians in his time ; and largely shews, that ' it is unbecoming the Christian profession, and ^z dishonourable to Christ himself.

5. Salvian assures us, that ^a they who were called heretics received the same scriptures that other Christians did ; the same prophets, the same apostles, and evangelists.

6. He says, moreover, that ^b heretics err innocently, at least sincerely :

^t Legimus Timotheum apostolum carne infirmisimum fuisse. De Gub. l. i. c. 10.

^u Omittamus ergo illa, quæ beatissimus Paulus pertulit, immo quæ in libris postea de religione conscriptis omnes admodum Christianos legimus pertulisse : qui ad cælestis regis januam gradibus pœnarum suarum ascendentes, scalas sibi quodammodo de eculeis catastisque fecerunt. De Gub. l. iii. p. 50.

^v Quotusquisque est, qui non se luto fornicationis involvat ? Et quid plura ? Grave et luctuosum est, quod dicturus sum. Ipsa ecclesia, quæ in omnibus esse debet placatrix Dei, quid est aliud, quam exacerbatrix Dei ? Aut præter paucissimos quosdam, qui mala fugiunt, quid est aliud pene omnis cœtus Christianorum, quam sentina vitiorum ? De Gub. l. iii. p. 57. — In hanc enim morum probrositatem prope omnis ecclesiastica plebs redacta est, ut in cuncto populo Christiano genus quoddam sanctitatis sit, minus esse vitiosum. Ib. p. 58.

^y Quo fit, ut etiam nos, qui Christiani esse dicimur, perdamus vim tanti nominis, vitio pravitatis. Nihil enim prodest, nomen habere sanctum sine moribus : quia vita a professione dis-

cordans abrogat illustris tituli honorem. Ib. p. 62.

^z De nobis enim dicitur illud, quod supra diximus : Ecce quales sunt, qui Christum colunt. . . . Si enim bona discerent, boni essent. . . . Postremo sancta a Christianis fierent, si Christus sancta docuisset. Æstimari itaque de cultoribus suis potest ille qui colitur. Quomodo enim bonus magister est, cujus tam malos videmus esse discipulos ? . . . Vide Christiani quid agant, et evidenter potest de ipso Christo sciri, quid doceat. De Gub. l. iv. p. 91, 92.

^a Eadem enim etiam illos legere quæ nos legimus, eosdem apud illos prophetas Dei, eosdem apostolos, eosdem evangelistas esse. L. v. p. 99.

^b Hæretici ergo sunt, sed non scientes. Denique apud nos sunt hæretici, apud se non sunt. Nam in tantum se catholicos esse judicant, ut nos ipsos titulo hæreticæ appellationis infament. Quod ergo illi nobis sunt, hoc nos illis. Nos eos injuriam divinæ generationi facere, certi sumus, quod minorum patre filium dicant. Illi nos injuriosos Patri existimant, quia æquales esse credimus. Veritas apud nos est.

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sincerely: they believe what they profess to be true; and they think themselves to be orthodox. As they are heretics in our esteem, so are we in theirs: and how they will be treated in the day of judgment, upon account of this their erroneous opinion, the Judge alone knows.

C H A P. CXLII.

EUTHALIUS, Bishop of Sulca, in Egypt.

1. EUTHALIUS has been already mentioned in this^a work. I must now give a more distinct account of him, and his performances in the service of the gospel: still referring to^b others, those who are desirous of farther information, or who may be willing to compare several accounts together.

2. Euthalius, as is supposed, was at first deacon in the church of Alexandria, or some other city in Egypt: and afterwards bishop of Sulca; probably, in Egypt, though its situation is not certainly known.

3. In the year 458, he published an edition of St. Paul's epistles; and afterwards, about the year 490, an edition of the Acts of the apostles, and the seven catholic epistles, having first compared them^c with the exact copies in the library of Cæsarea in Palestine.

4. It is generally supposed, that all the books of the New Testament were at first written by the apostles and evangelists in one continued tenor, without any sections or chapters: the most ancient distinction, which we know of, is that of Eusebius's canons for the four gospels. In the year^d 396, some learned Christian, whose name is not known, divided St. Paul's epistles into chapters or lessons. This is collected, from what Euthalius says, in^e his prologue to St. Paul's epistles: those chapters Euthalius

Sed illi apud se esse præsumunt. . . . Errant ergo: sed bono animo errant, non odio, sed affectu Dei, honorare se Dominum atque amare credentes. . . . Qualiter pro hoc ipso falsæ opinionis errore in die judicii puniendi sint, nullus potest scire, nisi iudex. lb. p. 100.

^a See Vol. iii. p. 347. Vol. iv. p. 292, 293. ^b Vid. Zacagn. Collectan. in Præf. n. 45. &c. Cav. Hist. Lit. Tom.

VOL. V.

i. Oxon. 1740. Fabr. Bib. Gr. T. viii. p. 367, &c. Mill. Proleg. n. 941, &c. Wettsten. Proleg. ad N. T. edit. accurat. p. 73, 74. Oudin. de Scr. Ec. T. i. p. 1266. ^c Vid. Zacagn. Collectan. p. 513. et Conf. hujus Operis T. iii. p. 347. not. h. ^d Vid. Zacagn. in Præf. n. 48. p. 57. ^e Καθ' ἑαυτὸν διὰ συνή-

μας ἐπεσέλω ἐν τοῖς ἑξῆς: περιλαμβάνει τὴν τῶν κεφαλῶν ἐκδοσιν, αἱ τῶν σφαλμάτων τῶν καὶ φιλο-

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thalius made use of in his own edition of the same epistles. He added some other lesser sections, or subdivisions: he likewise collected all the testimonies or passages, cited by St. Paul, from the Old Testament; or from other writings, marking the sections in which they were to be found. This Euthalius did when a deacon: afterwards, when bishop of Sulca, at the desire of Athanasius, who was made bishop of Alexandria in 490, he published an edition of the Acts of the apostles, and the seven catholic epistles; now dividing these¹ also into lessons, chapters, and verses, which had never been done before; collecting also all the passages of the Old Testament, and other writings, quoted by Paul or Luke in the Acts, or by other apostles in the catholic epistles. And to the several parts of this work he prefixed a prologue or preface: I mean to St. Paul's Epistles, the Acts, and the catholic epistles.

5. There are several things in the manuscript copies of Euthalius, now extant, which are not certainly known to be his. At² the end of his prologue to St. Paul's epistles, is a martyrdom of Paul, or a note concerning the time of St. Paul's last suffering: which is also in *Œcumenius*, prefixed to his Commentary upon the Acts of the apostles. That note, as it seems, was written by the learned author beforementioned, who first divided St. Paul's epistle into chapters. There are also Arguments prefixed to all St. Paul's epistles, which are not known to be Euthalius's; nor the writer's who first divided those epistles into chapters. Zacagni thinks, they³ belong to neither: forasmuch as Euthalius does not particularly mention them in his account of what that more ancient author had done; nor in the account of his own performance. Zacagni, therefore, concludes, those Arguments were composed by some learned man afterwards: and the transcribers of Euthalius's work in after times, inserted those Arguments, as an useful improvement of his edition. All those Arguments are likewise in *Œcumenius*: and in Mill's edition of the New Testament, they are prefixed to St. Paul's epistles severally, with the name of *Œcumenius*, as author.

6. The Argument⁴ likewise of the Acts of the apostles, and the⁵ Peregrination of St. Paul subjoined to it, and the Argu-

ΧΡΙΣΤΟΥ ΠΑΤΕΡΩΝ ΚΑΙ ΥΙΟΥ ΠΕΤΡΟΥ ΚΑΙ ΑΛΛΩΝ ΑΓΓΕΛΩΝ ΑΡΧΙΕΡΕΩΝ ΤΟΜΗΝ, ΤΩΝ ΤΕ ΤΩΝ ΘΕΩΝ ΜΑΘΗΤΩΝ ΕΝΑΠΟΔΕΙΧΘΕΝ ΕΥΡΕΣΤΗ ΚΑΙ ΤΕΧΝΟΛΟΓΗΤΑΙΣ ΑΝΕΚΕΦΑΛΙΣΤΑΜΕΝΑ. Euthal. Prol. ap. Zac. p. 528, 529. Conf. ib. p. 536, 537.
¹ Vid. Prolog. in Act. Ap. ap. Zacagn. p. 405. 409. et Prolog. in

Cathol. Ep. p. 477. Vid. et p. 481.

² Ap. Zac. Collect. p. 535, 536. Et Conf. Zac. in Præf. n. 48. p. 57.

³ Præf. n. 50. p. 60.

Coll. p. 421. . . . 425.

425. . . . 427.

⁴ Ap. Zac.

⁵ Ibid. p.

ments of the catholic epistles, Zacagni does not ascribe to Euthalius: he thinks there¹ is no good reason to say they are his, since Euthalius himself is silent about them. The forementioned Argument is in Œcumenius also, prefixed to the Acts of the apostles: and the Peregrination is in Œcumenius^m, after the Acts, or before the epistle to the Romans. The arguments of the catholic epistles are also in Œcumenius: and in Mill's New Testament they are prefixed to the said catholic epistles, with the name of Œcumenius.

7. I shall now mention a few observations, and make some extracts.

8. It hence appears that, in the fifth century, all the seven catholic epistles were received at Alexandria, and in other parts of Egypt.

9. Possibly, we may also hence conclude, that the Revelation was not received there; or at least that it was not publicly read, nor so generally recommended to the use of all Christians, as the other books of the New Testament: for if it had, it might be reasonable to expect, that it should have been now divided into lessons, chapters, and verses.

10. Euthalius ascribes the Acts of the apostles to Luke. In his prologue to the Acts, he says, 'Thatⁿ Luke the evangelist, disciple of Paul, was a physician of Antioch, and that he wrote two books: one of which, and the first, is that of the gospel; the other is this book of the Acts of the apostles: in which he relates the ascension of Christ to heaven; the descent of the Holy Ghost upon the holy apostles; and how the disciples preached the doctrine of Christ; and what miracles they wrought by prayer and faith in him; and the divine call of Paul from heaven, and his apostleship, and successful preaching; and, in a word, the labours of the apostles for Christ, in the midst of many dangers and difficulties.' In the prologue

¹ Dubitari tamen potest, an argumentum Actuum apostolorum, et peregrinationes Pauli apostoli eidem subjunctæ, Euthalii opus existant, quippe quod ipse in fine prologi in apostolorum Actus nonnulla de Luca evangelistâ eorundem scriptore posuerit, quæ cum argumenti vices supplere possint, parum verisimile est, Euthalius de novo ejusdem libri argumento conscribendo cogitasse. Accedit, quod nunquam asserat Euthalius, se in Novi Testamenti libris, quos illustrandos suscepit, argumenta ulla scripsisse, et quæ Pauli epistolis in ejusdem editione præfiguntur, ea alterius auctoris esse, superius ostensum

est. Quamobrem idem prorsus de Actuum apostolorum et catholicarum epistolarum argumentis censendum esse videtur, ea nempe, uti et alia epistolarum Paulinarum argumenta, post vulgatam Euthalii editionem, ab aliquo pio viro edita, et ab antiquis librariis eidem inserta fuisse, quo suis codicibus majorem existimationem conciliarent. Zacag. Præf. n. liv. p. 66. Conf. Eund. p. 421. not. 4. ^m Œcum. T. i. p. 192.

ⁿ Ἀπὸ τοῦ γὰρ ὅτι ὑπαρχόν το γένος, ἰσχυρὸς δὲ ἐπιστήμη, πρὸς Παύλου μαθητεύσας, δύο βιβλίοις συνήγαγε, μίαν μὲν, καὶ πρὸς τὸν τῶν ἐπαγγέλων, διδασκάντων τὴν ταύτην, καὶ πρὸς τὸν τῶν ἀποστόλων πρᾶξιν. Ibid. p. 410.

to St. Paul's epistles, he again calls the Acts^o, Luke's second book.

11. The prologue to St. Paul's epistles contains the history of Paul, collected from the Acts of the apostles, and from his epistles, chiefly from the former; and then an enumeration of his epistles; and after that, in the third section, a farther account^p of St. Paul's actions in the order of time, partly taken from Eusebius's Chronicle, and Ecclesiastical History. He says, 'That beside many other labours in the course of his life to bring men to the practice of virtue, Paul^q wrote fourteen epistles, containing instructions for every part of a holy conversation.' He enumerates the epistles in this order: to the Romans; two to the Corinthians; to the Galatians; to the Ephesians; to the Philippians; to the Colossians; to the Thessalonians; to the Hebrews; the epistles to Timothy, Titus, and Philemon.

12. Euthalius placeth Paul's epistles, according to the proficiency which they had made, to whom they were sent; beginning with the least perfect, and proceeding to the more perfect. This is evident, from several things: for he says, the^r epistle to the Romans is placed first, as containing instructions for those who had yet learned only the first principles of the gospel; this notion appears also in what^s he says upon the epistle to the Ephesians, the fifth in order: and then he says, that^t the epistle to the Philippians, the sixth in order, is written to the faithful, who had made progress, and had brought forth good fruit. And at the end of his enumeration of the fourteen epistles, he expressly says, they^u are placed according to the order of mens proficiency.

13. I do not think this to be an observation of any importance; but as it is uncommon, I have taken notice of it. And it is very true, that the apostle Paul's epistles are suited to promote the benefit of Christians of all ranks, and of every degree of attainment in religious knowledge and virtue, whether greater or smaller.

14. I choose now to conclude this chapter^x with St. Paul's martyrdom, before^y mentioned, drawn up in the year 396, and

^o Καὶ Ἀπὸς ἱστορίᾳ ἐν τῇ δευτέρᾳ βιβλῷ ἐαυτοῦ.
Prol. in Paul. Ep. ib. p. 517.

^p Ἀναρχαίαν δὲ κηρύττειν ἐν βραχέϊ καὶ τὸν Χριστὸν ἐπισημαίνοντα τὴν κηρυγματικὴν Παύλου.
κ. λ. Ib. p. 529. . . . 535. Et Conf.
Occumien. T. I. p. 193. . . . 195.

^q Ἐπὶ δὲ καὶ ὅλῃς διὰ τῆς ὑφ' ὧν τὸν δευτέρου ἐπὶ τὸν τῶν ἀνθρώπων διαγράψαι ἀποδείκνυται. Ib. p. 523.

^r Περιέχει ὅν π

πρὸς Ῥωμαίους ἐπιτομὴ καλεῖται ἐν Χριστῷ . . .
διὰ τὴν ταπεινότητα. Οἱ πρὸς ἀρχὴν ἐχθρὸς ἐστὶ
δυσκοιλιαν γραφίσα. Ib. p. 523.

^s Vid. p. 524. ^t Ἐκτὴ ταπεινότητα

πρὸς Φιλιππησίους, κατὰ προσηγορίαν πρὸς ἡμᾶς
καὶ μαρτυροῦντες. κ. λ. p. 525. in.

^u Οὕτως ἡ πᾶσα βιβλὸς περιέχει ἀνθρώπων ὑφ' ὧν
ἀποδείκνυται κατὰ προσηγορίαν. p. 528.

^x Μαρτυρίᾳ Παύλου τῇ ἀποστολῇ. γ p. 241.

ascribed to the learned and pious writer who first divided St. Paul's epistles into chapters, or sections. It is to this purpose :
 ' In ^a the time of Nero emperor of the Romans, Paul the
 ' apostle, having exercised a good exercise, completed his testi-
 ' mony [or suffered martyrdom] at Rome, being beheaded
 ' with a sword, in the thirty and sixth year of our Saviour's pas-
 ' sion, on the fifth day of the month Panemus, according to
 ' the Syro-Macedonians; which, with the Egyptians, is the fifth
 ' day of Epiphi; and with the Romans, the third before the
 ' Calends of July [that is, the 25th of June]; upon which day
 ' the holy apostle completed his testimony, in the sixty-ninth
 ' year of the advent of our Saviour Jesus Christ. The space of
 ' time, therefore, since his martyrdom, is three hundred and
 ' thirty years to this present consulship, the fourth of Arcadius,
 ' and the third of Honorius, august emperors and brothers;'
 that is, the year 396 of our Lord's nativity, according to the
 common account.

C H A P. CXLIII.

DIONYSIUS, *falsely called the AREOPAGITE*.

1. THAT the books of the Celestial, and Ecclesiastical Hierarchy, and other works, with the name of DIONYSIUS the Areopagite, are spurious, and were not composed by Dionysius, member of the Athenian senate, and disciple of Paul, mentioned in the Acts, is now the general opinion of learned men; but all are not agreed about the time when they were written.

2. Daillé, who examined those writings with great diligence, was of opinion, that ^a they were not published before the beginning of the sixth century; possibly about the year 520: Pearson has since argued, that ^b they were written about the year 330: Cave ^c placeth this author at the year 362, supposing he might be the elder Apollinarius, who flourished about the middle of

^a Ετι Νερότος τη καίσαρος Ρωμαίων εμαρτυρη-
 τον αὐτοῦ Παῦλος ὁ ἀποστόλος, ζῆσθαι τὴν κεφαλὴν
 ἀποκεῖσθαι, ἐν τῇ τριακῷ καὶ ἑξήκῃ ἔτει τῇ σωτη-
 ρια παύσης τὸν καλὸν ἀγῶνα ἀγωνισάμενος, ἐν
 Ρώμῃ. κ. λ. Ap. Zacag. Monum. p. 535,
 536. ^b . . . omninoque videri istum,
 vel quinto præcipiti sæculo, vel etiam ine-

unte sexto vixisse, neque ante annum Chri-
 sti circiter 520, factus suos Dionysio im-
 mani fraude suppositos edidisse. De Libris
 suppositis Dionys. Areop. et Ignat. l. i.
 c. 32. p. 184. Genev. 1666.

^c Vind. Ignat. P. i. cap. 10.

^d H. L. T. i. p. 225.

make a few remarks. James Basnage, in the place above cited, is clearly of opinion, that this writer mentions no books of the Old Testament, but those of the Jewish canon. It is also plain, that one of those books is the Song of Songs. And Daillé^m says, he omits no sacred book, either of the Old or the New Testament: however, 'the beloved disciple' alone is expressly mentioned. It is manifest, that the author received the Revelation: and it is probable, he thought St. John's gospel to be the last written book of the New Testament; it being mentioned last, and next after the book of the Revelation.

C H A P. CXLIV.

GENNADIUS.

1. GENNADIUS, of Marseilles, is placed, by^a Cave, at the year 495, about which time his book of *Illustrious Men* must have been written. In^b the last chapter of that book, he mentions his own works: the conclusion of which chapter is, 'That he had written a treatise or treatises concerning the Millennium; and concerning the Revelation of the blessed John, that work, and an epistle concerning his faith, sent to Gelasius, bishop of Rome.'

2. The book of *Illustrious Men* is still extant; and I have often referred to it. The epistle to Gelasius, concerning his Faith, is also generally supposed to be extant, though^c it now goes by a different title: it is in the Appendix of the eighth tome of the Benedictine edition of Augustine's works.

^m . . . quo loco scripturæ, tum veteris tum novæ, absolutissimum canonem exhibet, singulaque utriusque volumina recenset, non quidem usitatis ac solennibus in Ecclesia nominibus illa nuncupans. (A quo ille ubique, velut a quodam piaculo, diligentissime sibi cavet.) Sed tamen ita perspicue designans ac describens, ut facile sit intelligere, nullum ab eo prætermisum esse divinum librum. Dall. ubi supra. l. i. c. 16. p. 101.

^a Vid. Cav.

H. L. T. i. et Conf. Fabr. ad Gennad.

cap. ult. G. J. Voss. de Hist. Lat. ii. c. 18. H. Noris. Hist. Pelag. l. ii. c. 16. Du Pin Biblioth. T. iii. P. ii. p. 277.

^b Ego Gennadius, Massiliæ presbyter, scripsi adversus omnes hæreses libros octo, et adversus Nestorium libros tres, et tractatus de mille annis, et de Apocalypsi beati Johannis, et hoc opus, et epistolam de fide mea misi ad beatum Gelasium urbis Romæ Episcopum. Gennad. de V. I. cap. C.

^c De Ecclesiasticis Dogmatibus liber, Gennadio tributus.

3. But the chief reason of my placing Gennadius here, is a regard to his Treatises concerning the Millennium, and St. John's Revelation; which I suppose to afford a good argument, that he received the Revelation, as a work of St. John the apostle and evangelist.

C H A P. CXLV.

GELASIUS, Bishop of Rome.

1. GELASIUS, an African, succeeded Felix III. in the see of Rome, in the year 492. A decree in a council of seventy bishops, concerning canonical, ecclesiastical, and apocryphal scriptures, is ascribed to him. The genuineness of which decree is denied, or disputed by ^a Pearson, ^b Cave, ^c Samuel and ^d James Basnage; but vindicated by ^e Pagi, and ^f Jeremiah Jones. But, whereas, it has been generally placed at the year 494, Pagi says, it was not published before 496. It is not necessary, that I should enter into an argument about a thing of so late a date: I shall only allege that part of the decree, which relates to the books of the New Testament.

2. After a particular enumeration of the books of the Old Testament, follows: 'The ^g order of the scriptures of the New and everlasting Testament; four books of the gospels; according to Matthew one book, according to Mark one book, according to Luke one book, according to John one book;

^a Vindic. Ep. Ign. P. i. cap. 4.

^b Hist. L. T. i. p. 462, 463.

^c Ann. 496. n. 9, 10. ^d Hist. de

l' Egl. I. viii. c. 8. n. 7. p. 439, 440.

^e Ann. 494. n. 2. . . . 6.

^f New and Full Method, &c. vol. i. p. 189, 190.

^g Item ordo scripturarum

Novi et æterni Testamenti.

Evangeliorum libri quatuor.

Secundum Matthæum liber unus. Secundum Marcum liber unus. Secundum Lucam liber unus. Secundum Joannem liber unus. Actuum apostolorum liber unus.

Epistolæ Pauli apostoli numero xiv.

Ad Romanos epistola una. Ad Corinthios epistolæ duæ. Ad Galatas epistola una. Ad Thessalonicenses epistolæ duæ. Ad Ephesios epistola una. Ad Philippen-

ses epistola una. Ad Colossenses epistola una. Ad Timotheum epistolæ duæ. Ad Titum epistola una. Ad Philemonem epistola una. Ad Hebræos epistola una.

Item Apocalypsis Joannis liber unus.

Item Canonice epistolæ numero septem.

Jacobi apostoli epistola una. Petri apostoli epistolæ duæ. Joannis apostoli epistolæ tres. Judæ zelotis apostoli epistola una.—Post propheticas, evangelicas, atque apostolicas scripturas, quibus ecclesia catholica per gratiam Dei fundata est, illud etiam intimandum putamus: &c. 'Concilium Roman. quo a lxx. episcopis libri sacri et autentici ab apocryphis sunt discreti, sub Gelasio.' Ap. Labb. Conc. T. iv. p. 1260, 1261.

‘one book of the Acts of the apostles; the epistles of the apostle Paul fourteen; to the Romans one epistle; to the Corinthians two epistles; to the Galatians one epistle; to the Thessalonians two epistles; to the Ephesians one epistle; to the Philippians one epistle; to the Colossians one epistle; to Timothy two epistles; to Titus one epistle; to Philemon one epistle; to the Hebrews one epistle: likewise, the Revelation of John one book: likewise, the seven canonical epistles; one epistle of the apostle James, two epistles of the apostle Peter, three epistles of the apostle John, one epistle of the apostle Judas zelotes.’ And it is added, ‘That upon the prophetical, evangelical, and apostolical scriptures, the catholic church is built, by the grace of God.’

3. The reader will observe the order in which the books are placed. It deserves also to be observed, I think, that whoever were the authors of this catalogue of books of scripture, they received none for authentic and canonical, or the rule of faith, but such as were written by apostles, or supposed to be written by apostles; except the gospels according to Mark and Luke, and the Acts of the apostles.

4. Beside these, many^b ecclesiastical writings are mentioned, which are allowed to be made use of. After which follows a long catalogue of apocryphal books, which are mentioned, and rejected. Many of which have been properly taken notice of in several parts of this work; though without particular references to this decree, which, being so late in time, was not necessary; and would have rendered this work tedious and prolix, beyond my intention.

C H A P. CXLVI.

ANDREW, Bishop of Cæsarea, in Cappadocia.

I. ANDREW, bishop of Cæsarea, in Cappadocia, is placed, by Cave^a, at the year 500; though his exact time is not certainly

^b Et quamvis aliud fundamentum nullus possit ponere, præter id quod positum est, qui est Christus Jesus, tamen ad ædificationem nostram eadem sancta Romana ecclesia post illas veteris vel Novi Testamenti, quas regulariter suscepimus, etiam hæc recipi non prohibet. Ib. p. 1262.

¹ Notitia librorum apocryphorum, qui non recipiuntur. Ib. p. 1264.

^a . . . vixisse videtur circa exitum sæculi istius, ac claruisse anno 500. Incerta enim prorsus illius ætas. Nec ulla ejus apud veteres mentio. Hist. Lit. T. i. p. 467. Conf. Fabr. Bib. Gr. T. vii. p. 791.

known.

known. He wrote ^b a Commentary upon the book of the Revelation; of which some notice must be taken by us.

2. In the preface to his work, he says, He ^c needs not to enlarge, in proving the inspiration of this book, since many ancients have borne testimony to its authority; as Gregory the Divine, Cyril [of Alexandria], Papias, Irenæus, Methodius, and Hippolytus.

3. Andrew divided the book of the Revelation into 24 larger, and 72 smaller sections. This he takes notice of ^d in his preface: and Arethas, who also afterwards wrote a Commentary upon this book, mentions it particularly in his ^e preface. Mill says, that Andrew herein imitated Euthalius, who had done the like for some other parts of the New Testament. I place Mill's account of this matter below ^f, at length.

4. Upon Rev. i. 9, he observes, that ^g John had been condemned to live in the island Patmos; but he does not say when, nor by whom.

5. He seems to suppose, that ^h St. John's gospel was written before the Revelation.

6. Upon Rev. iv. 7, he mentions ⁱ the symbols of the four evangelists. The lion represents John; the calf, Luke; the eagle, Mark; the man, Matthew.

7. It is almost needless to observe, that ^k he elsewhere also speaks of four gospels only.

8. The ^l Acts of the apostles are distinctly quoted by him.

9. The epistle of ^m James, and the ⁿ first and second ^o of Peter, are expressly quoted by him. And from the quotation

^b Ad fin. S. Chrysoft. Comment. in Johann. ed. Morell. T. viii.

^c Vid. Proem. p. 3.

^d Διακρίσεις τῆς παλαιᾶς πραγματικῆς εἰς λόγους καὶ καὶ εἰς κεφάλαια, διὰ τὴν τριμερῆ τὰν καὶ περὶ τῶν ὑποτάσεων, σαρκὸς καὶ ψυχῆς καὶ πνεύματος. p. iii. B.

^e Vid. Areth. ad Calc. T. iii. Comment. Oecum. p. 640.

^f Andreas Cæsariæ Cappadocum Episcopus, sub finem seculi hujus quinti, Apocalypseos librum; a se Commentario illustratum partitus est, ad exemplum Euthalii, in sectiones majores et minores, seu in λόγους et κεφάλαια. Λόγοι majores quædam portiones erant, Euthalianis 'Lectionibus' haud multo absimiles. Hujusmodi autem notavit Andreas xxiv pro numero viginti quatuor Seniorum, circa thronum sedentium. . . . Κεφάλαια vero, sive segmenta minora constituit (ad numerum, uti dicit, partium, sc. 'corporis, animæ, et spiritus,' ex quibus constabant Seniores) ter viginti qua-

tuor, seu lxxii appposito etiam cuique Capitulo lemmate quodam, materiam, quæ in eo tractatur, paucis indicante. Mill. Proleg. n. 998.

^g p. 8. B.

^h Ἐπιπτερ ἐν τῷ καὶ αὐτὸν εὐαγγέλιον τὰς ὑψηλοῦς καὶ διεπρεπιστοῦ ὑπὲρ πάντας ἐνδείξεψαι κατεταῦθα δε. κ. λ. p. 4. B.

ⁱ . . . εἰς τὰς ἀρχὰς τὰς τέσσαρας, καὶ τὰ τέσσαρα εὐαγγέλια, ὡς ἐλεῖς καθὼς εἶχεν λελογισαί· τῷ μὲν διπλοῦς δηλωτὸς τὴν ἀνδρείαν, καὶ τὸ καλά ἰωάννην εὐαγγελίου. κ. λ. p. 25. B. C.

^k . . . καὶ τὴν τὰν τέσσαραν εὐαγγελίων ἐκπομπὴν εἰς τὰ τέσσαρα τὰς γὰρ περὶ αὐτά. p. 131. B.

^l . . . ἐν δὲ τῇ δημιουργίᾳ τοῦ Παύλου, τῇ ἐν ταῖς προθέσει. p. 7. A.

^m . . . ὡς δι' ἐργων πεινῶσαν, τῶν δαλυμένων, ὡς φασὶν ὁ μέγας Ἰακώβος. p. 73. A.

ⁿ Καὶ ἡ περὶ τῶν δε Ρωμῶν Βαβυλῶν ἐν τῇ ἐπιστολῇ Πέτρου προσαγορεύεται. p. 98. E.

^o . . . ἡ τὴν ὑπὸ τοῦ μακαρίου Πέτρου λεχθέντα φασφορον, ἐν ταῖς καθήκον τὰν πωτὶ ἀναλλήλα, τὸν Χριστὸν φάσιναι δαλαδῶ. p. 17. A.

of the first epistle, it appears, that Andrew supposed Peter, by Babylon, at the end of that epistle, to mean Rome.

10. There can be no question made, but he received all the books of the New Testament which we do.

11. There are, in this work, traces of the ancient interpretations of divers texts of the Revelation.

12. The ^p explications of the seals, in the sixth chapter, deserve to be taken notice of.

13. Of the sixth seal, ch. vi. 12, 13, he says: Some ^a understood all those things to be said figuratively of the siege of Jerusalem, by Vespasian.

14. Upon ch. vii. 1, he says: Some ^r understood those expressions of the calamities brought upon the Jewish people by the Romans; and said, that by 'the' *four angels standing upon the four corners of the earth*, is intimated, that the Jewish people should find no way to escape the divine vengeance, either by sea, or land, or any other way.

15. Upon ch. vii. 3. 'saying: *Hurt not the earth, till we have sealed the servants of our God in their foreheads*, and what follows, he says: Some ^r have understood that section, as relating to the wonderful escape and preservation of the Jewish believers, when Jerusalem was besieged by the Romans. And they were confirmed in that interpretation, by what James said to Paul, Acts, xxi. 20. *Thou seest, brother, how many thousands of Jews there are which believe.*

16. Upon ch. xx. 1, 2, 3. Here Andrew describes the weakening of the power of the devil by means of our Lord's death. 'Hereby', as by a stronger, he who seemed to be strong was 'despoiled: we, who were his prey, were delivered, and he was 'cast into the bottomless pit. That he was bound, and his 'power weakened, is apparent, from the overthrow of idolatry, 'and the demolition of idolatrous temples, and the ceasing of 'sacrifices, which were wont to be offered to dæmons. The 'great chain, in the angel's hand, is an expression, accommodated to our apprehensions, denoting a restraint of the devil's 'power and wickedness. Whether the *thousand years*, here 'spoken of, denote exactly that term, or only a long duration, 'God only knows. But it would be requisite, that the gospel

^p p. 29, 30. ^q Καὶ ταῦτα τινες εἰς τὴν ἐκκλῆσιαν ἑσπεύοντες ἀποδοῦναι ἐξέλασαν ἐπ' αὐτῶν, τὸν ἐκτὸς τῆς ἐκκλῆσιας τροπολογησάντες. p. 34. C. D. ^r Εἰ καὶ ταῦτα τισὶν ὑπὸ Ρωμαίων παλαί τοις Ἰουδαίοις γένησθαι ἐξυληταί, τὰς τρεῖς αἰῶνας δὲ τὸν αὐτοῦ νομισθέντος τοῦ ἐκτὸς τῆς ἐκκλῆσιας, τὰν τὴν οὐρανὸν περι-

ρριμένον διαδιδρασκεῖν ἀφ' αὐτοῦ. p. 37. B.

^s Ταῦτο δὲ διὰ τὴν καὶ μετὰ τὴν ἐκκλῆσιαν τὴν τῆς ἱερουσαλὴμ ὑπὸ Ρωμαίων ἐκπεφυγμένην ἀπὸ τῆς πόλεως, εἰς πολλὰς τελευτῶν μυριάδας, κατὰ τὸν μαγνὸν ἱακώβου, τὸν σὺ μακαρίω Παύλῳ τοῦ πλεονέκτου αὐτῶν ἐμφανίστα· ἀλλ' οὐκ, κ. λ. p. 37, 38.

^t p. 117.

' should

‘ should be preached for many years, before the seeds of religion and virtue could be sown, and take firm root throughout the whole world.’

17. Afterwards, upon ch. xx. 7. ‘ Some ’ confine the above-mentioned *thousand years* to the short period of our Lord’s ministry; from his baptism to his ascension to heaven; being no more than three years, or three years and a half. Others think that, after the completion of six thousand years, shall be the first resurrection from the dead, which is to be peculiar to the saints alone; who are to be raised up, that they may dwell again on this earth, where they had given proofs of patience and fortitude; and that they may live here a *thousand years*, in honour and plenty: after which will be the general resurrection, of good and bad. But the church receives neither of those interpretations: for we remember what our Lord said to the sadduces, That the righteous shall be as the *angels which are in heaven* [Mark, xii. 25]: as also the words of Paul, who says: *The kingdom of God is not meat and drink* [Rom. xiv. 17]. By the *thousand years*, therefore, we understand^a, the time of the preaching the gospel;’ or the time of the gospel dispensation.

C H A P. CXLVII.

The ALEXANDRIAN Manuscript, and divers Stichometries.

I. *The Alexandrian Manuscript*. II. *The Stichometry of Nicephorus*. III. *A Stichometry from Cotelerius*. IV. *Another Stichometry from the same*.

I. I NEED not here give a particular account of the celebrated ALEXANDRIAN Manuscript, preserved in the king’s library; that having been already done by^a several, especially by^b Dr. Grabe. It consists of four volumes ‘ in quarto: three of which contain the

^a p. 120. E. 121. A.
 πρὸς τὴν ἀκριβοῦς ἡλικίαν τῶν χειρῶν ἐβλά-
 ζεται. p. 121. A. B.
 Prolegom. in N. T. n. 1338. . . . 1340.
 Wetsten. Prolegom. ad accurat. N. T.
 edition. p. 9. . . . 17. et Prolegom. ad N.

T. p. 8, &c.

^b I. E. Grab. Prolegom. ad Septuagint. Interpr. T. i. cap. 1.
^c Mr. Wetstein says, in folio. Codex est Veteris Novique Testamenti Græcus membranaceus in folio. Singule paginae duas exhibent columnas, quarum singulae quinquaginta

the scriptures of the Old Testament, in the Greek version of the Seventy; and the fourth, the scriptures of the New Testament, but not quite complete.

The contents of the several volumes are prefixed to the first volume, and ^d written with the same hand that wrote the rest: these contents of the Alexandrian Manuscript were published long ago, by ^e Bp. Beveridge. I shall transcribe them, as they are published ^f by Dr. Grabe, in his Prolegomena to the first volume of his edition of the Seventy; referring also to Mr. Casley's Catalogue of the manuscripts of the king's library.

They are thus:

Genesis ^g.

Exodus ^h.

Leviticus.

Numbers.

Deuteronomy.

Joshua the son of Nun.

The Judges.

Ruth.

Together eight books ⁱ.

The first book of the Kingdoms ^k.

The second book of the Kingdoms.

The third book of the Kingdoms.

The fourth book of the Kingdoms.

The first book of the Remains.

The second book of the Remains.

Together six books ^l.

Sixteen prophets ^m.

Hosea, 1.

Amos, 2.

Micah, 3.

Joel, 4.

Obadiah, 5.

Jonah, 6.

quinguenis circiter constant lineis. Wetsten. Prolegom. ad N. T. p. 8. Most others say, in quarto. Biblia Græca, literis majusculis exarata, 4 tomis qto scripto sæculo iv. vel v. Casl. Catal. MSS. Bib. Reg. p. 5. If it be reckoned a quarto, it is of a large form: but the volumes are not very thick. ^d See below, note f.

^e Codex Canon Ecc. Prim. Vindicat. l. ii. c. 9. n. 12. ap. Patr. Apostol. T. ii. ^f Appellat [Cyllus Patriarcha] Codicem istum ^g scrip-

^g turæ Novi et Veteris Testamenti, quoniam utriusque Libri Canonici, ac hujus Apocryphi quoque eo continentur: uti patet ex Indice, quem ipsa librarii manus eidem codici præfixit: quemque hic verbatim, additis solum accentibus et spiritibus, quibus ille caret, describam. I. E. Grabe Prolegom. cap. 1. n. 2. Notitia Codicis Alexandrini. ^h Γενσις κατ' αλφ.

^h Εξοδος Αιγυπτια.

^k Βασιλειων α.

^m Προφηται. ιε.

^l Ομν βιβλια η.

^l Ομν βιβλια η.

^l Ομν βιβλια ζ.

Nahum,

Nahum, 7.

Ambacum, 8.

Zephaniah, 9.

Haggai, 10.

Zachariah, 11.

Malachi, 12.

Isaiah, 13.

Jeremiah, 14ⁿ.

Ezekiel, 15.

Daniel, 16.

Esther.

Tobit.

Judith.

The first book of Ezra the ° priest^p.

The second book of Ezra the priest.

The first book of Maccabees^q.

The second book of Maccabees.

The third book of Maccabees.

The fourth book of Maccabees.

The Psalter with Odes [or hymns]^r.

Job.

The Proverbs.

The Ecclesiastes.

The Canticles^s.

Wisdom^t.

The Wisdom of Jesus the son of Sirach †.

The New Testament.

Four Gospels:

According to Matthew^u;

According to Mark;

According to Luke;

According to John.

The Acts of the apostles.

Seven catholic^x epistles^y.

Fourteen epistles of^z Paul^a.

The Revelation of John.

ⁿ Huic subnectuntur, licet in Indice haud nominentur, Βαρυχ Θρηνη, et Επιτολη Ιερειμω, quæ est 6. caput Baruchi. Grabe. ibid.

^p Εσδρας α est liber 1. Εσδρας Αποκρυφους. Εσδρας ζ est liber 1. Εσδρας Canonici, Atque huic subnexi sunt, quamvis in Indice non designati, Αγοι Νεμια. Grabe. ibid.

^q Μακκαβαιων λεγος α. ^r Ψαλμους μετ' οδων. ^s Ασματα ασμαλων. ^t Σοφια η παναριστος. ^u Αποστολοι Παυλου ιδ. ^x Αποστολοι Παυλου ιδ. ^y Επιστολαι Παυλου ιδ. ^z Επιστολαι Παυλου ιδ. ^a Επιστολαι Παυλου ιδ.

circiter foliis, vigesimum sextum ab istis incipit verbis. Matth. xxv. 6. Εξελθεις εις απαιτησιν αυτων. Grabe. ibid.

^x Καθολικαι ζ. ^y Ibi incipit Epistola Jacobi, quam sequuntur duæ Petri, tres Joannis, et una Judæ. Grabe.

^z Επιστολαι Παυλου ιδ. ^a Epistolæ Pauli eodem locatæ sunt ordine, quo in nostris Bibliorum editionibus: nisi quod Epistola ad Hebræos proxime sequatur duas ad Thessalonicenses. Grabe.

The first epistle of Clement.
The second epistle of Clement.
Together * Books.
Psalms of Solomon^b.

Let us now make some observations:

1. This manuscript, as is allowed by all, is of great value, and high antiquity; though there is some difference among learned men, in their computations of its age. Grabe^c thinks it might be written before the end of the fourth century; others are of opinion, that^d it was not written till near the end of the fifth century.

2. This^e manuscript has some relation to the church of Alexandria; for it was brought from that city by Cyril Lucaris, patriarch of Alexandria, when he removed to the patriarchate of Constantinople: and when he made a present of it to Sir Thomas Roë, the British ambassador at Constantinople, about the year 1628, to be brought over hither as a present to the king, he affixed to it a short memorandum, to this purpose: 'This^f book of the scripture of the New and Old Testament, as we have received by tradition, was written by Thecla, a noble Egyptian woman, about thirteen hundred years ago, not long after the council of Nice.' Another argument of its being written at Alexandria, is, that^g to the book of Psalms is prefixed

* The figures are wanting in the manuscript.

^b Hos adversariis sacris de la cerda subnexos legere est; quippe a codice nostro abscissi vel deperditi sunt. Grabe.

^c Haud diu igitur ante annum 396, exaratus videtur codex Alexandrinus, aut saltem Paulo post, cum facta epistolarum Paulinarum divisio in *καθαλα* nondum in publicum prodiiisset, aut satis innotuisset. Cum igitur et codicis nostri et Theclæ ætas in eandem exeuntis seculi iv. periodum incidant, traditio ante dicta vero videtur simillima. Grabe, ib. §. 5.

^d Accedo igitur sententiæ Casimiri Oudini, qui ex canonibus diurnis nocturnisque in hoc codice annotatis judicavit, codicem hunc in usum monasterii Acœmitarum, adeoque a monacho Acœmita exaratum fuisse. J. J. Wetsten. Proleg. ad N. T. Gr. p. 10. Si codex noster ab Acœmita scriptus est, uti diximus, non potest seculo quinto esse vetustior. Acœmitarum enim institutum auctorem habuit Marcellum Apamiensem, vel potius Alexandrum ejus successorem, qui floruit A. C. 420. teste du Cange in glossario. . . Existimo igitur, tempus, quo codex iste scriptus est, incidere in finem seculi quinti, quæ etiam Millii

est sententia. Prol. 1338. Id. ib. 11.

^e Prop. xiv. Nonnulla in se continet codex Alexandrinus, quæ ad ecclesiam Alexandrinam respiciunt. Veritas hujus assertionis probatur, 1. ex epistola Athanasii. 2. ex Hypothesibus Eusebii. 3. ex Canonibus Psalmorum. 4. ex Canticis annexis. 5. ex tertio Maccabæorum libro. 6. ex Psalmis Salomonis. 7. ex traditione Ecclesiæ Alexandriæ. Prolegom. ad Tom. 2. Septuag. ex edit. Grabe, § 47. &c.

^f . . . addita scheda, quâ brevem dicti codicis notitiam propria manu tradidit sequentibus verbis: 'Liber iste Scripturæ Sacræ, N. et V. Testamenti, prout ex traditione habemus, est scriptus manu Theclæ, nobilis feminae Ægyptiæ, ante mille et recentos annos circiter, Paulo post Concilium Nicenum. Nomen Theclæ in fine libri erat exaratum. . . Extinctum ergo et est Theclæ nomen et laceratum. Sed memoria et traditio recens observat.' Apud. Grabe, Prolegom. i. § 1.

^g Psalmis Davidis præfixa sunt a p. 523. usque 533. Athanasii epistola ad Marcellinum de libro Psalmorum, Eusebii Hypotheses in Psalmos, &c. Grabe Prolegom. ad Tom. i. § 2.

the epistle of Athanasius to Marcellinus, concerning the Pſalter; and I think it may be reckoned an argument of the ſame thing, that this manuſcript has in it the book of the Revelation, which we can perceive to have been received by the church of Alexandria, in the fourth, fifth, and ſixth, and following centuries; whilſt it was rejected by the Syrians, and little regarded by many other Chriſtians in the Eaſt: to which might be added the neatneſs of the writing, in which ^a the Alexandrians are ſuppoſed to have excelled. It ſeems to me, therefore, ſomewhat ſtrange, that Dr. Grabe ſhould have taken a great deal of pains to prove, that ¹ this manuſcript was written by Thecla, governeſs of a monaſtery of women at Seleucia, in Cappadocia, or thereabout.

I ſhall ſay nothing more about the manuſcript itſelf. I now proceed to obſerve, upon the juſt tranſcribed catalogue of books of ſcripture contained in it.

3. It is a full catalogue of canonical books: for, in the Old Teſtament are expreſſly mentioned Ruth and Eſther; in the New, fourteen epiſtles of St. Paul, ſeven catholic epiſtles, and St. John's Revelation; as well as others, which were univerſally received.

4. Concerning the order of the books, about which a great deal may be ſeen in ^a Grabe, I obſerve theſe few particulars only. The twelve leſſer prophets are here reckoned in a different order from that now common with us, agreeably to the Hebrews. And ¹ from Jerom we learn that, in his time, theſe prophets were placed differently in the Hebrew bibles, and the Verſion of the Seventy: the order of this manuſcript is exactly the ſame which, he ſays, was then obſerved in the editions of the Septuagint Verſion. The order of St. Paul's epiſtles, as we learn from Grabe, is the ſame as ours; except that the epiſtle to the Hebrews is placed next after the two epiſtles to the Theſſalonians. The order of the catholic epiſtles is the ſame with that now in uſe; the epiſtle of James, the two epiſtles of Peter, the three epiſtles of John, and the epiſtle of Jude. Moreover, it might be agreeable to ſome of my readers to compare this

^a Primo figura literarum eſt elegans et Alexandrina. J. J. Wetſten. Proleg. ad N. T. Gr. T. i. p. 11. in.

¹ Vid. Prolegom. in Tom. i. § 4.

² Prolegom. ad Tom. i. § 3.

³ Non idem ordo eſt duodecim prophetarum apud Septuaginta Interpretes, qui in Hebraica veritate retinetur. Illi enim ponunt ſecundum Amos, tertium Michæam, quartum Joël, quintum Abdiam, ſextum Jonam, ſeptimum Naüm, octavum Aba-

kuk, nonum Sophoniam, decimum Aggæum, undecimum Zachariam, duodecimum Malachiam. Hebræi autem poſt Oſee, qui apud utroſque primus eſt, ſecundum legunt Joël, tertium Amos, quartum Abdiam, quintum Jonam, ſextum Michæam, ſeptimum Naüm, octavum Abakuk, nonum Sophoniam, decimum Aggæum, undecimum Zachariam, duodecimum, qui et ultimus eſt, Malachiam. Pr. Comment. in Joel. T. iii. p. 1335.

catalogue with that of the Festal epistle of Athanasius, formerly^a transcribed by us at length: the two catalogues very much agree, from the beginning to the books of the Chronicles, inclusive; in both, the lesser prophets are placed before the four other; and in the Festal epistle, as well as here, the catholic epistles follow next after the Acts of the apostles, and precede St. Paul's epistles; and St. Paul's epistles are there in the same order as here; finally, both have the Revelation. It may be also worth observing, that St. Paul's epistles have likewise the same order (that is, the epistle to the Hebrews is placed before those to Timothy, Titus, and Philemon) in † Euthalius, an Egyptian bishop, and well acquainted with Athanasius, who was bishop of Alexandria, about 490. The same order of Paul's epistles, is in Cosmas of Alexandria; to be alleged hereafter.

5. This manuscript contains a great number of books, which are not now reckoned canonical. As I have often spoken of this matter in several places, a great deal needs not to be said here. But probably all the books here mentioned, and written out in these volumes, were not reckoned to be of equal authority: it may be supposed, that they were all read sometimes in the assemblies of Christians, in the city or country, where this truly noble manuscript was written. Nevertheless, it would be unreasonable to think, that they were esteemed of authority, and decisive in any doctrines of religion; that would be contrary to the sentiments of ancient Christian writers, in general; and particularly of^a Athanasius, in his Festal epistle, and of the^b Synopsis, sometimes ascribed to him, and probably written by an Alexandrian.

N I C E P H O R U S.

II. In the next place I shall put down the Stichometry of NICEPHORUS, patriarch of Constantinople, who flourished in the beginning of the ninth century. Some have disputed the genuineness of this catalogue, Pearson^c in particular; who supposeth it the work of an unknown person, though it be found subjoined to the Chronography of Nicephorus: but generally it is allowed.

^a See Vol. iv. p. 283.
p. 283, 284.

^b Ibid. p. 289—292.

† See in this vol. p. 244.

^c See vol. iv.

^d At quomodo, quæso Stichometria pars est Chronographiæ, quæ ab ea toto cælo distat? Affuta est illi quidem in Codicibus Græcis. Sed non magis ipsa pars est Chronographiæ, quam Chronographiæ pars est Stichometriæ. Vindic. Ignat. P. i. c. 4. p. 272. B.

Cave says, if ^a it is not Nicephorus's, it must have been composed by some other Greek, about the same time; because it was translated into Latin by Anastasius Bibliothecarius, in Italy, who flourished about 870. Fabricius ^r thinks it to be Nicephorus's, or a more ancient writer's: nor do I perceive ^r Mill to hesitate about it's genuineness.

A Stichometry is, a catalogue of books of sacred scripture; to which is added the number of the verses which each book contains. This Stichometry contains a catalogue of the books of the Old and New Testament: I propose to transcribe the whole, omitting only the numbers of verses, which are oftentimes faulty, and are not material at present. There are many editions ^r of this Stichometry, beside that ^a at the end of the Chronography of it's supposed author. I shall follow the edition of Montfaucon, which ^x he has lately published, as more exact than most others; observing, perhaps, in some places, the different readings of some other editions.

' The ^r divine scriptures, which are received by the church, and reckoned canonical, and their Stichometry, are thus: Genesis; Exodus; Leviticus; Numbers; Deuteronomy; Joshua; Judges, and Ruth; the first and second book of the Kingdoms; the third and fourth book of the Kingdoms; the first and second of the Remains; Ezra, first and second; the ^a book of Psalms; the Proverbs of Solomon; Ecclesiastes; the Song of Songs; Job; Isaiah the prophet; Jeremiah the prophet; Baruch; Ezekiel; Daniel; the twelve prophets. All ^a together, the books of the Old Testament are 22.'

' The ^b scriptures of the New Testament are these: the gospel according to Matthew, the gospel according to Mark, the gospel according to Luke, the gospel according to John; the Acts of the apostles; fourteen epistles of Paul; seven Catholic epistles; one of James, two of Peter, three of John, one of Jude. All ^c together, the books of the New Testament are 26.

' The ^d contradicted are these: Three books of the Macca-

^a Auctoris tamen esse Nicephoro coevi vel inde patet, quod ab Anastasio Romano in linguam Latinam versa sit. H. L. T. ii. p. 5.

^r Nicephori esse negat idem Pearsonius in Vindiciis Ignatii. Et sane videtur Nicephoro antiquior esse. Libros enim recenset eodem ordine, quo in calce Synopsæ Athanasianæ leguntur. Fabric. Cod. Apocr. N. T. p. 143. in notis. Conf. Eiusd. Bib. Gr. T. xiii. p. 844.

^x Vid. Prolegom. n. 1030,

1031.

supra.

^a Apud Jos. Scalig. The-
saur. Temporum. p. 312.

^x Vid. Bib. Coislin. p. 204, 205.

^r Καὶ οὕτως εἰσι θεῖαι γραφαὶ ἐκκλησιαστικαὶ καὶ ἀκανόνισται, καὶ ἡ τῶν οὐχ ὀνομαζομένων, ὡς. Ibid.

^a Βιβλὸς ψαλμῶν.

^b Οὐκ ἔστιν ἀπὸ τῆς παλαιᾶς διαθήκης βιβλία, κτ.

^c Οὐκ ἔστιν ἀπὸ τῆς νέας διαθήκης βιβλία, κτ.

^d Καὶ οὕτως ἀντιλεγόμενα ταῦτα εἰσιν. Montf. Καὶ οὕτως ἀντιλεγόμενα αὐτὰ εἰσι τῆς παλαιᾶς. Scalig.

' bees;

‘bees; the Wisdom of Solomon; the Wisdom of Jesus, the son of Sirach; Psalms, and Odes of Solomon; Esther; Judith; Susanna; Tobit, called also Tobias.

‘The ^c contradicted books of the New Testament are these: Enoch; the Patriarchs; the Prayer of Joseph; the Testament of Moses; the Assumption of Moses; Abraham; Eldad and Modad; Elias the prophet; Zephaniah the prophet; Zachary the father of John the Baptist; Baruch; ^e Habakkuk; Ezekiel; and Daniel, falsely inscribed.’

‘Apocryphal ^k books of the New Testament are these: The ^b Circuits [or ‘Itinerary’] of Peter, the Circuit of John, the Circuit of Thomas; the ⁱ Revelation of John; the Doctrine of the Apostles; Clement, ^k his first and second [epistle]; Ignatius; Polycarp; the Shepherd, and Hermas.’

I shall now make a few remarks:

1. This catalogue is of use, to shew that the Jewish canon was generally esteemed sacred by Christians; and that the other books of the Old Testament, which are now often called ‘apocryphal,’ and here, contradicted, were not of equal authority, though they were read sometimes in some churches, and often quoted by Christian writers. Indeed, Baruch is here placed among the sacred scriptures of the Old Testament; and Esther among the contradicted. And it is well known, that the book of Esther was not in all ancient catalogues: the book of Baruch is the only thing in which this catalogue differs from that of the Jews; and the inserting that, and the omission of Esther, may be reckoned things of no great consequence.

2. This catalogue affords evidence, that there never were any Christian writings, esteemed to be of equal authority with those which are now received by us as sacred and canonical.

3. One book, now generally received by us, is not here numbered among the canonical, but among the apocryphal scriptures. Upon this, therefore, I observe, as follows: In the copy published by Scaliger, after ⁱ the Circuit of Thomas, is put the Gospel of Thomas, without any notice at all of the Revelation of John. In Montfaucon’s copy, or manuscript, if I understand him, ‘the Revelation of John’ had been struck out, though he puts it in his printed edition. Of this point Mont-

^c Καὶ ὅσα τῆς νείας ἀντιλεγόμενα.

^b Καὶ ὅσα τῆς νείας εἰσὶν ἀποκρυφα.

ⁱ Montf. Hoc. erasum fuit. Montf.

^e Βαρουχ, Αβραάμ, Ελκιηλ, καὶ Δανιὴλ ψευδοτετραφα.

^k Περίοδοι Πέτρου. Περίοδος Ἰωάννου.

ⁱ Ἡ Ἀποκάλυψις

^k Κλημεντος Α Β.

Ἰγνατίου, Πολυκαρπῶν, Πιερωνος καὶ Ερμα.

ⁱ Περίοδος Ἰωάννου. Περίοδος Θωμά. Ευαγγέλιον κατὰ Θωμάν. Scalig.

faucun speaks distinctly in his preface to the *Bibliotheca Coisliniana*: He thinks, 'that^m the Revelation was put by ' Nicephorus among the canonical books; for, in his time, the ' Revelation was received by the Christians at Constantinople: ' however, it is certain, that there have been different opinions ' about this book; possibly, therefore, some transcriber, agree- ' ably to his opinion, struck it out of the article of canonical ' books, and put it among the apocryphal: another tran- ' scriber, after that, offended at seeing it among the apocryphal, ' struck it out; but yet did not replace it among the canonical, ' as he should.' So that learned writer.

4. It may deserve to be remarked, that ' Enoch, the Pa- ' triarchs, the Prayer of Joseph, the Testament of Moses, ' Abraham, Eldad,' and ' Modad, Elias,' and some other books of the like kind, are not placed here among the contradicted scriptures of the Old, but of the New Testament; which I think shews that these books were Christian writings: by their titles they should belong to the Old Testament; nevertheless, they are reckoned among the contradicted books of the New Testament. Very probably, therefore, they were of old time, as well as of late, esteemed by many, Christian forgeries.

5. It is somewhat strange, that the epistles of Clement, Ignatius, Polycarp, and the book of Hermas, should be placed in a different class, below and after such books as had been mentioned in the foregoing article of 'contradicted,' and also after such books as precede in this article of 'apocryphal.' Fabricius thinks, that^a thereby are not to be understood the epistles, or genuine writings of those apostolical fathers; but their doctrines, or didascalæ. And so, indeed, this part is expressed in the *Stichometry*, or *Indiculus*, prefixed by Cotelierius to the apostolical constitutions:

^a Decimum septimum anecdota est Canon Scripturæ Sacræ per Nicephorum Patriarcham C. P. quod editum erat, sed cum mendis perpetuis, ita ut in verticutorum numeris vix quidpiam sanum occurreret. . . . Inter apocryphos hoc in libello Apocalypsin numerari, non est quod mireris. Non enim defuere varios temporibus, qui hunc sacrum librum inter canonicos non admitterent, nec a Joanne apostolo editum putarent. Ego vero non exitimo Apocalypsin a Nicephoro ad apocryphos ablegatam fuisse. Nam certum est, illius tempore Ecclesiam Constantinopolitanam hunc librum inter canonicos aduulsi. Sed quispiam fortasse

postea in Nicephori Canone Apocalypsin temere ex canonicis expunxerit, et inter apocryphos locarit. Quæ causa fuisse videtur, ut alius deinceps Apocalypsin in hoc codice ex apocryphis abraderet. Qui tamen eam non inter canonicos reposuit, ut debuerat. Præf. p. 7. ^a Ceterum ex eodem Cotelieri indiculo disertissime apparet in hac Nicephori *εὐχολογία* non rejici inter apocrypha epistolas Clementis . . . neque epistolam Ignatii, neque Polycarpi denique, a tota antiquitate Christiana pro genuinis habitas, sed *ἡδαια*; sive *ἡδαια*; sub illorum nomine editas. Cod. Apocr. N. T. p. 144. in notis.

III. Which, * therefore, I shall now ** also transcribe. It is intitled, 'Of' the sixty books, and those which are not of that 'number:' 1. Genesis; 2. Exodus; 3. Leviticus; 4. Numbers; 5. Deuteronomy; 6. Joshua; 7. Judges, and Ruth; 8. the first book of the Kingdoms, 9. the second book of the Kingdoms, 10. the third book of the Kingdoms, 11. the fourth book of the Kingdoms; 12. the Remains, the fifth [that is, if numbered with those just mentioned]; 13. Job; 14. the Psalter; 15. the Proverbs; 16. the Ecclesiastes; 17. the Canticles, the fifth [that is, of the books written in verse or metre]; 18. Ezra [meaning, probably, our Ezra and Nehemiah]; 19. Hosea; 20. Amos; 21. Micah; 22. Joel; 23. Jonah; 24. Obadiah; 25. Nahum; 26. Habakkuk; 27. Zephaniah; 28. Haggai; 29. Zechariah; 30. Malach; 31. Isaiah; 32. Jeremiah; 33. Ezekiel; 34. Daniel; 35. the Gospel according to Matthew, 36. according to Mark; 37. according to Luke 38. according to John; 39. the Acts of the Apostles; 40. the Epistle of James; 41. of Peter, 42. of Peter; 43. of John, 44. of John, 45. of John; 46. of Jude; 47. of Paul to the Romans; 48. to the Corinthians; 49. to the Corinthians; 50. to the Galatians; 51. to the Ephesians; 52. to the Philippians; 53. to the Colossians; 54. to the Thessalonians; 55. to the Thessalonians; 56. to Timothy; 57. to Timothy; 58. to Titus; 59. to Philemon; 60. to the Hebrews.

Those, which are not of the number of the sixty, are, as follows: 1. the Wisdom of Solomon; 2. the Wisdom of Sirach; 3. Maccabees, 4. Maccabees, 5. Maccabees, 6. Maccabees; 7. Esther; 8. Judith; 9. Tobit.

Such as are apocryphal: 1. Adam; 2. Enoch; 3. Lamech; 4. the Patriarchs; 5. the Prayer of Joseph; 6. Eldam and Modam; 7. the Testament of Moses [Here is a void space in the MSS. where, probably, was, or should have been, the Assumption of Moses;] 9. Psalms of Solomon; 10. the Revelation of Elias; 11. the Revelation of Isaiah; 12. the Revelation of Zephaniah; 13. the Revelation of Zachary; 14. the Revelation of Ezra; 15. the History of Jacob [or James]; 16. the Revelation of Peter; 17. the Circuits, and Doctrines of the Apostles; 18. the Epistle of Barnabas;

* Indiculus ille etiam subiungitur Anastasii Quaestionibus in Codice, 1789. Bibliotheca Christianissima Regis. Ita vero se habet. Cotel. Judic. De Constitut. Apotol. ** Indiculus MS. Cod. Baroc. 206. Qui etiam, a Cotelerio ex Cod. Reg. Paris. 1789, editus est. De lx. libris, et quinam extra illos sint. Humf. Hod. De Bib. Text. Orig. l. iv. p. 649. Col. 44. P Περὶ τῶν ἑξήκοντα, καὶ ὅσα τῶν αὐτῶν ἱστορίων. I Καὶ ὅσα ἐξ ἑνὸς τῶν ἑ. I Καὶ ὅσα ἀποκρυφῶν.

I ἱστορίων. I Περὶ τοῦ καὶ διδασκαλίας τῶν ἀποστόλων.

' 19. the Acts of Paul; 20. the Revelation of Paul; 21. ^u the Doctrine of Clement; 22. the Doctrine of Ignatius; 23. the Doctrine of Polycarp; 24. ^x the Gospel according to Barnabas; 25. the Gospel according to Matthew.'

Upon this catalogue we may make a few remarks, omitting minute particulars; as the order of the books, and other like things.

1. This catalogue, as well as the foregoing, tends to satisfy us, that a superior regard was always shewn by Christians in general, to the books of the Jewish canon; for the Old Testament, above all other books, written before, or after the coming of Christ, which were not of that number: and that there were no other books received as a part of the canon of the New Testament, beside those which are now generally received by us.

2. The books of this catalogue are of three sorts: first, 'the sixty,' of the highest authority; secondly, 'those without,' which might be also called 'contradicted,' and probably were reckoned useful, and allowed to be sometimes publicly read in the assemblies of Christians; thirdly, books called 'apocryphal,' to which was paid a less regard than to the former,

3. With regard to the books of the Old Testament, we cannot but observe, that among the 'sixty' are placed three books only, which we call Solomon's; the Proverbs, Ecclesiastes, and the Canticles: the other two, sometimes ascribed to him, Wisdom and Ecclesiasticus, are placed with those, which were not of the sixty. Again: among the sixty is but one book of Ezra, probably meaning our Ezra and Nehemiah; nor is there here any mention at all of any other historical books of Ezra: but among the apocryphal is a book called the Revelation of Ezra. Once more: the book of Esther is not here placed among 'the sixty;' but among those which were 'without' that number, only as an useful book.

4. With regard to the books of the New Testament; here are none, beside those, now received by us, as was observed before. But here are not all which we receive; the book of the Revelation is quite omitted: what shall we say to this? It seems to me, that it was not received by the composer of this catalogue; for then it would have been among the sixty. But still it will be asked, How shall we account for the total omission of it? To which I answer, It may be accounted for one of these two ways. Either the author quite omitted it, thinking it better

^u Διδασκαλία Κλημεντος Ιγνατιου διδασκαλια, Ευαγγελιον κατὰ Ματθαιον.

^x Ευαγγελιον κατὰ Βαρναβαν. 21.

so to do, and be quite silent, than to put it in any class out of the sixty, which would have been offensive to some: or else the author himself did at first place it among some of the books, without the sixty; and some transcriber afterwards struck it out, not enduring to see it debased by an improper situation.

5. Among apocryphal books, and the very last of them is 'the Gospel according to Matthew:' concerning which little or nothing beside conjectures can be said; but thereby cannot be meant our gospel of Matthew, which is among the sixty: possibly this article has been, by some means or other, curtailed. The gospel according to the Hebrews may have been here mentioned, and said to have been esteemed by some the original, by others a translation of the gospel according to Matthew.

IV. I shall take no farther notice of Stichometries, except adding, that there is another published by Cotelarius[†] in his Judgment upon the epistle of Barnabas: he says, it is mutilated and corrupted. I put down that part which relates to the New Testament, and is thus: 'The four gospels; Matthew, Mark, Luke, John; the epistle of Paul to the Romans, the first to the Corinthians, the second to the Corinthians, to the Galatians, to the Ephesians, the first to Timothy, the second to Timothy, to Titus, to the Colossians, to Philemon; the first of Peter, the second of Peter; the epistle of James; the first of John, the second of John, the third of John; the epistle of Jude; the epistle of Barnabas; the Revelation of John; the Acts of the apostles; the Shepherd; the Acts of Paul; the Revelation of Peter.'

Every one perceives, that this Catalogue is much mutilated, there being wanting several books, which were always universally received; as the epistle to the Philippians, and the two epistles to the Thessalonians; as well as the epistle to the Hebrews, which also was generally received: and it may be reckoned probable, that all these were originally in this catalogue, or Stichometry. What use can be made of the latter part of the catalogue, I must refer to every reader's own consideration.

[†] Vid. Patr. Apost. Tom. i.

C H A P. CXLVIII.

COSMAS, of Alexandria.

- I. *His time, and works.* II. *Scriptures of the Old Testament received by him.* III. *Books of the New Testament received by him.* IV. *General titles and divisions of the books of scripture, and marks of respect for them.* V. *Two general observations concerning the canon of scripture.* VI. *Select passages.*

I. COSMAS, of Alexandria in Egypt, called Indicopleustes or Indicopleustes, on account of a voyage which he made to the Indies; at first a merchant, afterwards monk, and author, lived in the time of the emperor Justinian, and is computed to have flourished^a about the year 535. He wrote several things, particularly the^b *Christian Topography*, or the *Opinion of Christians concerning the World*, in twelve books, still extant, and some while ago published to great advantage by Dom Bernard de Montfaucon. In that work, Cosmas, contrary to the sentiment of all astronomers in general, denies the earth to be spherical; and endeavours to prove his opinion from reason, scripture, and Christian writers, who lived before him.

I cannot avoid taking notice of this writer, his testimony to the scriptures being very considerable; and if I do not confine myself to that, I shall, nevertheless, for the sake of brevity, omit divers things not unworthy of observation; for, as Montfaucon says, the^c digressions are as valuable as the work itself.

II. 1. And, in the first place, I observe, that Cosmas's canon of the Old Testament was that of the Jews: he has once quoted^d Baruch, scribe or secretary of the prophet Jeremiah; ^e Ecclesiasticus; and^f the Maccabees; but not as of authority. The books quoted by him, as of authority, and expressly mentioned, are,^g the Pentateuch; the book of Joshua; the Judges; Ruth; the books of the Kings, and the Chronicles; the book of Psalms; three books of Solomon, the Proverbs, Canticles, and

^a Vid. Cav. H. L. T. i. p. 515. et Montf. Præf. in Cosm. Topogr. cap. i.

^b Cosmæ Indicopleustæ Christianorum *Opinio de Mundo: sive Topographia Christiana.* Ap. B. Montfaucon. Nov. Collection. PP. T. ii. p. 113. &c. Paris. 1706.

^c Ut vero digressionibus

gaudet scriptor noster, multa præclara ultro citroque refert. Vereque dici potest, esse τοσούτων ἀπὸ τῆς ἁγίας. Præf. ib. cap. ii. fin.

^d Topogr. Chr. l. ii. p. 137.

^e L. iii. p. 382. D. ^f L. ii. p. 145. C. ^g L. v. p. 238, 239.

Ecclesiastes;

Ecclesiastes; the twelve prophets; and the four larger prophets. Here is no particular mention of Ezra: but ^a that book is elsewhere expressly quoted, with the Chronicles.

2. In another place, having mentioned the historical facts of the Old Testament, to the settlement of the Israelites in the land of Canaan, he says: 'After¹ that, God raised up to them prophets; David the king, Samuel, the great Elias, and his disciple Elisha; and the twelve; and the four greater prophets, who prophesied of the coming of the Lord Christ.'

3. The ^b book of Job is quoted several times, and as divine scripture.

4. The ^c Psalms are often quoted, and called divine scripture. David is styled by him, ^m the 'great David,' king and prophet; and he says, that ⁿ the book of Psalms was composed by him.

5. The book of Ecclesiastes is quoted by him with marks of the highest respect: 'As, ^o the divine scripture says; by the divine Solomon.' In another place, he seems to diminish Solomon, saying, 'that he ^p wrote the Proverbs, the Songs, and the Ecclesiastes; having received from God the grace of wisdom, to instruct men in the right conduct of life: but he did not receive the grace of prophecy.' Nevertheless, I suppose that Cosmas does not deny Solomon the gift of inspiration; but only the gift of prophecy, or foretelling things to come: in the general sense of the word, therefore, he was a prophet, being moved by the Holy Ghost.

6. Having collected testimonies out of the twelve prophets, and, last of all, out of Malachi, he ^q proceeds immediately to the New Testament.

7. And he says, that ^r the books of the Old Testament were written in Hebrew.

III. The books of the New Testament, received by Cosmas, are, the four gospels, the Acts, St. Paul's fourteen epistles, and some of the catholic epistles.

1. In the fifth book, where he quotes the books of scripture one after another, and gives some account of each book, he says: 'Matthew ^s is the first evangelist, who wrote a gospel. There being a persecution, when Stephen was stoned, and he ^t also being about to go from that place, the believers entreated him to leave with them a written instruction, with which re-

^a Επει δε και η προφητεια κεινη συγγραφης εν ταις παραλιπομεναις, και εν τω Εσδρα τελεσται. L. viii. p. 306. A. ¹ L. v. p. 207. E. ² L. ii. p. 128. A. L. iii. p. 167. D. ³ L. ii. p. 158. B. et passim. ^m L. v. p. 224. B. ⁿ L. v. p. 238. D. ^o L. ii. p. 134. B. ^p L. v. p. 139. E. ^q Vid. l. v. p. 237. . . 241. ^r L. vii. p. 275. D. ^s Ουλος απλος των ευαγγελιστων συγγραψαμενος ευαγγελιον. α. α. L. v. p. 245.

‘quest he complied : and, being well acquainted, especially
‘with the abode of the Lord in flesh here on this earth, he set
‘before them a pattern of an excellent institution, and of an
‘heavenly and divine life and conversation :’ and what follows.

2. ‘Mark, ‘the second evangelist, wrote a gospel at Rome,
‘by the direction of Peter.’

3. ‘Luke ‘is the third evangelist, who, having observed
‘many endeavouring to write gospels, and inventing things out
‘of their own heads, wrote to his own disciple Theophilus, to
‘guard him against such accounts.’ And here Cosmas likewise
mentions the Acts ; in which, as well as in his gospel, he says,
Luke gives an account of our Lord’s ascension into heaven.

4. I would observe here, that, * from several places of this
work, it appears, this author had in his copies, the first and se-
cond chapters of St. Matthew’s gospel, and the history of our
Lord’s nativity as recorded by St. Luke.

5. ‘The † fourth and chief of the evangelists is John the di-
‘vine ; who was more beloved by Christ than all the rest, who
‘leaned upon the Lord’s breast, and from thence, as from an
‘overflowing fountain, drew mysteries : to whom, when he
‘dwelt at Ephesus, were delivered by the faithful the writ-
‘ings of the other evangelists. Receiving them, he said, that
‘what they had written was well written ; but some things
‘were omitted by them, which were needful to be related. And
‘being desired by the faithful, he also published his writings, as
‘a kind of supplement to the rest, containing such things as
‘these : the wedding at Cana ; the history of Nicodemus ; the wo-
‘man of Samaria ; the nobleman [or courtier, John iv. 46... 54] ;
‘the man blind from his birth ; Lazarus ; the indignation of Ju-
‘das, at the woman that anointed the Lord with ointment ; the
‘Greeks that came to Jesus ; his washing his disciples feet ; and
‘suitable instructions upon several occasions ; and the promise
‘of the Comforter ; and concerning the deity of Christ, expressly
‘and clearly, at the beginning, and premising that as the foun-
‘dation of his work : all which things had been omitted by the
‘rest.’

6. In ‡ the next place are large quotations of discourses of
Peter, recorded in the Acts of the apostles.

7. ‘Afterwards, follows the § great apostle Paul, the great
‘master of the church, and leader of the heavenly band, who

† . . . Πάτρις ἢ Πατρὶς ἐκκλησιαστικῆς αὐτῆς . . . p. 246. D.

‡ p. 247. A. . C.

* Vid. l. iii. p. 147. A. p. 176. E. l. v. p. 245. C. D. E. p. 247. et passim.

† Οὗτος ὁ θεολόγος ἱσχυρίζεται, ὅτι ἐξήλθε τὰς ἀποκαλύψεις. p. 248.

‡ p. 249. . . 251.

§ p. 251. . . 253.

‘ had Christ speaking in him : of whose fourteen epistles Cosmas says, it ^b is not needful for him to allege all the places that are to his purpose. However ^c, he gives a general account of them, and in this order : to the Romans ; to the Corinthians ; to the Galatians ; to the Ephesians ; Philippians ; Colossians ; Thessalonians ; Hebrews ; Timothy ; Titus ; Philemon.’ He says, ‘ the ^d epistle to the Hebrews was written in Hebrew ; and was translated into Greek, as is said, by Luke, or Clement. In like manner the gospel of Matthew,’ that is, as I understand him, was written in Hebrew ; for I do not judge it necessary to suppose, that Cosmas intended to intimate, that St. Matthew’s gospel had the same translators as the epistle to the Hebrews ; or to say any thing at all about the authors of that translation : but only, that Matthew’s gospel was written in Hebrew, in like manner as Paul’s epistle to the Hebrews.

8. He says, in another place, the ^e epistle to the Hebrews was written to the Jews who believed in Christ.

9. Cosmas takes but little notice of the catholic epistles, except it be to answer objections, which were brought thence against some of his assertions. And in one place he says expressly : ‘ I ^f forbear to allege arguments from the catholic epistles ; because, from ancient time, the Church has looked upon them as of doubtful authority. And of all who have written commentaries upon the divine scriptures, not one has taken notice of the catholic epistles : and all who have given an account of the canonical books of divine scripture, have spoken of them as doubtful ; particularly Irenæus, bishop of Lyons, a man of great note, and eminent piety, who lived not long after the apostles ; and Eusebius Pamphili ; and Athanasius, bishop of Alexandria : and Amphilochius, bishop of Iconium, friend of the blessed Basil, in his Iambics to Seleuctis, expressly declares them doubtful. In like manner Severian, bishop of Gabala, in his book against the Jews, rejects them ; forasmuch as most men say, they are not writings of apostles, but of some others, who were elders only. And, agreeably hereto, Eusebius Pamphili, in his Ecclesiastical History, says, that at Ephesus are two monuments, one of John the evangelist, and another of John an elder, who wrote two of the catholic epistles ; even the second and third, inscribed after this manner : “ the Elder to the elect Lady ; and, the Elder to

^b p. 253. C. ^c p. 254, 255. ^d p. 255. C. ^e Ο δε αποστολος Παυλος προς τας εκ των εβραιων πιστευουσας εις χριστον γαγραφεν. κ. λ. L. vii. p. 279. D.
^f Σιωπωμεν δε εις τας καθολικας επιστολιν η εκκλησια αφεισκαλλομενης εχει. κ. λ. L. vii. p. 292. B. . . E.

‘the beloved Gaius :’ and both he, and Irenæus, say, that but two are written by apostles, even the first of Peter, and the first of John : and some say, that neither are they written by apostles, but by elders only. They argue in this manner : The epistles of John are numbered, the first, second, and third ; as being all three written by one and the same person. Others receive the epistle of James, together with those two [that is, the first of Peter, and the first of John]. Among the Syrians are found only the three before mentioned ; I mean, the epistle of James, the epistle of Peter, and the epistle of John : they have not the rest. Upon ^s the whole, it does not become a perfect Christian, to endeavour to confirm any thing by doubtful books ; when the books in the Testament, acknowledged by all, have sufficiently declared all things needful to be known, concerning the heavens, and the earth, and the elements, and the whole Christian doctrine.’

Upon this passage of Cosmas, many remarks might be made ; I shall mention these following :

1. His expressions are in some places ambiguous, and therefore obscure : it is not always certain, whether he intends to be understood of all the catholic epistles in general, or of some only.

2. Cosmas betrays an inclination to represent all the catholic epistles as doubtful, and to diminish their authority :

3. But that is unreasonable : all ancient Christians, in general, received one epistle of Peter, and one epistle of John.

4. Cosmas says, that not one of the ancient commentators of sacred scripture had written a commentary upon the catholic epistles : which, ¹ as Montfaucon observes, is not rightly said ; for Didymus of Alexandria wrote commentaries upon all the seven catholic epistles.

5. It is not needful for us now to consider the accounts here given of the sentiment of Irenæus, Eusebius, Athanasius, Amphilochius, and others ; or to examine, whether these accounts be right or not : forasmuch, as their testimony to the sacred scripture has been already observed, in their several chapters.

6. The seven catholic epistles were all well known in Egypt, where Cosmas lived, and were all received by many. So much is manifest from himself.

Κ ΟΥ ΧΡΕΙ ΟΥΝ ΤΟΝ ΤΕΛΕΙΟΝ ΧΡΕΙΣΤΙΑΝΟΝ ΕΚ ΤΩΝ ΑΜΦΙΒΑΛΛΟΜΕΝΩΝ ΕΠΙΣΤΟΛΗΣ, ΤΩΝ ΕΠΙΔΕΙΞΑΝ ΚΑΙ ΚΟΙΝΩΣ ΟΜΟΛΟΓΟΥΜΕΝΩΝ ΓΡΑΦΩΝ ΙΚΑΝΩΣ ΠΑΝΤΑ ΜΗΝΥΣΘΑΙ ΠΕΡΙ ΤΗΣ ΤΩΝ ΕΡΑΝΩΝ ΚΑΙ ΤΗΣ ΧΡΗΣ ΚΑΙ ΤΩΝ ΣΟΦΙΣΜΩΝ ΚΑΙ ΠΑΝΤΟΣ ΤΗΣ ΔΟΞΗΣ ΤΩΝ ΧΡΕΙΣΤΙΑΝΩΝ. Ib. p. 292. E. ¹ Hic sane Cosmas non accurate rem agit . . . Didymus enim Alexandrinus integros in septem illas epistolas commentarios edidit, teste Hieronymo. Præf. in Cosm. Topogr. p. 17.

7. The Christians, in Syria, received three only of the catholic epistles. Of this Cosmas speaks positively : it may be supposed, therefore, that it is a thing, about which he was well assured, and for the truth of which he may be relied upon. So thought * Montfaucon and † Beaufobre.

8. Though Cosmas was shy of quoting the catholic epistles, because, from ^m the second epistle of Peter a strong objection was brought against one of his opinions ; yet, I think, he must have received three of them ; the epistle of James, the first of Peter, and the first of John ; for, to the epistle of James he has a respectful reference in the introduction to his work, which is to this purpose : ‘ In ⁿ the name of the one God . . . from whom ‘ descends to us, from above, every good and perfect gift.’ See James i. 17. And ^o he quotes the conclusion of the first epistle of Peter, the church, *which is at Babylon, saluteth you*, as a proof of the early progress of the Christian religion, without the bounds of the Roman empire ; by which, therefore, we perceive, that by Babylon he did not understand Rome. He has also quoted ^p 1 Pet. i. 12.

9. We here see plainly expressed, that opinion of the ancient Christians, that no book, doctrinal or epistolary, ought to be received as of authority, unless written by an apostle and known to be so. All the catholic epistles bore the names of apostles : but whilst it was doubtful, with regard to several of them whether they were written by apostles, so long they were of doubtful authority.

10. Lastly, we cannot omit to observe what is said at the end of this passage : that ‘ no perfect,’ or well instructed ‘ Christian, ‘ should endeavour to prove any thing, but by the canonical ‘ books of scripture, acknowledged by all ; which books have ‘ sufficiently declared whatever is needful to be known concerning the doctrines of religion.’ A very valuable testimony to the sufficiency of scripture ; and agreeable to the sentiments of all ancient Christians, in general, as we have seen !

* Secundum item Petri, et epistolam Jude apostoli, perinde atque secundam et tertiam Joannis, a Syris, atque adeo ab Antiochenis, non admittas fuisse, diserte docet Cosmas Ægyptius, qui tempore Justiniani Imperatoris scribebat. Sic autem habet, p. 292. . . . Hinc manifeste vides, etiam tempore Justiniani Imperatoris, ex catholicis illis epistolis nonnisi tres apud Syros, atque adeo in Ecclesia Antiochena, receptas fuisse. Montf. Diatrib. in Synopi. S. S. ap. Chryf. T. 6. p. 309.

† Cet auteur, qui étoit Egyptien, et qui florissoit dans le vi. siècle, assure, que les Syriens n'ont que la 1. epître de S. Jean, la 1. de Pierre, et celle de Jaques : qu'à l'égard des quatre autres, elles ne se trouvent pas même dans leurs eglises. Hist. de Manich. T. i. p. 295.

^m Ομοίως καὶ ἐν ταῖς καθολικαῖς τοῦ εἰρηανῶ, ὃν ὁ ἀπὸστολος περιέγραψεν λαθεῖν αὐτοῦ. κ. κ. [a Pet. iii. 12.] L. vii. p. 290. E. Conf. p. 292. E. ⁿ L. 113. A. ^o L. ii. p. 247. E. ^p L. vii. p. 239. A.

10. Hitherto we have seen nothing concerning the book of the Revelation; nor do I remember that there is any notice taken of it in this remaining work of Cosmas; and as it is a work of some length, and much is there said about the scriptures of the Old and New Testament, the entire omission of this book must be an argument, that it was not received by him. But whether the Revelation was received by Cosmas, or not, it is very likely that it was received by many Christians in Egypt.

11. These then, as at first said, are the books of the New Testament, received by Cosmas: the four gospels; the Acts of the apostles; fourteen epistles of the apostle Paul, and three catholic epistles; the epistle of James; one epistle of the apostle Peter; and one epistle of the apostle John.

IV. I would willingly observe the general titles and divisions of the books of sacred scripture, and the tokens of high respect for them, manifest in this writer.

1. 'This⁹ is the design of all the divinely inspired scripture, both of the Old and the New Testament.'

2. 'Moses⁷ and the prophets, Christ and his disciples, the evangelists and apostles, say nothing else.'

3. 'You⁸ should observe the harmony of Moses, and all the prophets; and of the evangelists and apostles.'

4. 'Moses⁷ and the prophets said nothing of themselves, but only as inspired by divine revelation.' Some may think, that our author had here an eye to 2 Pet. i. 21.

5. In some places already mentioned, and in many others⁵, the whole of the New Testament is comprehended in the expression of evangelists and apostles.

6. He^x relies, he says, entirely, upon the truly divine scripture, for what he advances.

7. 'Moses⁷ and the prophets, the Lord Christ, and the apostles.'

8. 'Blessed^z therefore are all they, who, by the divine scriptures of the Old and New Testament, know the one God, Creator of all.'

V. I would now mention two observations:

1. The canon of the New Testament had not been settled in the time of this writer, by any authority that was decisive and uni-

⁹ Ουλος ο σκοπος πασης της θεοπνευστη γραφης, παλαιας τε και καινης διαθυης. L. v. p. 208. B. Ο κοσμογραφος τουιν Μωυσης, και οι λοιποι παυλες αποστολοι. . . . αλλα και οι κυριοι παραγγελοντες, και οι μαθηται, ευαγγελισται και αποστολοι. ειδεν κυριον αυ. L. v. p. 243. A. L. . . . 55. D.

⁷ αλλ εκ θειας αποκαλυψεως χρησιμευουσιν. L. i. p. 115. B. ⁸ L. i. p. 115. E. E. L. v. 245. A. ^x L. i. p. 115. E. Vid. et p. 116. A. . . . E. ^y το δε δεσποιν χριστον και τους αποστολους. L. i. p. 117. A. ^z L. vi. p. 271. E.

verfally acknowledged. The long paſſage concerning the catholic epiſtles, which we have ſeen, ſeems to afford full proof of this: for determining the regard due to thoſe epiſtles, he appeals to the teſtimony of the church in early times, the commentators upon ſcripture, and divers ancient writers; and, in the end, mentions different opinions about them in his own time, and ſpeaks of thoſe epiſtles, or ſeveral of them, as of doubtful authority, whiſt other parts of ſcripture were univerſally acknowledged; all which tends to ſhew, that the canon of the ſcriptures of the New Teſtament had not been ſettled, and decided by any authority in which all acquieſced. But Chriſtian people were at liberty to judge for themſelves, concerning the genuineness of writings propoſed to them as apoſtolic; and to determine according to evidence.

2. I think, that the work of this learned man, who had travelled, and ſeen divers parts of the world; and had alſo read, and was acquainted with the writings of ancient Chriſtians, affords a good argument, that there never were any books of authority with Chriſtians, beſide thoſe books of the Old and New Teſtament which are now received by us: and as, in the Old Teſtament, the writers are prophets; ſo, in the New, the writers are apoſtles and evangelists. This appears from his quotations, and from the titles and diviſions of ſcripture juſt tranſcribed: moreover, after having ſupported his opinions, as he was able, by the writings of the prophets and apoſtles, for farther ſatisfaction, he alleges paſſages of divers writers who had lived before him. Some, it ſeems, after the publication of the former part of this work, in which are ſo many quotations of the ſeveral parts of canonical ſcripture, ſaid, that ^a his interpretations of ſcripture were different from thoſe of our fathers, who might be reaſonably ſuppoſed to have underſtood the true meaning of ſcripture. Well, what authors does he now allege? Does he produce paſſages of Hermas, Clement, Ignatius, the Recognitions, the Clementines, the Conſtitutions, the Acts or Preaching of Paul, or Peter, or Matthias, or any other like writings? No: his ^b firſt author is Athanaſius, biſhop of Alexandria; and, after that, Gregory Nazianzen, and ſome others; which, I think, muſt be allowed to be a good argument, that the writings of early Chriſtians, after the apoſtles, never were of authority. Coſmas alleges none of them; nor did they, who made exceptions to the firſt edition of his work, expect ſuch citations from him; for he

^a L. 10. p. 315. C. D.
ἐν τῇ ἀρχῇ. Ibid. E.

^b Περὶ τῆς ἐκ τῶν πατρῶν ἀποστολῆς ὁ πατριάρχης ἀθανάσιος, τῇ αὐτῇ

makes no apology for taking no notice of them; but immediately proceeds to writers of the fourth century, whose works never could make any pretensions to be a part of the rule of faith. So now, in a like case, a writer of the present time, after proofs from the Old and the New Testament, might, for the satisfaction of some objectors, quote Stillingfleet, and Tillotson, and Burnet, or Owen, and Baxter, and Manton.

VI. I shall add a few select passages :

1. He says, that ^c all Christ's miracles were suited to his excellent and gracious doctrine, being healing and beneficial. If any should object the loss of the swine, and the fig-tree; those miracles were not wrought on men, but only on brutes, and a vegetable plant. He afterwards considers also the action of Christ's driving the buyers and sellers out of the temple; and says, that even then Christ did not strike any man with the whip, which he had in his hand, but the brute animals only.

2. Cosmas speaks very agreeably of the progress of the Christian religion: he observes, that ^d the gospel was first preached by the apostles with great success, in the Roman empire; soon after that, it was preached in Persia, by the apostle Thaddeus. Accordingly, it is written in the catholic epistles: ^e 'The church, which is at Babylon, elected together with you, saluteth you.' In another place ^f he enlarges upon the wonderful progress of the Christian religion, as agreeable to what Christ had foretold. [John xvi. 33. Matth. xvi. 18. xiii. 33. xxiv. 14.] ^g 'For,' says he, 'though from the beginning Christians were persecuted by the Greeks and Jews, they overcame, and drew over their enemies to themselves: accordingly, we see, the church has not been destroyed, but still subsisting and multiplied; and the whole earth filled, and still more and more filling, with the doctrine of the Lord Christ, and the gospel preached in all the world; which, ^h says he, I myself have seen in many places, and therefore can bear witness to the truth of it.' He here mentions a great many countries, remote from each other, where the gospel had been planted; and particularly several places in the Indies, where he had been, in which were many churches. He expressly says, that in Persia were many churches, and bishops, and people, and many martyrs; as also in Ethiopia and Arabia.

^c L. iii. p. 164, 165.
D. E. et p. 179.

^d L. ii. p. 147. E. 148. A.
^f Ib. p. 179. E.

^g L. iii. p. 173. C.

C H A P. CXLIX.

FACUNDUS, *Bishop of Hermiana, in Africa.*

1. FACUNDUS, ^a a learned African bishop, flourished about the year of Christ 540.

2. I need not take notice of quotations of the Gospels, and Acts, and other books of the New Testament, which were always received by all Christians in general, in every part of the world.

3. He quotes ^b the epistle to the Hebrews, as the apostle Paul's.

4. He likewise quotes ^c the epistle of the apostle James, and ^d the second epistle of the apostle Peter, and ^e the epistle of the apostle Jude, and also ^f the book of the Revelation.

5. It is likely, therefore, that he received all the books of the New Testament, which we do, and no other.

6. His general division of the books of the New Testament is, that ^g of gospels and apostles: for all which he has the greatest ^h regard.

7. He quotes ⁱ the epistle to the Ephesians with that title.

8. He cites Tit. ii. 13. after this manner: 'Looking ^k for the blessed hope, and the appearing of the glory of the great God, our Saviour Jesus Christ.'

9. Facundus, citing the fifth chapter of the first epistle of St. John, does not mention the heavenly witnesses, but says, that ^l 'the

^a Vid. Cav. H. L. Du Pin. Bib. T. v. p. 75. Fabric. Bib. Ec. ad Isidor. de Scr. Ec. c. 18. et 19.

^b Sic etiam, cum Paulus ejus [Petri] coepistolus Christianis omnibus legitur dicens: 'Obedi-
^c dite praepositis vestris.' . . . [Hebr. xiii. 17.] Facund. l. xii. c. 3. p. 195. C. Parif. 1679. . . ad Hebraeos dicit apostolus. L. iii. c. 6. p. 47. D. et alibi.

^c Jacobus apostolus dicit: 'Nolite plures magistri fieri.' [Cap. iii. 1.] L. x. c. 2. p. 151. C. Vid. et. l. vi. c. 5. p. 93. C.

^d Attendant, quod Petrus apostolus dicit: 'Dilectissimus frater noster Paulus, secundum eam quae data est illi sapientiam, scripsit vobis' . . . [2 Pet. iii. 15, 16.] L. xii. c. 2. p. 187. D.

^e Quem Spiritum illi non habent, qui se ab Ecclesia segregant, apostolo Juda dicente: 'Hi sunt qui segregant semetipsos, Vol. V.

'animales, Spiritum non habentes.' [ver. 19.] l. xii. c. 1. p. 186. B.

^f L. ii. c. 5. p. 30. 'A. et passim.'

^g Evangelicae et apostolicae de Domino voces. L. i. c. 5. p. 17. B.

^h Hanc autem reverentiam ipsi divinae scripturae deferimus, ut non credamus quod aliquid indigne laudavit. Et ideo cum audiamus apostolum inter alios justos Samson quoque laudantem, atque dicentem [Hebr. xi. 32.] intelligimus, quod . . . l. xii. c. 1. p. 186. D.

ⁱ Audiant apostolum scribentem Ephesius, l. iii. c. 6. p. 48. C.

^k . . . expectantes beatam spem, et adventum gloriae magni Dei salvatoris nostri Jesu Christi. l. i. c. 1. p. 3.

^l Nam et Johannes in epistola sua de Patre et Filio et Spiritu Sancto sic dicit: 'Tres sunt qui testimonium dant in terra, spiritus, aqua, et sanguis. Et hi

'the spirit' denotes the Father, 'the water' the Holy Spirit, and 'the blood' Jesus Christ.

C H A P. CL.

ARETHAS.

1. ^a ARETHAS, says ^a Du Pin, who wrote a Commentary upon the Revelation, extracted from that of Andrew of Cæsarea, is placed in the sixth century, and reckoned to have been bishop of Cæsarea: but there is no proof, neither of the one, nor the other.

2. By Cave ^b Arethas is placed at the year 540. And he is somewhat displeased with Calimire Oudin, for supposing him to have lived much later, about the year 920. Nevertheless ^c Fabricius favours Oudin's conjecture, that Arethas was a writer of the tenth century: however, he calls his Commentary upon the Apocalypse an excellent work.

3. Mill ^d speaks of him, together with other writers, of the sixth century, about 540, and calls his work a chain, collected out of the Commentary of his predecessor Andrew, and the works of Irenæus, Hippolytus, Gregory Nazianzen, Cyril of Alexandria, and others.

4. Arethas, at the beginning of his Commentary, upon ch. i.

'hi tres unum sunt:' in 'Spiritu' significans Patrem, sicut Dominus mulieri Samaritanæ, secundum ipsius Johannis Evangelium, loquitur, dicens . . . [Joh. iv. 21. . . 24.] In 'aqua' vero Spiritum Sanctum significans, sicut in eodem suo evangelio exposuit verba Domini . . . [cap. vii. 37. . . 39.] In 'sanguine' vero Filium significans, quoniam ipse ex Sancta Trinitate communicavit carni et sanguini. L. i. c. 3. p. 7. C.

Nam si ecclesia Christi . . . tres credit et prædicavit, Patrem, et Filium, et Spiritum Sanctum, sicut testimonio Johannis supra docuimus, quo dictum est: 'Tres sunt qui testimonium dant in terra, spiritus, aqua, et sanguis. Et hi tres unum sunt.' Ib. p. 8. C. D. ^a Bib. des Aut. Ec. T. v. p. 74. ^b Arethas, Cæsareæ Cappadociæ Archiepiscopus, claudit uti vult Coccius, et post eum alii (qui

tamen incertis prorsus nituntur conjecturis) circa annum 540. Longe vero recentior, si modo verum sit, quod vult Casimirus Oudin, eundem scilicet fuisse nostrum cum Arethia presbytero Cæsariensi, qui circa annum 920, scripsit Translationem Euthymii Patriarchæ, C. P. apud Lippomanum Tomo 3. repertam. Verum id gratis affirmat Oudinus. Nec enim præsto ei est argumentum, quo sententiam suam confirmet. Cav. H. L. T. i. p. 520.

^c Arethas, qui et ipse post Andream Cæsareæ ejusdem in Cappadocia Archiepiscopus fuisse traditur, sorte haud diversus est ab Arethia, qui adhuc presbyter Cæsariensis scripsit de translatione Euthymii C. P. A. C. 911. defuncti. Neque improbabili hæc mihi videtur C. V. Casimiri Oudini conjectura . . . ejus insigne in Apocalypsin opus prodiit, &c. Bib. Gr. T. vii. p. 791. 792. ^d Proleg. n. 1007.

ver.

ver. 1, 3. says, 'That' some of the ancients looked upon this book as spurious, and because it differed from the style of the beloved disciple in his other writings, ascribed it to another. But Gregory, called also the divine, reckons it among the genuine writings of the evangelist: and in the preface, agreeably to what had been before written by Andrew, he says, it had been received as inspired scripture by Basil, Gregory, Cyril [of Alexandria], Papias, Irenæus, and Hippolytus, orthodox fathers; and, therefore, it ought to be received in a like manner by us.'

5. Possibly, some may think, that the writers here named, afford an argument, that Arethas did not live later than the sixth century.

6. I would briefly observe, that in this work are quoted most or all the books of the New Testament, particularly, the ^e gospel of Mark, and the ^h Acts, written by Luke; the epistle to the Hebrews ⁱ as Paul's, expressly, and ^k often; the ^l epistle of James, and ^m the second of Peter: he received all the three epistles of John; for he often quotes the first, and once in this manner: John ⁿ in the first of his catholic epistles. It is likely, therefore, that he received all the same books of the New Testament that we do; nor have I observed any marks of peculiar respect for any other Christian writings; and may I add here, though somewhat out of place, that ^o this writer quotes Solomon's song.

7. Upon Rev. i. 5. *Unto him who loved us, and washed us from our sins in his own blood:* he says, that was ^p written two ways, in some copies 'washed,' in others 'delivered' or 'redeemed.' Mill ^q has taken notice of this place, and prefers the latter reading.

^e Τῶς τῶν ἀρχαίων νοθεύει ταύτην τῆς ἰωάννου τῆς γραπμένης γλώττης, ἵεραι ταύτην ἀναβάντες. Οὐκ ἔστι δὲ ἕως. Ο γὰρ αὐτοπαιωνίας τῆς γρηγορίου κειμένης ταύτην τοῖς ἀποστόλοις ὡς ἡ ἰωάννου, φέσας, ἵδου με ἀποκαλύψας. Areth. Comm. in Apocalypsi. p. 645. B. ad calcem Comment. Occumen. T. 2. ^f Procem. ib. p. 640. B.

^g Vid. Not. ^h.

^h Ἀλλὰς γὰρ ἐν ταῖς πράξεσι γράφει, ἐφελὼν τὴν κίριον ὑποταξίαν, Μάρκος δὲ ἐν τῇ ὑπ' αὐτὸν γραφῇ εὐαγγελίῳ. κ. λ. Ib. p. 652. B.

ⁱ Εἰς πάλιν πρὸς τὸν εὐραϊκὸν αὐτὸν διεξίεντι τὰ πλάττειν. Ibid. p. 762. B.

^k p. 659, B. 729. C. 732. D. 762. C. et passim. ^l p. 668. B.

^m p. 675. D.

ⁿ Ο ὁσίων θεοφορῶς

εὐαγγελιστὴς ἀπονεύκειν ἐπὶ τῇ εὐαγγελίᾳ αὐτῇ . . . καὶ ἐν τῇ πρώτῃ τῶν καθολικῶν αὐτὴν ἐπιστολῶν. Ib. p. 648. D.

^o p. 658. B. C.

^p Δις συγγραφῇ τῆς πρὸς διαφορὰν ἐκείνην. Ἀνίσταται γὰρ ὁ τὰς κληδίας καὶ τὴν σπύλιν ἀποκαθαίρωντος. Ἀνίσταται δὲ ὁ τὸν ἐγκλημάτων αὐτῆς ἀπαλλάττωντος. p. 650. D.

^q Memorat Arethas duplicem lectionem, λυσάν, et λυσάν. Certe ob sequens ἐν τῷ αἰματί, λυσάν jam in codd. plerisque omnes invasit. Sed λυσάν genuinum est . . . λυσάν hic est λυσάν quomodo Apocalypses infra, c. 5. v. 9. Ἡγοράσας ἡμᾶς ἐν αἰματί σου. Proleg. n. 1007.

C H A P. CLI.

A R A T O R.

1. ARATOR^a, at first an advocate, then a soldier, afterwards a^b courtier, thought fit at length to retire from the world, and was appointed sub-deacon in the church of Rome.

2. He composed a work, entitled 'The Apostolical History, in verse, in two books, composed out of the Acts of the apostles, which^d he ascribes to St. Luke.

3. In Acts, xx. 28, he seems to have read 'the church of the Lord:' for he speaks only 'of the church which Christ, the Lord and master, had purchased with the price of his blood. Arator was^c an Homousian. If he had had in his copies, *the church of God*, or had had any knowledge of that reading, he would not have failed to insist upon it.

C H A P. CLII.

J U N I L I U S.

1. JUNILIUS was an African bishop, but of what place, is not certainly known. Cave speaks of him, as^a flourishing about the year 550; Hody about^b 560. He is in Trithemius; and I transcribe his chapter^c below. Moreover

Du

^a Vid. Trithem. De Scr. Ec. cap. 213. Baron. Ann. 544. n. 1, 2. Pagi Ann. 544. n. 3. Basnag. Ann. 544. n. 10. Cav. H. L. T. i. p. 523. Du Pin. Bib. T. v. p. 73.

^b Ecclesiam subeo, dimissa naufragus aula,
Perfida mundani defero vela freti.
Transferor ad niveas Petri sine tur-
bine caulas,

Et fruor optati jam statione soli.

Arat. ad Vigil. p. 125. F.

^c Historia Apostolica. Ap. Bib. PP. Ludg. T. x. p. 125. . . . 142.

^d Versibus ergo canam, quos Lucas re-
tulit, actus. Ib. p. 125.

^e Perpetuo pro rege pati, servare Ma-
gistri
Ecclesiam, Christus pretium quam
sanguine nobis
Fecit in orbe suo, famuli retinere la-
borent,
Quæ Dominus de morte dedit. . . .
Hist. Ap. l. ii. p. 138. f.

^f unum
Personas tres esse Deum.
L. i. p. 128. D. Vid. et G.

^a H. L. T. i. ^b De Biblioc.
Text. Orig. p. 653. ^c Junilius Epü-
copus cujusdam urbis in Africa: nomen
autem urbis invenire non potui: vir certe

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‘Du Pin, and ^e Fabricius have accounts of this bishop, which deserve to be taken notice of.

2. The only remaining work of Junilius, and the only work of his, which Trithemius, in the fifteenth century, had met with, intitled, Of ^s the Parts of the Divine Law, in two books, is written by way of question and answer.

3. He has several ways of dividing the books of scripture. Some ^h are of perfect, others of middle authority, others of none at all: and ⁱ some are historical, some prophetical, some proverbial, some teach simply. So that to transcribe him at length requires more room than I can afford: I shall, however, take briefly what he says relating to the books of the New Testament.

4. ‘The ^k historical books of the New Testament, of perfect and canonical authority, are the four gospels of Matthew, Mark, Luke, John, and the Acts of the apostles.’

5. ‘Those ^l books, he says, teach simply, wherein we are plainly instructed concerning faith and manners; and which do not relate history, nor prophecy, nor speak proverbially, but only teach plainly. The books that teach simply, are the epistles of the apostle Paul: to the Romans one; to the Corinthians two; to the Galatians one; to the Ephesians one; to the Philippians one; to the Colossians one; to the Thessalonians two; to Timothy two; to Titus one; to Phi-

in sacris scripturis valde doctus, et in secularibus disciplinis, meo judicio, sufficienter instructus, sensu profundus, eloquio dulcis et ornatus, multa dicitur conscripsisse opuscula. Sed ego tantum vidi opus insignis, quod scripsit ad Primasium supradictum episcopum, quod prenotavit, De Partibus Divinae Legis. Claruit, A. D. 540. Trithem. de Script. Ec. cap. 155.

^e Bib. des Aut. Ec. T. v. p. 81.

^f De Veritat. Relig. Christian. p. 255.

^g De Partibus Divinae Legis. Libri duo. Ap. Bib. PP. Max. T. x. p. 340. . . . 350.

^h Discip. Quomodo divinorum librorum consideratur auctoritas? Mag. Quia quidam perfectae auctoritatis sunt, quidam mediae, quidam nullius. D. Qui sunt perfectae auctoritatis? M. Quos canonicos in singulis speciebus absolute enumeravimus. D. Qui mediae? M. Quos adjungi a pluribus diximus. D. Qui nullius auctoritatis sunt? M. Reliqui omnes. L. i. c. 7. p. 341. G. H.

ⁱ Disc. Species dictionis quot

sunt? M. Quatuor. Nam aut historica est, aut prophetica, aut proverbialis, aut simpliciter docens. L. i. c. 2. p. 340. F.

^k . . . Evangeliorum quatuor: secundum Matthaeum, secundum Marcum, secundum Lucam, secundum Johannem: Actuum apostolorum. Ib. c. 3. p. 340. G.

^l D. Quae est simplex doctrina? M. Quae de fide aut de moribus in praesenti tempore docemur. D. Quare hoc nomen accepit? M. Quia. . . neque historiam textit, neque prophetiam, neque proverbialiter loquitur, sed tantum modo simpliciter docet. D. Qui libri ad simplicem doctrinam pertinent? M. . . Epistolae Pauli apostoli ad Romanos, 1. ad Corinthios, 2. . . Beati Petri ad Gentes, 1. et beati Johannis prima. D. Nulli alli libri ad simplicem doctrinam pertinent? M. Adjungunt quamplurimi quinque alias, quae apostolorum canonicae nuncupantur: Jacobi 1. Petri secundam, Judae unam, Johannis duas. Ib. c. 6. p. 341. F.

‘ lemon one ; to the Hebrews one ; one of the blessed Peter to the Gentiles ; and the first epistle of the blessed John. To these many add five more ; one epistle of James ; the second of Peter ; one of Jude ; and two of John.’ He also says, ‘ that the Revelation of John was doubted of, generally, by the Christians in the east.’ Which may imply, that it was generally received in Africa, as indeed it was.

6. It may be here asked by some : How could Junilius, an African, know the sentiment of Christians in the east, concerning the book of the Revelation ? And how comes it to pass, that he speaks as he does of the catholic epistles ? I answer, that in the preface or dedication of his work to Primasius, he says, he had been acquainted with Paul, a Persian, a learned man, who had been educated in the school of the Syrians at Nisibis. From him, it is likely, he received this information, as indeed he there intimates.

7. And in what he says of the Catholic epistles there are two things somewhat remarkable. First, that he supposeth the first epistle of Peter to have been written to Gentiles ; and consequently the second also, if it be Peter’s : for, very probably, the two epistles were sent to the same people. Secondly, of the seven catholic epistles he reckons two only of perfect canonical authority : the other five are only of middle authority, rejected by some, and received by others. If Junilius has here given a true account of what he heard from the above named Persian, it may be argued, that there were some in the east, who rejected or doubted of the epistle of James, as well as the other four : which indeed appears to me very probable.

8. In another place he mentions the books of the New Testament in this order : the four gospels, the apostolical epistles, and the Acts.

9. He puts the question ; ‘ How do we know the authors of the books of scripture ? The answer is : Some are known by

^m Cæterum de Johannis Apocalypsi apud Orientales admodum dubitatur. Ib. c. 4. p. 341. B. ⁿ Ad hæc ego respondi : Vidisse me quemdam Paulum nomine, Persam genere, qui in Syrorum schola in Nisibi urbe est edoctus, ubi divina lex per magistros publicos, sicut apud nos in mundanis studiis Grammatica et Rhetorica, ordine et regulariter traditur. Ib. p. 340. C. ^o Quis est ordo divinorum voluminum ? . . . Evangelia (ut supradictum est) quatuor, apostolicæ epistolæ, et Actus. Ib. c. 10. p. 342. B.

^p D. Scriptores divinorum librorum quæ ratione cognoscimus ? M. Tribus modis. Aut ex titulis, et procemiis, ut propheticos libros, et apostolorum epistolas. Aut ex titulis tantum, ut evangelistas. Aut ex traditione veterum, ut Moyses creditur scripsisse quinque primos libros historiae. . . . Similiter et Jesu Nave liber, ab eo quo nuncupatur, traditur scriptus. . . . Sciendum præterea, quod quorundam librorum penitus ignorantur auctores, ut est Judicum, et Ruth, et Regum. &c. Ib. c. 8.

‘ the titles, and introductions, as the books of the prophets, in
 ‘ the Old Testament, and the epistles of the apostles, in the
 ‘ New. Some are known by their titles, only, as the gospels;
 ‘ some by tradition from the ancients, as the five books of
 ‘ Moses. Of some books the authors are unknown, as those of
 ‘ Ruth, the Judges, and the Kings.’

10. He likewise puts the question: How^a do we know the books of our religion to be written by divine inspiration? I transcribe his answer below, though it be somewhat long; where he also says, ‘ that miracles were wrought till the scripture (or the Christian religion) was received by the Gentiles: but now it is sufficient, that it is universally received; which may be considered as a standing miracle.’

11. Before I conclude this chapter I should refer to^r James Basnage, who has observations upon this writer’s catalogue of the books of scripture, that part especially, which concerns the books of the Old Testament.

C H A P. CLIII.

MAGNUS AURELIUS CASSIODORIUS SENATOR.

I. His time. II. Three catalogues of the books of the Old and New Testament inserted by him in his Institution; Jerom’s, Augustine’s, and that of the old Latin version. III. General Remarks upon those catalogues, as here rehearsed. IV. An account

^a Disc. Unde probamus, libros religionis nostræ divina esse inspiratione conscriptos? M. Ex multis, quorum primum est ipsius scripture veritas: deinde ordo sermum, consonantia præceptorum, modus locutionis sine ambitu, puritasque verborum. Additur conscribentium, et prædicantium qualitas: quod divina homines, excelsa viles, infacundi subtilia, non nisi divino repleti Spiritu tradidissent. Tum prædicationis virtus, quæ dum prædicaretur, licet a paucis despectis, obtinuit. Ac-

cedunt his rectificatio [f. testificatio] contrariorum, ut Sibyllarum vel Philosophorum, expulsio adversariorum, utilitas consequentium, exitus eorum, quæ per acceptationem et figuras prædicationisque prædicta sunt. Ad postremum, miracula jugiter facta, donec scriptura ipsa susciperetur a Gentibus. De qua nunc ad proximum miraculum sufficit, quod ab omnibus suscepta cognoscitur. Ib. l. ii. c. 29. p. 350. ^r Hist. de l’Eglise. l. viii. c. 10. p. 443, 444.

of his *Complexiones*, or short commentaries, and extracts from them.

I. MAGNUS^a AURELIUS CASSIODORIUS SENATOR^b is placed by Cave as flourishing in the year 514, when he was consul: but as I am to quote his works, written after his retirement from the world, particularly his 'Institution of sacred Letters,' or Theology, written in 556, or thereabouts, I place him at that year. He lived to a great age: but the time^c of his death is not certainly known. I beg leave to refer to^d some places in this work, where this writer has been already mentioned.

II. Cassiodorus, in that work, has put down three Catalogues of the books of the Old and New Testament.

1. The first he calls^e Jerom's: what was St. Jerom's catalogue or canon of the books of the Old Testament, is well known from his Prologus Galeatus, still extant, and transcribed^f formerly: his canon was the same with that of the Jews; and there can be no mistake about it. But the catalogue, as published in Cassiodorus's work, is not exact: for the book of the Kings, which should follow after Samuel, is wanting: and instead^g of Ecclesiastes, is put Ecclesiasticus. Upon this part of the Catalogue, as published by Garetius, Martianay made some free and just remarks, which I place below^h for the sake of curious readers. The remainder of the catalogue, consisting of

^a Vid. Cav. H. L. T. i. p. 501. Du Pin Bib. des Aut. Ec. T. v. p. 63. Fabric. ap. Bib. Ecc. ad Honorii Aug. l. xiii. cap. 21. Trithem. de Scr. Ec. cap. 212. Le Long Bib. Sacr. p. 670. Vit. Cassiod. a Garetiio conscript. Pagi Ann. 493. n. iii. 514. n. i. 562. n. iv. S. Bafnag. Ann. 534. n. ii. 535. n. x. 562. n. i.

^b Senator absque collega annum aperuit, ut habent omnes Fasti, et ipsemet in Chronico suo prodit. Est is Cassiodorus. . . . Cumque in omnibus Fastis et in epistolarum subscriptionibus vocetur tantum Senator, eo cognomine uti proprio appellatum fuisse, et ita in Fastis citandis appellandum intelligimus. Pagi Ann. 514. n. i.

^c Ad num. v. et seqq. pluribus de Magno Aurelio Cassiodoro Senatore agit hoc anno Baronius, quo ejus mortem consignat. Verum annus mortis ejus, definitibus veteribus monumentis, definiri non potest. Unde plures eum in annum DLXXV. differunt. Pagi Ann. 562. n. iv.

^d See vol. ii. p. 219, 220. and 228, 229.

^e Divisio scripturæ

divinæ secundum Hieronymum. Auctoritas divina secundum sanctum Hieronymum, in Testamenta duo ita dividitur, id est, in Vetus et Novum, &c. De Institut. Divinar. Lit. cap. 12. T. ii. p. 516. Venetiis, 1729. ^f See p. 15—17.

^g Salomon: Proverbia, Ecclesiasticus, Canticum Canticorum. Ibid.

^h Hæc ex Prologo Hieronymi Galeato afferebat Cassiodorus. Sed vitiosa est prorsus illa divisio, tam in editis, quam in manuscriptis libris. 1. quidem omissa ubique voce Malachim, post verbum Samuel. . . . 3. pro nomine isto Ecclesiastes posuerunt Ecclesiasticum, qui non est Salomonis, sed liber Jesu filii Sirach: quique in canonem nusquam admissus est ab Hieronymo. Neque tamen negligentiae vel inscientiae accusandus est Garetius noster, qui in ultima Cassiodori operum editione hos non emendarit codicum, seu editorum, seu manuscriptorum, errores, &c. Martian. Prolegom. iii. n. i. in Divin. Bib. Hieron.

the books of the New Testament, is thus: 'The^l evangelists, ' Matthew, Mark, Luke, John. After them follow the epistles ' of the apostles; two of Peter; fourteen of Paul; three of ' John; one of James; one of Jude; one book of the Acts ' of the apostles by Luke; one book of the Revelation of ' John.'

2. The next is called the Division of the Divine Scripture according to Augustine. We have already considered very largely Augustine's testimony to the scriptures: nevertheless I shall here transcribe the titles of the books of the New Testament, as enumerated by Cassiodorus. 'The^k New Testament ' consists of one-and-twenty epistles of apostles, that is, one ' epistle of the apostle Paul to the Romans: to the Corinthians, ' two; to the Galatians one; to the Ephesians one; to the Philip- ' pians one; to the Thessalonians two; to the Colossians one; to ' Timothy two; to Titus one; to Philemon one; to the He- ' brews one; two epistles of Peter, three of John, one of Jude, ' one of James; the four gospels according to Matthew, Mark, ' Luke, John; one book of the Acts of the apostles; one book ' of the Revelation.' And having put down this catalogue, ' Cassiodorus refers to Augustine's second book of the Christian doctrine: nevertheless he does not transcribe exactly. And the books of the New Testament are here rehearsed in a different order from that in Augustine, as any one may perceive by comparing^l them.

3. The third catalogue is called the Division of Sacred Scripture, according to the ancient translation: meaning, I suppose, the ancient Latin translation of the Old Testament from the Greek of the Seventy, which was in use before Jerom made a translation from the Hebrew. And for the New Testament, meaning the old Latin translation from the original Greek, which had been in use before Jerom corrected it. I intend to transcribe this catalogue at length. 'The^m holy scripture, ac- ' cording

^l In evangelistas, qui sunt Matthæus, Marcus, Lucas, Johannes. Post hos sequuntur epistolæ apostolorum, Petri duæ, Pauli quatuordecim, Johannis tres, Jacobi una, Judæ una, Actuum Apostolorum Lucæ liber unus, et Apocalypsis Johannis liber unus. De Institut. Divin. Lit. cap. 12.

^k In epistolis apostolorum viginti una, id est, Pauli apostoli ad Romanos una, ad Corinthios duæ, ad Galatas una, ad Ephesios una, ad Philippenfes una, ad Thessalonicenses duæ, ad Colossenses una, ad Timotheum duæ, ad Ti-

tum una, ad Philemonem una, ad Hebræos una, Petri duæ, Johannis tres, Judæ una, Jacobi una: In evangelis quatuor, id est, secundum Matthæum, secundum Marcum, secundum Lucam, secundum Johannem: In Actibus apostolorum liber unus. In Apocalypsi liber unus. Beatus igitur Augustinus. . . secundo libro de Doctrina Christiana Scripturas Divinas septuaginta unius librorum calculo comprehendit. lb. c. 13. p. 516.

^m Scriptura sancta, secundum antiquam translationem, in Testamenta duo ita dividitur,

^l See before. p. 85, 86.

cording to the ancient translation, is divided into two Testaments, the Old, and the New. In the Old are Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua the son of Nun, the Judges, Ruth, four books of the Kings, two books of the Chronicles, one book of the Psalter, five books of Solomon, that is, the Proverbs, Wisdom, Ecclesiasticus, Ecclesiastes, the Canticles: The prophets, that is, Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Amos, Micah, Joel, Obadiah, Jonah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi, who is also called the Angel, Job, Tobit, Esther, Judith, two books of Ezra, two books of the Maccabees. After these follow the four evangelists, Matthew, Mark, Luke, John, the Acts of the apostles, the epistles of Peter to the Gentiles, the epistle of Jude, of James to the twelve tribes, of John to the Parthians, the epistles of Paul; to the Romans one; to the Corinthians two; to the Galatians one; [to "the Ephesians one;] to the Philippians one; to the Colossians one; to the Hebrews one; to the Thessalonians two; to Timothy two; to Titus, one; to Philemon one; the Revelation of John.'

This catalogue, so far as relates to the Old Testament, should be compared with the canon of the third council of Carthage, formerly^o transcribed, with which it mightily agrees. Here, as well as there, are reckoned five books of Solomon: in both catalogues are placed Tobit, Judith, and the two books of Maccabees: in both are reckoned two books of Ezra, meaning our Ezra and Nehemiah, without any notice of other books ascribed to Ezra. But with regard to the New Testament, there are several differences in the two catalogues, and particularly in the order of the books, as may be observed by any one.

III. Upon these catalogues, so far as relates to the New Testament, I would make two remarks.

In the first place, it seems hence to appear, that the number of books to be received as canonical scripture, had not then

ditur, id est, in Vetus et Novum. In Genesim, Exodum, Leviticum, Numerorum, Deuteronomium, Jesu Nave, Judicum, Ruth, Regnum libros quatuor, Paralipomenon libros duos, Psalterii librum unum, Salomonis libros quinque, id est, Proverbia, Sapientiam, Ecclesiasticum, Ecclesiasten, Canticum Canticorum, Prophetas, id est, Isaiam, Jeremiam, Ezechielem, Danielelem, Osee, Amos, Michæam, Joel, Abdiam, Jonan, Nahum, Habacuc, Sophoniam, Aggæum, Zachariam, Malachiam, qui et Angelus, Job, Tobiam, Eithet, Judith, Esdræ duos, Maccabæorum duos. Post hæc sequuntur evangelistæ quatuor,

id est, Matthæus, Marcus, Lucas, Johannes, Actus apostolorum, epistolæ Petri ad Gentes, Judæ, Jacobi ad duodecim tribus, Johannis ad Parthos, epistolæ Pauli ad Romanos una, ad Corinthios duæ, ad Galatas una [ad Ephesios una], ad Philippenses una, ad Colossenses una, ad Hebræos una, ad Thessalonicenses duæ, ad Timotheum duæ, ad Titum una, ad Philemonem una, Apocalypsis Joannis. Ibid. cap. 14. p. 516.

^a The epistle to the Ephesians is wanting in the edition of Cassiodorus, which I make use of: but I suppose it to be only an error of the press.

^o p. 78, 79.

been

been determined by any authority, universally acknowledged, and submitted to by Christians: for Cassiodorus does not say so. And his manner of delivering these several catalogues seems to shew, that he had no knowledge of any such determination.

Secondly, Nevertheless there was a very general agreement among Christians concerning the books of the New Testament, which ought to be received as canonical, or the rule of faith. There is no remarkable difference in any of these catalogues: the first two have all the books of the New Testament, which are now generally received by us. And if St. John's first epistle only be mentioned in the third and last, possibly, the omission of the other two epistles is only a fault of the transcriber. However, it is well known, and allowed, that the second and third epistle of John were not universally received in the first ages. Once more, for shewing the harmony of these three catalogues, it ought to be observed, that here is no mention made of any books of the New Testament as canonical, which are not received as such by us. There are not inserted, in any of these catalogues, Barnabas, or Clement, or Ignatius, or any other Christian writers whatever: which affords a cogent argument, that there were not any other Christian writings, which were placed by the churches upon a level with those in these catalogues.

IV. In 1721, Signor Scipio Maffei published a work of Cassiodorus, which had been long missing: and in the following year the same work was published at London by my learned friend, Mr. Samuel Chandler, with the addition of a judicious preface. It is entitled, 'Complexions' or short Commentaries 'upon the Epistles, the Acts of the apostles, and the Revelation.' To be more particular: These notes or complexions are upon the epistles of Paul in the following order: the epistle to the Romans, first and second to the Corinthians, to the Galatians, the Ephesians, the Philippians, first and second to the Thessalonians, to the Colossians, the first and second to Timothy, to Titus, Philemon, the Hebrews. And the seven catholic epistles in this order: the first and second of Peter, the three epistles of John, the epistles of James, and Jude: the Acts of the apostles, and the Revelation.

1. By which it is manifest, that Cassiodorus received all the books of the New Testament, which we do: for about the four

^p Cassiodorii Senatoris Complexiones in Epistolas et Acta Apostolorum et Apocalyp-
sim. Florentiæ M.DCC.XXI.

gospels there can be no question. The order of the books here, and in the catalogues before transcribed, I leave to be observed by the reader: I shall, however, take notice of a few other things.

2. Cassiodorus expressly ascribes^a the Acts of the apostles to Luké the evangelist.

3. He seems to have had a clause in Acts, viii. 39, that^b the Holy Ghost descended upon the Eunuch after he had been baptized by Philip.

4. At Acts, xiv. 19, he seems to have read a word or two wanting in our copies: 'And^c whilst they tarried, and taught, there came from Antioch certain Jews.' Those expressions are of use to abate the surprize at the sudden change in the people at Lystra.

5. In the title prefixed to the first epistle of Peter, it is said^d to be written ad Gentes to [Gentiles]: but^e in the explication Cassiodorus speaks of Peter's writing to believing Jews in Pontus, Galatia, and Cappadoeia.

6. Signor Maffei thinks, that^f our author had the heavenly witnesses in the fifth chapter of the first epistle of John: but that does not appear certain to me. I place the passage^g below: and would refer to Mr. Wetstein's^h observations upon it.

7. Cassiodorus says, thatⁱ John had his revelation in the isle of Patmos, where he had been banished by the emperor Domitian.

^a Lucas, unus evangelistarum, qui doctrinam Domini cœlesti veritate conscripsit, Actus quoque apostolorum fideli narratione complexus est. Præf. in Act. Ap.

^b . . . et ardore mentis incensus, baptizari se protinus postulavit. Quo facto, Spiritus Sanctus supra eunuchum cecidit, et Philippus subita translatione disparuit. In Act. viii. 38, 39.

^c Cumque ibi commorentur, et docerent, supervenerunt quidam ab Antiochia. In Act. xiv. 18.

^d Petri apostoli ad Gentes.

^e Sanctissimæ regulæ instituta concelebrans, et Petrus Apostolus Jesu Christi scribit absentibus Hebræis, qui impia persecutione Judæorum dispersi fuerant, et

advenæ facti per Pontum, per Galatiam, per Cappadociam, per Asiam, et Bithyniam, sed tamen in Christo Jesu correctâ mente crediderant, &c. In 1 Pet. cap. i. in.

^f p. 251. ^g Cui rei testificantur in terra tria mysteria, aqua, sanguis, et Spiritus, quæ in passione Domini leguntur impleta: In Cœlo autem Pater, et Filius, et Spiritus Sanctus. Et hi tres unus est Deus. In Johan. cap. v. p. 726.

^h Vid. Wetsten. N. T. Gr. T. ii. ⁱ Cum esset in insula Pathmos, a Domitiano Principe propter verbum Domini in exilium feliciter destinatus, Domitico die voce magna commonitus, &c. In Apoc. i. 9.

C H A P. CLIV.

THE IMPERFECT WORK UPON ST. MATTHEW.

- I. *The author's time.* II. *He was an Arian, and a bishop. His censures of the Homœusians, and of all heresies in general.* III. *Books of the Old Testament received by him.* IV. *Books of the New Testament received by him.* V. *Books quoted, which are not in our canon.* VI. *Select passages.*

I. THE IMPERFECT WORK UPON MATTHEW, so called, because it has not come down to us entire, has been mentioned^a already. It is usually joined with^b St. Chrysostom's works, because it was formerly ascribed to him; though now it is generally, or universally allowed not to be a work of that eminent man.

The time of the work cannot be exactly determined: but it was written after the reigns of Constantine and Theodosius the first, of both whom^c the author complains, as having gone into measures, by which^d the interests of the true principles of Christianity had been opposed and discouraged from that time to his own. In^e one place he speaks, as if the space of time, between the ascension of Christ and his writing, was almost equal to the life of an antediluvian: which induced Mill to place this author^f as low as the middle of the tenth century; whereas he may be supposed to amplify beyond the truth. And in another place^g he speaks, as if there were still heathens, and the rites of Gentilism

^a See vol. iv. p. 334. ^b Opus Imperfectum in Matthæum. Tom. ii. in Nov. Testam. edit. Morell. Tom. vi. edit. Benedictin.

^c Vid. Hom. 49. p. 202.

^d Sic ille afflictas res Arianorum deplorat, quæ sub Constantino per Nicænam fidem depulsi, sub Theodosio autem Magno prostratæ sunt, ita ut ab illo tempore 'usque nunc,' sive usque ad auctoris tempus pestum semper ierint. Hoc autem decantat ille fere per totum librum. Montfauc. Diatrib. ad Op. Imp. n. v. p. 6. in App. Chryf. Opp. T. vi.

^e Et vere tardat, sed quantum ad nostram inconstantiam tardare videtur. Nam si confideremus, ex quo Christus in Cælum ascendit, et quantum vivebant homines antediluvianam, et prope tantum spatium est, quanto

tempore erat uniuscujusque eorum. Hom. 52. p. 218. B.

^f Jam ultra partem sæculi decimi mediam proventi sumus . . . sub hæc tempora, Auctor Operis Imperfecti in Matthæum, Episcopus Latinus, quisquis ille (qui paulo ante etiam in evangelia Marci et Lucæ commentatus fuerat), homilias conscripsit in Matthæum, ut apparet ex suo ipsius calculo. &c. Proleg. n. 1037. Vid. eund. Proleg. n. 1360. et in Matth. vi. 13.

^g Ut puta, si bene doceant Sacerdotes, et melius vivant, videntes Gentiles dicunt: 'Benedictus Deus, qui tales habet servos.' . . . Nam disciplina Domini ex moribus familiæ demonstratur. Non sicut nostri philosophi, qui magna loquuntur, et nec modica faciunt. Hom. 10. p. 60. B. — Quos orant Gentiles,

Gentilism were still performed in the Roman empire: which, with other things, induced Montfaucon, who has carefully examined this work, to conclude it probable, that^b the author lived before the end of the sixth century.

II. The author seemsⁱ to have been a bishop: but of what place, or of what country, is not known.

1. He wrote^k not in Greek, but, probably, in Latin, the language in which we have his work.

2. The author was an Arian: heⁱⁱ plainly condemns the Homöusian doctrine, or the sect that believed three equal persons in the Deity, and of the same substance: where he compares them to heathen idolaters.

3. As this author often speaks very harshly of the Homöusians, and others, whom he calls heretics, I think it not amiss to take some of those passages.

4. ‘All^{kk} heretics, he says, are armies of antichrist, but especially that, which has seized the place of the church, and stands in the holy place, so as to seem to have the word of truth, but is indeed the abomination of desolation, and the army of antichrist, which has ruined many souls. Infomuch that, perhaps, this is what the apostle means in those words: *Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.*’ 2 Thess. ii. 4.

5. The^l heresy of the Homöusians, he says, persecutes not

ñiles, videamus, ut sciamus quare sic orant. Orant dæmones, qui etsi audiunt, exaudire non possunt . . . orant reges mortuos, Jo-vern, Mercurium . . . cæterosque. . . Orant idola insensata. . . Hom. 13. p. 75. E. 76. A. ^b Ad hæc autem illa quæ de Theodosio Magno, et de tempore subsequenti, de Gentilium Religione quasi adhuc vigente, deque Arianismo ecclesias, episcopos, atque presbyteros passim habente. Hæc, inquam, omnia non ad novum vel octavum, imo vix ad septimum seculum referri posse videntur. Diatrib. ibid. ⁱ Vid. Hom. 8. p. 54. B. Hom. 32. p. 133. A. ^k Unde in Græco non dicit ‘Beati pauperes,’ sed egeni: vel ‘beati mendici. Hom: 9. p. 56. E. ⁱⁱ Consequenter et hæreticis dicitur hoc. Quando enim vides hæreticos tres per omnia æquales dicentes, ejusdem esse substantiæ, ejusdem esse auctoritatis, sine principio omnes. . . Implent enim mensuram patrum suorum Gentilium, quoniam et illi similiter multos deos colebant. Quando

vides eos, tres unam personam dicentes, et ipsam esse Deum. . . Quando vides eos confitentes, ac dicentes, quia Filius de ipsa Patris substantia processit . . . cognosce, quia mensuram implent patrum suorum Gentilium. Et illi enim tales Deos colebant, qui secundum carnem et generabantur, et generabant. Hom. 45. p. 190. C. D. ^{kk} Exercitus autem antichristi sunt omnes hæreses, præcipue ista quæ obtinuit ecclesiæ locum, et stetit in sancto loco, ita ut videatur verbum veritatis stetisse, cum non sit verbum veritatis, sed abominatio desolationis, id est, exercitus antichristi, qui multorum animas reddidit desolatas a Deo. Et hoc est forte quod apostolus dicit: ‘qui adversatur, et extollitur supra omne quod dicitur Deus,’ &c. Hom. 49. p. 202. C. D.

^l Hæresis Homöusianorum non solum Christi Ecclesiæ adversatur, sed et omnibus hæresibus non similiter sentientibus. Hom. 48. p. 200. D.

only

only the church of Christ, meaning the author's own church, but likewise all other heresies that differ from them.

6. He says, that^m his ancestors, of the same sect, had suffered greatly from heretics: meaning the Homoïsans. This he speaks of as a thing well known.

7. And now I shall transcribe belowⁿ, somewhat at length, the passage before referred to, where the author complains of the proceedings in the reigns of Constantine and Theodosius.

8. 'The^o Lord represents all heresies as briars and thorns; but especially the triangular impiety, which he foresaw would most prevail in the world.'

9. 'Heresies^p have the outward appearance of churches: but they are not churches, any more than apes are men.'

10. 'Heretics^q are worse than heathens: for heathens blaspheme Christ ignorantly; heretics, knowingly, oppose the true doctrine of Christ.' He speaks to the like purpose in another^r place.

11. 'As^s a member cut off from the body cannot live, in like manner all heretics cut off from the body of the one church, cannot have the life of Christ, nor any spiritual good things. But their church is deserted, not by men indeed, for it abounds with evil men, who are always the most; but it is deserted by all good men, and by God himself, and all the things that are of God.'

12. Explaining the parable of the virgins in Matth. xxv. he

^m Quanta passi sunt ab hæreticis patres nostri, nullus ignorat. Hom. 46. p. 194. D.

ⁿ Et nos exposuimus hic auditiones prætorum, et fames, et terræ motus . . . et concussiones Christianorum . . . quæ ante præcesserant a tempore Constantini usque ad tempus Theodosii. Abominationem autem desolationis diximus hanc hæresim, quæ occupavit sanctæ ecclesiæ loca, et multos desolavit a fide, et ipsum exercitum antichristi . . . intelligat esse omnia hæc mala spiritualia, quæ facta sunt tempore Constantini simul et Theodosii usque nunc. In Matth. xxiv. Hom. 49. 202. E.

^o Et verum est quidem, quia spinas et tribulos omnes iniquos hæreticos appellavit. Tamen forsitan sciens Dominus hanc hæresim prævalituram præ omnibus tribulis eos appellavit, quasi Trinitatis profectores, et triangulam impietatem in sua perfidia bajulantes. Hom. 19. p. 95. D.

^p Quoniam et simia hominis habet membra, et per omnia hominum imitatur, numquid propterea dicenda est homo? Sic et hæresis omnia ecclesiæ habet et imitatur

mysteria. Sed non sunt ecclesiæ. Hom. 19. p. 93. C.

^q Hæreticos Gentibus esse peiores, dubitat nemo. Primum, quia Gentiles per ignorantiam Christum blasphemant, hæretici autem scientes Christi laniant veritatem. Hom. 30. p. 128. C.

^r Quoniam Gentiles veritatem spernunt, quam non audierunt: Judæi autem, quam non crediderunt: Hæretici autem, quam audierunt et didicerunt. Hom. 41. p. 176. C.

^s Sicut autem membrum a corpore præcisum, vivere non potest . . . sic et omnes hæretici, præcisi a corpore unius ecclesiæ, nec vitam Christi in se habere possunt, nec viriditatem gratiæ spiritualis, sed est ecclesia eorum deserta: non ab hominibus: abundat enim perversis hominibus, quomodo semper malorum major est copia quam bonorum. Sed deserta est a sanctis, deserta est a sanctitate, a fide, a veritate, a gratia, a Spiritu, deserta denique est ab ipso Deo, et a bonis omnibus quæ sunt Dei. &c. Hom. 46. p. 197. B. C. D.

says:

says: 'The' foolish virgins are such as have the faith entire, 'but want works of righteousness. Whereas Jews and heretics have not faith, nor works; nor can have them: and if they had the oil of works, it could not profit them, because they have not faith to enkindle it.'

13. Upon Matth. vii. 27. *And great was the fall of it*: he says, that ^u heresy is worse than fornication, adultery, or murder. For if a Christian should offend in any of those points, he may repent, as David did: but if a Christian turns Gentile, or heretic, his fall is great, and his ruin complete and final.

14. Descanting upon Matth. xxii. 33. *Ye serpents, ye generation of vipers*: he ^a resembles heretics to serpents on more accounts than one. Where he also observes, what is commonly said of heretics, that they are not uniform and consistent, but very various and unsteady in their sentiments.

15. He decries ^v the baptism of heretics, as altogether invalid, and of no use to them who have it: upon this point he declares his opinion again and again.

16. I do not transcribe these things with approbation, nor with a view of recommendation: far from it. I think that severity of judgment, and bitterness of spirit, toward people of different sentiments, ought to be disliked in all men, whatever be their denomination. But as I have taken the liberty, in the course of this work, to observe the defects of moderation in ^z Amphilochius, ^a Gregory Nazianzen, ^b Jerom, ^c Cassian, and others; I have thought it not improper to transcribe all these passages, for shewing the temper of this writer also: which ap-

^t Fatuæ autem virgines sunt, quia fidem Christi integram habent, opera autem iustitiæ non habent. Judæi vero et hæretici neque fidem habent, neque opera possunt habere. Sed etsi operum oleum habent, nihil eis prodest, quia lampades fidei non habent, quas accendant. Hom. 52. p. 217. E.

^u Et erit ruina ejus magna . . . sic et Christianus, si aut fornicatus fuerit, aut adulteratus, aut homicidium fecerit, cecidit quidem, tamen ruina ejus magna non est, quia iterum poenitentia surgere potest, sicut David. Si autem de fundamento fidei aliquid fuerit passus: id est, si prævaricatus fuerit, et ad Gentiles, aut hæreticos transferit, tunc est ruina ejus magna, quia totus funditus ruit. Hom. 20. p. 99. C. D.

^x Serpentes enim sunt et omnes hæretici, prudentes in malo, et stulti in bono. Et sicut serpentes varii sunt in corpore suo, sic hæretici varii sunt in erroribus suis, et multiplices in malignitate. Hom. 41. p. 191. D. E.

^v Vide, doctores hæretici quid dicuntur a Christo? Devoratores. Si ergo eruditus es ab hæreticis, raptus es, non eruditus, non pastus. Si baptizatus ab eis es, devoratus es, non salvatus. Nam luporum est devorare, non salvare. Hom. 19. p. 94. C. D. — Quomodo autem nudus vestiatur nudum, aut quomodo mendicus faciat alterum divitem? Sic et ipse qui baptizatus non est, quomodo alteri potest baptismum dare? Secundum hoc et de hæreticis dicimus: Quia ubi est fides, illic est ecclesia: ubi Ecclesia, ibi Sacerdos: ubi Sacerdos, ibi baptismum: ubi baptismum, ibi Christianus. Ubi autem fides non est, ibi nec ecclesia est: ubi Ecclesia non est, nec Sacerdos est: ubi Sacerdos non est, nec baptismum: ubi baptismum non est, nec Christianus fit aliquis. Hom. 6. p. 51. B. C. Vid. et Hom. 3. p. 38. B.

^z See vol. iv. p. 414, 415. ^a The same, p. 410, 411. of this volume.

^b p. 10—12. ^c p. 119, 120.

appears to me to be far from being commendable, or deserving imitation.

III. My chief concern is with the New Testament: nevertheless I shall take some notice of this writer's regard for the Old Testament also.

1. He has quoted most or all the books of the Old Testament: particularly ^d the book of Ruth, and ^e the Canticles.
2. The book of Ecclesiasticus is often quoted in this work: sometimes ^f as Sirach's, several times as ^g Solomon's.
3. The book of Wisdom is quoted ^h as Solomon's.
4. This author quotes ⁱ the second book of the Maccabees.
5. He has also quoted ^k Tobit.
6. There are several other apocryphal books, relating to the Old Testament quoted by him:
7. As ^l the book of Seth.
8. Another ^m book, how called, is not quite clear; whether Isaiah, or Hezekiah.
9. From ⁿ some apocryphal book, though not expressly named by him, he had learned the names of the two daughters of Adam, married to Cain and Abel.

IV. I now proceed to take this writer's testimony to the books of the New Testament.

1. It may be worth while to observe somewhat particularly what he says of the evangelist Matthew and John in the Prologue or Introduction to his Commentary upon St. Matthew's gospel.

^d Hic itaque Booz accepit uxorem Moabitidem, nomine Ruth. Quomodo accepit eam, exponere existimavi superfluum, cum de his scriptura sit omnibus manifesta. Hom. 1. p. 16. C. ^e Sic in ecclesia, quæ hortus est Christi, Salomone dicente. [Cant. iv. 12.] Hom. 20. p. 95. C. —Sicut in Canticis ex persona Ecclesie Sapientia dicit. Hom. 13. p. 75. E.

^f Nam in Sirach Libro adventum Christi sic deprecatur. Hom. 30. p. 126. C.

^g Vid. Hom. 2. p. 33. C. Hom. 12. p. 67. D. Hom. 17. p. 89. B. C. Hom. 28. p. 120. D. E. Hom. 29. p. 123. A. Hom. 36. p. 154. C. Hom. 41. p. 174. E. Hom. 51. p. 215. D. Hom. 1. p. 23. C.

^h Hom. 39. p. 163. B. Hom. 24. p. 105. A. ⁱ Hom. 25. p. 112. C.

^k Hom. 26. p. 115. B.

^l Hom. 1. p. 26. C. Hom. 13. p. 74. C. D.

^m Audivi aliquos referentes de quadam scriptura, etsi non certa, tamen non destruite fidem, sed potius delectante, quoniam

erat quædam gens sita in ipso principio Orientis juxta Oceanum, apud quos ferebatur quædam scriptura, inscripta nomine Seth, de apparitura hac stella et muneribus ei hujusmodi offerendis. Hom. 2. p. 28. D. E.

ⁿ Denique cum ægrotasset Ezechias in tempore quodam, et venisset ad eum Esaias propheta visitandum, vocavit Ezechias filium suum Manassén, et cœpit ei mandare, quod debeat Deum timere, quomodo regere regnum, et alia multa. Et dixit ad eum Esaias: Vere quia non descendunt verba tua in cor ejus: Sed et in seipsum oportet per manum ejus interfici. Quod audiens Ezechias, volebat filium suum interficere. &c. Hom. 1. p. 21. A.

^o —quomodo aliquando licuit et sorores habere uxores? quomodo habuerunt Cain et Abel? Hæc nomina filiarum Adam, quas in initio habuit post Cain et Abel, Rîsam et Edoclam, et non peccaverunt. Hom. 1. p. 24. A.

2. 'The' occasion of Matthew's writing was said to be this: 'There being a great persecution in Palestine, so that there was danger, lest all the faithful should be dispersed; that they might not be without teaching, though they should have no teachers, they requested Matthew to write for them a history of all Christ's words and works, that wherever they should be, they might have with them the ground of their faith. That he began with Christ's nativity, according to the flesh, was owing to the unbelieving Jews, who denied Jesus to be descended from David. The body of his history is disposed in this manner: First, he relates Christ's nativity, then his baptism, after that his temptation, in the fourth place his doctrine, in the fifth place his miracles, in the sixth his passion, in the seventh his resurrection and ascension. Matthew is an evangelist of saints, but more especially of sinners; who preached the gospel to sinners not only in word, but by the example also of his own repentance: nor would he, who had been a publican, employed in collecting perishable riches, have been made an evangelist, to write words that should endure for ever, unless by his example he had encouraged sinners to hope for mercy.'

3. In his first homily upon St. Matthew, that is, in the beginning of his Commentary, he says, 'John' wrote for the Gentiles, when he was in banishment among them. He wrote for Gentiles; and therefore he wrote in Greek. Matthew wrote in Hebrew for the Jews, that they might be edified in the faith. John began his gospel as he does, because the Gentiles did not know, that God had a Son, nor how he was begotten.' So this writer.

4. I would observe farther, that in this work all the four gospels

o Sicut referunt, Mattheum conscribere evangelium causa compulit talis. Cum facta fuisset in Palaestina persecutio gravis, et periclitarentur dispergi omnes, ut carentes forte doctoribus fidei non carerent doctrina, petierunt Mattheum, ut omnium verborum et operum Christi conscriberet eis historiam, ut ubicunque essent futuri, totius secum haberent fidei statum. Quod autem ab humana ejus cepit nativitate, et humanam ejus generationem exposuit, compulit impia impudentia Judaeorum, denegantium Jesum Christum de David semine ducere genus. Corpus autem narrationis suae ordinavit hoc modo. Primum nativitatem, deinde baptismum, tertio tentationem, in quarto doctrinam, in quinto miracula, in sexto passionem, in septimo resurrectionem et ascensionem ejus. . . .

Matthaeus sanctorum quidem, praecipue tamen peccatorum evangelista, qui non solum sermone, sed etiam ipsa vitae suae correctione peccatoribus evangelium praedicavit. Nunquam enim Telonarius constitutus, qui consueverat pecunias colligere perituras, factus fuisset evangelista, ut sermones conscriberet in aeternum mansuros, nisi suo exemplo peccatores ad misericordiam poenitentiae invitaret, &c. Prolog. ib. p. 11. Quoniam Joannes, inter Gentes in exilio constitutus, Graeco sermone evangelium causa Gentium scripsit: quae non cognoscebant, si Deus filium habet, aut quomodo genitum habet. . . . Matthaeus autem evangelium Judaeis Hebraico sermone conscripsit, sicut jam diximus supra, ut Judaei legentes edificarentur in fide. Hom. 1. p. 11. et 12.

are

are largely quoted; and that ^a the author frequently compares the several accounts of the first three evangelists. Moreover, before he published this Comment upon St. Matthew, he ^b had written an explication of St. Luke's gospel.

5. The book of the Acts of the apostles is often cited in this work, and ascribed to ^c Luke as the writer.

6. The author has quoted all or most of St. Paul's epistles, particularly ^d that to the Hebrews.

Mr. Wettstein says, that ^e the author of this work was a Latin, and did not receive the epistle to the Hebrews: nevertheless ^f he has plainly quoted it as the apostle's in one place, and referred, or alluded to it in another.

7. He has also quoted ^g the epistle of James several times: he seems to have supposed him to be ^h James, the son of Alphaeus, and consequently an apostle of Christ.

8. It is needless to refer to quotations of the first epistle of Peter, which was always received: but it may be worth observing, that ⁱ he quotes his second epistle.

9. He has several times quoted ^j the book of the Revelation.

10. This author therefore received all the same books of the New Testament, which we do: and his respect for them is manifest.

11. Moreover he says, that ^k as miracles are now ceased, there is

^a Sciendum est, quod Lucas quidem et Marcus statim in primis ponunt dæmoniacum curatum, &c. Hom. 21. p. 100. A. B.—Varius autem quid sit abominatio desolationis, Lucas evangelista interpretatur. Nam in quo loco Marcus et præfens Matthæus ponunt: 'Cum videritis abominationem desolationis:' in ipso loco Lucas sic ponit: 'Cum videritis circumdari ab exercitu Jerusalem, tunc scitote, quia appropinquavit desolatio ejus.' Hom. 49. p. 202. B. Vid. et Hom. 50. p. 213. D. E. ^c Vid. Hom. 9. p. 56. C. D. ^d Unde etiam Lucas testatur de illo, dicens: 'Primum quidem sermo nem feci de omnibus, O Theophile, quæ cepit Iesus facere et docere.' [Act. i. 1.] Hom. 4. p. 41. C. ^e De quo ait apostolus: Vivum est verbum Dei et efficax, &c. [Heb. iv. 12.] Hom. 26. p. 113. B. C. Vid. et Hom. 38. p. 159. D.

^f Cæterum Latinus fuit, qui epistolam ad Hebræos non recepit. Prolegom. ad N. T. Tom. i. p. 81. ^g See note ^h.

ⁱ Sicut ait Jacobus: 'Si omnem legem adimpleas,' &c. [Cap. ii. 10.] Hom.

35. p. 151. D. Vid. et Hom. 4. p. 41. A.

^j Item Jacobum Alphaei lapidantes. Propter quæ omnia Jerusalem destructa est a Romanis: Hom. 41. p. 174. E.

^k Propterea dicit Petrus in epistola sua de scripturarum obscuritate, quia non sicut voluit homo, loquutus est Spiritus, sed sicut voluit Spiritus, ita loquutus est homo. Hom. 44. p. 186. D. Vid. 2 Pet. i. 19. . . . 21.

^l Quoniam autem tribus annis et sex mensibus protendendum est antichristi regnum, multe scripturæ significant, maxime tamen in Revelatione sua Joannes. Hom. 49. in Matth. xxiv. p. 203. D. Vid. et Hom. 13. p. 74. C. Hom. 19. p. 90. A. Hom. 52. p. 218. E.

^m Et quare jubet in hoc tempore omnes Christianos conferre se ad scripturas? Quia in tempore hoc, ex quo obtinuit hæresis illa ecclesias, nulla probatio potest esse veræ Christianitatis, neque refugium potest esse Christianorum aliud, volentium cognoscere fidei veritatem, nisi scripturæ divinæ. Antea enim multis modis ostendebatur, quæ esset ecclesia Christi, et quæ Gentilitas. Nunc autem nullo modo cognoscitur, quæ

is no other way of knowing the truth, but by the scriptures. I transcribe his words below at large.

V. His division of the books of scripture is that, which is common with all Christians in general; apostles^d and prophets. However, he has quoted some Christian writings not in our canon.

1. He has quoted^e the Recognitions three or four times.

2. He likewise quotes^f the Constitutions or Canons of the apostles.

3. What regard the author had for these two books does not clearly appear: but I think, that if he had respected them, as of authority, he would have quoted them oftener.

4. He says, 'That^g Joseph was absent, when the angel appeared to Mary, as related by Luke, i. 26 . . . 38; and that this is said in a history, that is not unreasonable, nor incredible; for that was a proper circumstance.' Possibly, he speaks more advantageously of that book than it deserved: nevertheless, he gives it no authority.

5. He intimates, that^h in some secret or apocryphal books it was written, that Christ baptized John, after he had been baptized of him: which, we may suppose, had been collected from words of Matth. iii. 14, 15.

VI. I shall now allege, or refer to, some select passages.

1. The author well explainsⁱ our Lord's prohibition, *not*

fit vera ecclesia Christi, nisi tantummodo per scripturas. Volens ergo quis cognoscere, quæ sit vera ecclesia Christi, unde cognoscat in tanta confusione similitudinis, nisi tantummodo per scripturas? Item antea et per signa cognoscebantur, qui erant veri Christiani, et qui falsi. Quomodo? Falsi quidem aut non poterant facere, sicut veri Christiani: aut talia non poterant facere, qualia veri Christiani . . . omnem utilitatem habentia. . . Et per hoc cognoscebantur, qui erant veri Christiani, qui falsi. Nunc autem signorum operatio omnino levata est: magis autem et apud eos invenitur, qui falsi sunt Christiani, fieri fæcta. Hom. 49. p. 204. D. E.

^d Hæc est ecclesia, . . . quæ legatos Jesu Christi, id est, apostolos et prophetas, hoc est, scripta eorum recepit. Hom. 29. p. 204. C.

^e Sed audi mysterium, quod Petrus apud Clementem exposuit. Hom. 26. p. 115. A.—Hoc et Petrus apud Clementem exponit. Hom. 49. p. 202. B.—Sicut autem Petrus apud Clementem exponit, antichristo etiam plenorum signorum faciendorum est danda potestas. Hom. 49. p. 204. E.—Unde et sapienter Petrus

dicat apud Clementem, quomodo debet quis incessanter quæ Dei sunt cogitare et loqui. Hom. 51. p. 214. C. D.

^f Aliter certe, sicut apostoli interpretantur in libro Canonum, qui est de episcopis. . . . Hom. 13. p. 74. Vid. Conf. Ap. l. iii. c. 14.—Quomodo autem quidam sacerdotes ex hominibus ordinantur, manifeste in libro octavo canonum apostolorum dicitur. Hom. 53. p. 221. A. Conf. Conf. Ap. l. viii. c. 2.

^g Nam sicut historia quædam non incredibilis, neque irrationalis, docet, quando gesta sunt quæ refert Lucas, Joseph absens erat. Nec enim conveniens est putare præsentem Joseph introisse angelum ad Mariam, ei dixisse quæ dixit, et Mariam respondisse quæcunque respondit. Hom. 1. p. 24. D. E.

^h Dum autem dicenti Joanni, 'Ego a te debeo baptizari,' respondit, 'modo interim sine,' ostendit, quia postea Christus baptizavit Joannem: quamvis in secretioribus libris manifeste hoc scriptum sit. Et Joannes quidem baptizavit illum in aqua, ille autem Joannem in Spiritu. Hom. 4. p. 41. E.

ⁱ Hom. 13. p. 72. A. B.

to do our alms before men, to be seen of them. Matth. vi.

1...4.

2. He largely considers, what^k is implied in 'Loving God with all the heart.'

3. He shews, what^l is to be understood by the 'wedding garment.'

4. He examines^m the reasons assigned by some, why Jesus Christ is called the Son of God.

5. Theⁿ ten commandments are handsomely rehearsed by him.

6. He supposeth, that^o Paul was blameable for what he said to the high priest. Acts, xxiii. 3.

7. He^p read 1 Theff. v. 21, as we do.

8. He quotes^q Josephus.

9. That miraculous powers had ceased in the author's time, may be seen in a passage transcribed^r above; where he speaks of studying the scriptures, as the only way of knowing which is the true church.

10. This writer has expressions^s concerning the eucharist, which cannot be reconciled with the modern popish doctrine of transubstantiation.

11. They who are curious, may consult^t R. Simon, who has an article upon this author, as a commentator.

^k Hom. 42. p. 181.

^l Hom. 41.

p. 175. A. B. ^m Hom. 40. p. 169. E.

ⁿ Hom. 49. p. 205. C. D.

^o Item cum Paulus maledixisset sacerdotem Ananiam, et audisset, quoniam erat sacerdos, poenitentia ductus respondit: 'Nesciebam, fratres, quia Princeps erat sacerdotum.' Hom. 40. p. 164. C.

^p Dicit apostolus: Omnia probate. Et quod bonum est tenete. Hom. 44. p. 186. E.

^q Quales pestilentiae, et quales fames, et terrae motus, praecesserunt Judaeam, antequam Jerusalem cape-

retur, cognoscere potest, qui Josephum legit. Hom. 48. p. 201. A.

^r See p. 291.

^s Si ergo haec vasa sanctificata ad privatos usus transferre sic periculosum est, in quibus non est verum corpus Christi, sed mysterium corporis ejus continetur; quanto magis vasa corporis nostri, quae sibi Deus ad habitaculum praeparavit, non debemus locum dare Diabolo agendi in eis ut vult? Hom. 11. p. 63. C. D.

^t See Hist. Crit. des Commentat. du N. T. Ch. xiii. p. 191. . . . 206.

C H A P. CLV.

VICTOR TUNUNENSIS.

1. VICTOR TUNUNENSIS, an African bishop, who flourished about the middle^a of the sixth century, and wrote a Chronicle, ending^b at the year 566, says: 'When^c Messala was consul, (that is, in the year of Christ 506) at Constantinople, by order of the emperor Anastasius, the holy gospels being written by illiterate evangelists, are censured and corrected.'

2. Some have hence argued, that the copies of the New Testament, of the gospels at least, have not come down to us, as they were originally written, they having been altered in the time of the emperor Anastasius, who began his reign in the year 491, and died^d in 518.

3. I shall immediately transcribe below^e a part of Dr. Mill's observations upon this story, containing a brief, yet full confutation of it. And I add a few following observations.

1. It was impossible to attempt, in the sixth century, an alteration in the sense, or in the words of the gospels, or any other books of the New Testament, without great offence to Christians in general: forasmuch as there were at that time in every part of the known world, in Europe, Asia, and Africa, numerous copies of the books of the New Testament, in the original Greek, and in the Syriac, Latin, and other languages, into which they had been translated.

2. That no alteration was made in the gospels, or other sacred books, is apparent hence; that our present copies agree with the quotations in ancient Greek and Latin authors, and with the translations made before the time of Anastasius.

^a He is placed by Cave at the year 555. Hist. Lit. T. i. p. 528.

^b Vid. Pagi Ann. 566. n. 2. ^c Messala V. C. Coss. Constantinopoli, iubente Anastasio Imperatore, sancta evangelia, tamquam ab idiotis evangelistis composita, reprehenduntur, et emendantur. Vict. Tunun. Chr. p. 6. ap. Scalig. Thes. Temp.

^d Vid. Pagi Ann. 518. n. ii.

^e Unde hæc desumeret auctor iste, nescio. . . Verum hujusmodi evangelia nulla usquam in publicum prodire tam certum est, quam quod certissimum. Ipsum nomen sane novorum evangeliorum, dic' haud potest quantis per univ. Orientem excitaturum fuisset tragoedias, quam graves tumultus,

nec fortasse sine Imperatoris ipsius cæde sopiendos. Sed ut prospere et ex voto successerit ipsi hoc facinus, certe si evangelia hæc, eorumve particule aliquæ evolassent in vulgus, fieri non potest, quin historici ad unum omnes, qui reliqua Anastasii flagitia eunarrarunt, etiam hoc longe super alia memorabile, graphice, suisque omnino coloribus depingerent: cum tamen apud eos altum sit de hac re silentium: neque existet, quod sciam, ex omni scriptorum turba, præter unum Victorem, quisque verba ejus transcripsit, Isidorum Hispalensem, qui *εαδιππας* hujus aliquam faciat mentionem. Mill. Proleg. n. 1014, 1015.

3. This story of Victor deserves no regard, because he is singular; as is observed by Mill in the place above cited, and ^f by others. There is no other writer mentions it, besides Isidore of Seville, who transcribed Victor: whereas, if ever such an attempt had been made by Anastasius, and any books had been published with alterations, it would have made a great noise in the world, and would have occasioned a general outcry. The emperor Anastasius was far from being popular in his government: and there are extant writings of contemporaries, as well as others, in which ^g he is freely and grievously reproached; nevertheless there is no notice taken of this affair, which would have given greater and more general offence to Christians, than any other.

4. These considerations, as seems to me, are sufficient to shew, that ^h learned men have with good reason, generally, looked upon this story of Victor as fabulous: I therefore content myself with what has been already observed, without proceeding farther.

5. However, some learned men have formed conjectures concerning the occasion of this account; particularly that great man Dr. Richard Bentley, in his 'Remarks' upon a late Discourse 'of Free-Thinking,' written by him in the borrowed name of Phileleutherus Lipsiensis: and likewise ^k Peter Wesselingius in a Dissertation upon this article of Victor's Chronicle: whose conjectures, and reasonings in support of them, are referred to the curious reader.

^f Atque hic non dicam, Victorem unum omnium scriptorum esse. Nam Isidori, Tununensem exscribentis, nulla ratio haberi potest, qui Imperatori hoc crimen impigerit. Neque ostendam, æquales omnes, quorum aliqui professi inimici graves contumelias Augusto imposuerunt, horum nihil memoria prodidisse, &c. Petr. Wesseling. Dissert. ad Victor. Tun. cap. 1. p. 111. Utr. 1738. ^g See note ^e and ^f.

^h Fabula Victoris Tununenensis, A. 566.

scribentis, Messala Consule, Jubente Anastasio Imperatore, sancta evangelia ab idiotis evangelistis composita, esse reprehensa ac emendata, nullam fidem meretur. Fr. Lampe Synops. H. E. l. ii. c. 6. n. vii. p. 159. Vid. etiam Ja. Bafnag. Hist. de l'Eglise. l. viii. ch. 2. n. viii. p. 424.

ⁱ See those Remarks. Numb. xxxiii.

^k Vid. Wesseling. ubi supra. cap. 2. p. 132, &c.

C H A P. CLVI.

GREGORY I. Bishop of Rome.

I. *His time.* II. *Books of the Old Testament received by him.* III. *Books of the New Testament received by him.* IV. *General titles and divisions of the books of scripture, and marks of respect for them.* V. *Select passages, and observations.*

I. GREGORY^a the First, commonly called 'the Great, was consecrated bishop of Rome in the year 590, and died in 604.

I shall take some notice of his testimony to the books of the Old, then of the New Testament, and afterwards transcribe, or refer to some select passages.

II. 1. Gregory has often quoted all the books of the Old Testament, except Ruth and Esther.

2. He has several times quoted^b the book of Canticles, as Solomon's. And there is extant a Commentary upon that book, which has been ascribed to him: the genuineness of which is denied by^c some, and asserted by^d others. I shall not quote any thing out of it.

3. Gregory has not quoted any of the apocryphal books of the Old Testament not in the Jewish canon, except the books of Tobit, Wisdom, Ecclesiasticus, and the first book of the Maccabees.

4. And these are also so quoted, as to shew, that they were not canonical, or of authority, and decisive in the things of religion.

5. When he quotes any texts of Tobit, it is only as 'the words of some wise, or good man.

^a Vid. Cav. H. L. T. i. p. 543, &c. A. Pagi Ann. 590. n. v. Fr. Pagi Breviarum Pontif. Rom. T. i. p. 340, &c. S. Bath. Ann. 581. n. viii. et 590. n. vi. Mr. Bower's History of the Popes. V. ii. p. 451. . . . 543. L. E. Du Pin. Bib. des Aut. Ec. T. v. p. 102. . . . 146.

^b Vid. Expos. in libr. Job. l. xix. c. 30. p. 634. B. T. i. l. xiii. c. 53. p. 415. D. l. xviii. c. 49. p. 595. C. et alibi. Paris. 1705. ^c Du Pin, as before, p. 141. Mr. Bower, p. 542. Fr. Pagi Breviarium

P. R. T. i. p. 375.

^d Vid. Benedictinor. Admon. in Canticor. Exp. T. iii. P. ii. p. 393, &c.

^e Et sicut per quemdam sapientem de coelesti Jerusalem dicitur. [Tob. xiii. 16. . . . 18.] In Ezech. l. i. Hom. 9. T. i. 1263. A. Cum quidam sapiens dicat. [Tob. iv. 15. al. 16.] In Evang. l. ii. Hom. 38. T. i. p. 1640. C.—Cum et per quemdam justum dicitur: 'Quod ab alio odis tibi fieri, vide 'ne tu alteri facias.' [Tob. iv. 15.] In Job. S. x. c. 6. p. 340. E.

6. And exactly in the same manner, when he quotes 'the book of Wisdom.

7. In like manner Ecclesiasticus: 'as² it is said in the 'ecclesiastical book; or, 'as^h a certain wise man says;' of which I have put several instances in the margin; where¹ too it is sometimes expressly distinguished from prophetical writings.

8. In all Gregory's works there is very little notice taken of the books of the Maccabees: in the one place, where the first of those books is mentioned, he^k quotes it only as an useful book, and makes a kind of apology for quoting a book, which, as he says, was not canonical.

9. I said just now, that the apocryphal books are quoted as the writings of wise men only: I would now add, that books of the Jewish canon are quoted as written by prophets; so¹ he quotes the Psalms very frequently; and in like mannerⁿ Daniel, ⁿHosea, ^oAmos, ^pHabakkuk, ^qIsaiah, ^rEzekiel, and other canonical books of the Old Testament; though a little before, or soon after, the books of Wisdom and Ecclesiasticus are quoted as written by wise men only.

10. What I have said here is agreeable to the sentiments and observations^s of James Basnage upon the same point: and it may not be amiss for an attentive reader to compare Gregory's quotations of the apocryphal books of the Old Testament with those of Ambrose, bishop of Milan, formerly^t taken notice of;

¹ Unde per quemdam sapientem dicitur: 'Senectus enim venerabilis est.' . . . [Sap. iv. 8.] Expof. in Job. S. 19. c. 17. p. 618. A. ² Quibus bene per Ecclesiasticum librum dicitur. In Job. l. 21. c. 29. p. 692. C.—Contra hunc tumorem per Ecclesiasticum librum dicitur. . . Hunc tumorem Dominus per prophetam in pastoribus increpans ait: 'Vos autem cum austeritate imperabatis eis, et cum potentia,' [Ezech. xxxiv. 4.] In Job. l. 34. c. 25. p. 785. B. C. ^h Unde recte per quemdam sapientem dicitur. Ib. l. 20. c. 24. p. 661. D.—Cui per quemdam sapientem dicitur: 'Ne dicas; peccavi. Et quid accidit mihi triste?' [Ecclef. v. 4.] Ib. l. 25. c. 5. p. 789. D. ⁱ Vid. not. 8.

^k De qua re non inordinate agimus, si ex libris, licet non canonicis, sed tamen ad ædificationem ecclesiæ editis, testimonium proferamus. Eleazar namque in prælio elephantem feriens stravit. Sed sub ipso quem extinxit occubuit. In Job. l. 19. c. 22. al. 13. p. 622. A. B.

ⁿ Hinc namque propheta ait: 'Qui perfecit pedes meos quasi cervi.' [Psal. xvii.

24. al. xviii. 33.] In Job. l. 26. c. 14. p. 821. D.—Hinc per eundem prophetam [Psalmistam] certanti animæ Dominus dicit: 'Exaudi te in abscondito tempestatum,' &c. [Psal. lxxx. 8. al. lxxxi. 7.] In Job. ib. p. 822. A. Vid. et l. 26. c. 18. p. 827. B. et passim. ^m Bene autem Daniel propheta. In Job. l. 22. c. 20. p. 721. C.

ⁿ Propheta etiam alius dicit. [Olee.] In Ezech. l. i. Hom. 11. n. 25. p. 1290. D. ^o Unde etiam Dominus per prophetam alium minatus. [Amos] In Ezech. l. i. Hom. 10. n. 2. p. 1263. E.

^p Unde recte quoque per quemdam sapientem dicitur. [Ecclef.] In Job. l. 20. c. 24. p. 661. B. Hinc etenim Habacuc propheta ait. In Job. l. 20. c. 3. p. 638. B. ^q Quia et per prophetam alterum dicitur. [Is.] In Ezech. l. i. Hom. 12. p. 1294. E.

^r Pro eo autem quod multa Ezechiel propheta obscura et perplexa auditurus erat. In Ezech. l. i. Hom. 10. n. 3. p. 1264. D.

^s Hist. de l'Eglise, l. 8. ch. 10. n. 4. p. 445. ^t See vol. iv. p. 448, 449.

who shews more regard to these apocryphal books, than this bishop of Rome.

11. In a word, Gregory's canon of the Old Testament appears to be the same with that of the Jews; and, perhaps, this may be confirmed by the general divisions of the books of scripture, to be observed hereafter.

III. I proceed to Gregory's testimony to the New Testament.

1. In the first place it is to be observed, that ^u he received four gospels, and asserts their complete harmony; where he calls the gospels of the several evangelists their books.

2. He says, that ^x our Lord, after he had died, and was risen again, and ascended to heaven, wrote the New Testament by the apostles.

3. According to Gregory, as well as many others, the four living creatures in Ezek. i. 5. . . . 10. represent ^y the four evangelists, and ^z their complete harmony. Matthew, ^a he supposes to be represented by the face of a man; Mark, by that of a lion; Luke, by that of a calf; and John, by that of an eagle.

4. It is needless to refer to quotations of the Acts of the apostles, or St. Paul's epistles, which are innumerable: I only just observe, that the ^b epistle to the Hebrews is frequently quoted as the apostle Paul's, without hesitation.

5. And with regard to the catholic epistles, I observe, that ^c the epistle of James is often, and expressly, quoted by Gregory.

^u Petra autem erat Christus. [2 Cor. x. 4.] De hac petra olei rivus exiit, liber Matthæi, liber Marci, liber Lucæ, et liber Johannis. In Job. l. 19. c. 14. p. 616. D.

^x Et quia ipse Dominus postquam pro nobis mortuus est, et resurrexit, et ascendit in cælum, tunc Testamentum Novum per apostolos scripsit. Ibid. l. 22. c. 13. p. 720. A.

^y Quid enim per quatuor animalia, quam quatuor evangelistæ signantur? In Ezech. l. i. Hem. 2. n. 13. p. 1190. A.

^z Quatuor ergo facies uni sunt: quia si requiras, quid Matthæus de incarnatione Domini sentiat, hoc nimirum sentit quod Marcus, Lucas, et Johannes. Si quæras, quid Johannes: hoc proculdubio quod Lucas, Marcus, et Matthæus. Si quæras, quid Marcus: hoc quod Matthæus, Johannes, et Lucas. Si

quæras, quid Lucas: hoc quod Johannes, Matthæus, et Marcus, sentit. In Ez. l. i. Hom. 3. sub in.

^a Quod enim quatuor hæc pennata animalia quatuor evangelistæ designent, ipsa uniuscujusque libri evangelici exordia testantur. Nam quia ab humana generatione cœpit, jure per hominem Matthæus: quia per clamorem in deserto, recte designatur per leonem Marcus: quia a sacrificio exorsus est, bene per vitulum Lucas: quia vero a divinitate verbi cœpit, digne per aquilam significatur Johannes, &c. In Ez. l. i. Hom. 4. init.

^b Quod Paulus quoque apostolus ait: 'Omnia enim nuda et aperta sunt oculis ejus.' [Heb. iv. 13.] In Job. l. 17. c. 23. p. 546. E. et passim. ^c Jacobus corripit dicens. . . In Job. l. vii. c. 30. p. 233. E.

6. He often quotes ^d the first, and ^e the second epistles of Peter: I put in the margin several of his quotations, that the reader may see the manner of them, and how Gregory calls Peter the pastor of the church, and first pastor of the church, as well as apostle.

7. And it may be here observed, that he also speaks honourably of Paul, calling him, ^f an excellent preacher or instructor.

8. I shall add a passage or two relating to St. Peter's epistles, the second, especially: 'The ^g same Peter, the first of the apostles, writing to his disciples [in his second epistle], and knowing that there were some who detracted from the merit of Paul's writings, says: *Even as our beloved brother Paul also, according to the wisdom given unto him, has written unto you; as also in all his epistles speaking of these things.* 2 Pet. iii. 15, 16.] Behold, Paul in his epistles had written, that *Peter was to be blamed* [Gal. ii. 11.]; but Peter, in his epistles, says, that Paul was to be admired for what he had written: certainly, if Peter had not read Paul's epistles, he could not have commended them; but if he read them, he found it there written, that *he was to be blamed.*' Upon which Gregory enlarges, shewing Peter's humility, and love of truth, or sincerity.

9. That argument depended upon the supposition, that the writer of that epistle was the same, who had been reproved by Paul; but some said, that the person reproved by Paul was not the apostle Peter, but another of the like name, called Cephas:

^d Hujus iniqui molas ipse summus pastor ecclesie prædicando conterebat, cum diceret: 'Sobrii estote,' &c. [2 Pet. v. 3.] In Job. l. 19. c. 16. p. 629. B.—Primus pastor ecclesie. Ib. l. 21. c. 15. p. 690. C.—Petrus namque, auctore Deo, ecclesie principatum tenens. Ib. l. 26. c. 20. p. 833. D.

^e Lucernæ enim nomine lumen signatur scripturæ, de qua ipse ecclesie pastor dicit: 'Habemus firmiorem propheticum sermonem,' &c. [2 Pet. i. 19.] In Job. l. 19. c. 11. p. 612. B.—Hinc Petrus apostolus dicit: 'Adveniet dies Domini ut fur.' [2 Pet. iii. 10.] In Ezech. l. i. Hom. 2. n. 17. p. 1189. D.—Hinc Petrus gregis dominici pastor dicit. Ib. l. i. Hom. 9. p. 1258. E.

^f Unde recte egregius prædicator ait. Exp. in Job. l. 13. c. 8. p. 421. A. Quia et prædicator egregius dicit. Ib. l. 22. c. 1. in. Vid. cl. 22. c. 16. al. 17. p. 716. in.

^g Idem vero apostolorum primus, cum multa discipulos admoneret, atque a qui-

busdam detrahi de Pauli scriptis agnosceret, dicit: 'Sicut carissimus frater noster Paulus secundum datam sibi sapientiam scripsit vobis.'... Ecce Paulus in epistolis suis scripsit Petrum reprehensibilem, et ecce Petrus in epistolis suis asserit Paulum in his quæ scripserat esse admirandum. Certe enim ni legisset Petrus Pauli epistolas, non laudasset. Si autem legit, quia illic ipse reprehensibilis diceretur, invenit. Amicus ergo veritatis laudavit etiam, quod reprehensus est, atque ei et hoc ipsum placuit. . . Seque etiam minori fratri ad consensum dedit, atque in eadem re factus est sectator minoris sui, ut etiam in hoc præiret: quatenus qui primus erat in apostolatus culmine, esset primus et in humilitate. Pensate ergo, fratres carissimi, in quo mentis vertice stetit, qui illas epistolas laudavit, in quibus scriptum se vituperabilem invenit. In Ezech. l. 2. Hom. 6. n. 9. p. 1367, 1368.

Gregory therefore shews, from Gal. ii. 7, 8, 10. that ^h it was he, and could be no other.

10. Some too there were in his time, who said, that ⁱ the second epistle, in which Paul's epistles were commended, was not Peter's: but Gregory says, they would be of another mind, if they carefully considered those words of the epistle itself, where the writer speaks of 'his having been with Christ in the mount; *'when there also came to him such a voice from the excellent glory, saying; Thou art my beloved son, in whom I am well pleased.'* 2 Pet. i. 17, 18.

11. Gregory has these expressions: 'As ^k the apostle Peter says to all the faithful: *Ye are a chosen generation, a royal priesthood.*' [1 Pet. ii. 9.] I cannot tell, whether it may not be hence concluded, that Gregory supposed St. Peter's epistles to have been addressed to Christians in general, both Jews and Gentiles, in the countries whither his epistles were sent.

12. It is needless to take any of the numerous quotations of the first epistle of John. Gregory has quoted ⁱ St. John's third epistle; and undoubtedly received the second likewise.

13. Gregory has quoted ^m the epistle of Jude.

14. The Revelation is often quoted by him, and ⁿ as written by the apostle John.

15. Gregory, therefore, received all the same books of the New Testament, as of authority, which we do, and no other.

IV. I shall now put in the margin ^o some passages, where the several

^h Sunt vero nonnulli, qui non Petrum apostolorum principem, sed quemdam alium eo nomine, qui a Paulo sit reprehensus, accipiunt. Qui si Pauli studiosius verba legissent, ista non dicerent. Dicturus enim Paulus: 'Cum venisset Petrus Antiochiam, ei in faciem restiti:' ut de quo Petro loqueretur, ostenderet, in ipso suae narrationis initio prae-misit, dicens: 'Crediditum est mihi evangelium praeputii, sicut Petro circumcisionis. Qui enim operatus in Petro ad apostolatam circumcisionis, operatus est et mihi inter gentes.' Patet ergo de quo Petro Paulus loquitur, quem et apostolum nominat, et prae-fuisse evangelio circumcisionis narrat. Ib. p. 10.

ⁱ Et fuerunt quidam, qui secundam Petri epistolam, in qua epistolae Pauli laudatae sunt, ejus dicerent non fuisse. Sed si ejusdem epistolae verba pensare voluissent, longe aliter sentire potuerant. In ea quippe scripta est: 'Voce delapsa ad eum huiusmodi a magnifica gloria.' . . . Atque subiungitur: 'Et hanc vocem nos audivimus, cum essemus cum ipso in mente sancto.' Legent

itaque evangelium, et protinus agnoscent, quia cum vox ista de caelo venit, Petrus apostolus in monte cum Domino stetit. Ipse ergo hanc epistolam scripsit, qui hanc vocem de Domino audivit. Ib. n. 11. p. 1368, 1369.

^k . . . Sicut cunctis fidelibus Petrus apostolus dicit: 'Vos autem genus electum, regale sacerdotium.' In Job. l. 25. c. 7.

^l Hunc pedem Johannes Caio formidabat, qui cum multa Diotrephitis mala prae-misisset, adjunxit: 'Carissime, noli imitare malum, sed quod bonum est.' [3 Joh. 11.] In Job. l. 31. c. 11. p. 1003. D.

^m . . . Judas minime dixisset: 'Secundo eos qui non crediderunt, perdidit.' [ver. 5.] In Job. l. 9. c. 45. p. 319. C. Conf. ib. l. 18. c. 22. p. 512. A.

ⁿ Et sicut Johannes apostolus dicit: 'Fecisti nos regnum et sacerdotes.' [Apoc. i. 6.] In Job. l. 25. c. 7. p. 794. C.

^o Quia scriptura sacra per utraque Testamenta in quatuor partibus est distincta. Vetus etenim Testamentum in lege et prophetis, Novum vero in evangelii atque apostolorum actibus et dictis.

several general parts of the sacred scriptures are mentioned: Old and New Testament, consisting of the law and prophets, the gospels, and Acts and words of the apostles; the law and the prophets, the gospel and apostles.

1. Gregory bestows high commendations on the scriptures.

2. He has strong expressions concerning the inspiration of the books of scripture: 'Whoever^p was the writer, the Holy Spirit was the 'author.'

3. 'The^a doctrine of the scripture surpasseth, beyond comparison, all other learning and instruction whatever.'

4. 'The^r divine oracles have in them a wonderful depth.'

5: 'Among^s many things in praise of the holy scriptures, he says; 'There^t are obscure and difficult parts to exercise more 'knowing, plain things to nourish weak minds.'

6. The^u scriptures, he says, are our meat and drink: he largely shews the benefit of reading the scriptures; and^v he earnestly exhorts his hearers to meditate upon the words of God, and not to despise the letter of our Redeemer, which he has sent unto us. He assures them, that^w the more the scriptures are read and meditated upon, the more easy, pleasant, and delightful, they will be.

7. James Basnage^a has referred to divers other proofs of

dictis. In Ezech. l. i. Hom. 6. n. 12. p. 1217. D.—Una similitudo ipsarum est quatuor, quia quod prædicat lex, hoc etiam prophetæ: quod denunciant prophetæ, hoc exhibet evangelium, quod exhibuit evangelium, hoc prædicaverunt apostoli per mundum. Ib. n. 14. p. 1218. C.—'Sed per quatuor partes euntes ibant,' quia scriptura sacra per legem ad corda hominum vadit, signando mysterium. Per prophetas vadit paulo apertius, prophetando Dominum. Per evangelium vadit exhibendo quem prophetavit. Per apostolos vadit prædicando eum, quem Pater pro nostra redemptione exhibuit. Ib. n. 16. p. 1219. D. Inter multos sæpe quaeritur, qui libri beati Job scriptor habeatur. Et alii quidem Moysen, alii unum quemlibet ex prophetis scriptorem hujus operis fuisse suspicantur: cum tamen auctor libri Spiritus Sanctus fideliter dicatur. Ipse igitur scripsit, qui scribenda dictavit. Ipse scripsit, qui et in illius opere inspirator existit, et per scribentis vocem imitanda ad nos ejus facta transmisit. . . Cum ergo rem cognoscimus, ejusque rei Spiritum Sanctum auctorem tenemus, quia scriptorem quaerimus, quid aliud agimus, nisi legentes literas de calamo percontemur? Præf. in libr. Job. c. 1. n. 1, 2. p. 7. vid. et n. 3. in.

^q Quamvis omnem scientiam atque doctrinam scriptura sacra sine aliqua comparatione transcendat, ut taceam quod vera prædicat, quod ad cælestem patriam vocat, quod a terrenis desideriis ad suprema amplectenda cor legentis immutat, quod dictis obscurioribus exercet fortes, et parvulis humili sermone blanditur: quod nec sic clausa est, ut paveſci debeat: nec sic patet, ut vileſcat: quod usu fastidium tollat, et tanto amplius diligitur, quanto amplius meditatur. In Job. l. 20. c. 1. p. 635. A.

^r O quam mira profunditas eloquiorum Dei! In Ezech. l. i. Hom. 5. in p. 1205. D.

^s Vid. in Ezech. l. i. Hom. 9. p. 1260. . . 1264.

^t Quia in sacro eloquio et dictis occultioribus atque sublimioribus satiantur fortes, et præceptis apertioribus nos parvuli nutrimur. Ib. Hom. 9. n. 31. p. 1261. A.

^u Scriptura sacra cibus noster et potus est. Ib. Hom. 10. n. 3. p. 1263. E.

^x Ib. Hom. 10. n. 12. p. 1267. B. C.

^y Studete, quæſo, fratres carissimi, Dei verba meditari. Nolite despiciere scripta nostri Redemptoris, quæ ad nos missa sunt, &c. In Ezech. l. 2. Hom. 3. n. 18. p. 1337. C.

^z Vid. supra not. 9.

^a Hist. de l'Eglise, l. 9. ch. 3. n. 10. p. 465.

Gregory's

Gregory's respect for the scriptures, which are not alleged by me.

V. I might conclude this chapter here: nevertheless, I shall add a few other observations, and select passages, for the sake of those, to whom they may be acceptable.

1. Gregory^b follows the Latin translation of the Old Testament, which had been made by Jerom, from the Hebrew; but he often compares it with the older translation, which had been made from the Greek of the Seventy.

2. Gregory deals much in mystical interpretations, still maintaining the truth of the history, or literal sense. He^c frequently observes an allegorical, and a moral interpretation, besides the historical, or literal.

3. He believed original sin; and, by way of proof, alleges^d Ps. li. 8.

4. Gregory supposed, the^e woman that was a sinner, mentioned Luke vii. 36. . . . 50. and Mary Magdalene, and Mary, sister of Martha and Lazarus, to be one and the same person.

^b Novam vero translationem dissero. Sed cum probationis causa exigit, nunc novam, nunc veterem, per testimonia assumo. Ut quia sedes apostolica, cui Deo auctore præfideo, utraque utitur, mei quoque labor studii ex utraque fulciatur. Gregor. Ep. de Moral. seu Exp. in Job. T. i. p. 6. E. — 'Tigris periit, eo quod non haberet prædam.' [Job. iv. 11.] Translatione autem Septuaginta Interpretum nequaquam tigris dicitur, sed myrmicoleon periit. . . . Ib. l. 5. c. 20. p. 156. D. — Longe ab hac sententia vetus translatio dissonat. . . . Sed tamen quia hæc nova translatio ex Hebræo nobis Arabicoque eloquio cuncta verius transfudisse perhibetur, credendum est quicquid in ea dicitur: et oportet, ut verba illius nostra expositio subtiliter rimetur. Ib. l. 20. c. 32. p. 665. D. Conf. l. 4. c. 9. p. 110. C. — 'Militia est vita hominis super terram.' [Job vii. 1.] Hoc in loco translatione vetere nequaquam militia vita hominis, sed tentatio vocatur. Ib. l. 8. c. 6. p. 244. A. — 'Et alterum similiter velabatur.' [Ezech. i. 23.] Translationem autem Septuaginta Interpretum, Aquilæ, Theodotionis, et Symmachii, solícite perscrutantes, nihil ex his invenimus. Sed beati Hieronymi scripta relegentes agnovimus, quia hanc sententiam in Hebræa veritate ita positam, non quidem juxta verbum, sed juxta sensum, invenerit. In Ezech. l. 1. Hom. 7. n. 23. p. 1233. E.

^c Hoc itaque sub intellectu triplici diximus, ut fastidienti animæ varia alimenta proponentes, aliquid

quod eligendo sumat, offeramus. Hoc tamen magnopere petimus, ut qui ad spiritalem intelligentiam mentem sublevar, a veneratione historiæ non recedat. In Job. l. 1. c. ult. p. 38. B. — Hæc juxta historiam breviter tractata percurramus. Nunc ad allegoriarum mysterium verba vertamus. Ib. l. 3. c. 13. p. 83. C. — Igitur quia allegoriæ mysteria membratim effodantes explevimus, nunc moralitatis intelligentiam raptim tangentes exequamur. In Job. l. 3. c. 28. p. 95. D. Vid. et l. 4. c. 12. p. 114. C. — Servata historiæ veritate, beati Job dicta, amicorumque illius, mystica proposui interpretatione discutere. Ib. l. 6. c. 1. in. p. 181. A.

^d Nam quia unusquisque cum primi parentis culpa concipitur, propheta testatur, dicens: 'Ecce in iniquitatibus conceptus fui.' Et quia is, quem salutaris unda non diluit, originalis culpæ supplicia non amittit, aperte per semetipsam veritas perhibet, dicens: 'Nisi quis renatus fuerit ex aqua, &c.' [Joh. iii. 5.] Exp. in Job, l. 4. c. 3. p. 132. D.

^e Maria Magdalene, quæ fuerat in civitate peccatrix, amando veritatem, lavit lachrymis maculas criminis, &c. In Evangelia, l. 2. Hom. 25. in. T. i. p. 1544. E. — Hanc vero, quam Lucas peccatricem mulierem, Johannes Mariam nominat, illam esse Mariam credimus, de qua Marcus [xvi. 9.] septem dæmonia ejecta fuisse testatur. In Evang. l. 2. Hom. 33. in. p. 1593. D. E.

5. Explaining

5. Explaining the parable of the labourers hired into the vineyard at several hours of the day, Matth. xx. 1. 16. he applies it, first, to ^f the several people and ages of the world; afterwards, ^g to the several ages of men.

6. He had, in his copies, the latter part of the sixteenth chapter of St. Mark's gospel; for he has quoted ^h Mark xvi. 15. and there is ⁱ an homily of his upon ver. 14. . . . 20. of that chapter.

7. He ^k speaks distinctly of the ordinary and extraordinary gifts of the Spirit; one sort, necessary to men's own salvation; the other, bestowed for the benefit of others.

8. Gregory ^l celebrates the progress of the Christian religion, as prevailing in the East and the West, particularly in Britain.

9. He seems to acknowledge, though somewhat unwillingly, that ^m miraculous powers had ceased in the church; and that they were not necessary among believers, especially in a time of ease and prosperity; whereas, in times of persecution, and when heathenism prevailed, they were expedient; and God, wisely and graciously, vouchsafed them; and, he can bestow them, whenever the exigence of things requires.

^f Mane etenim mundi fuit ab Adam usque ad Noë. Hora vero tertia a Noë usque ad Abraham. Sexta quoque ab Abraham usque ad Moysen. Nona autem a Moysen usque ad adventum Domini. Undecima vero ab adventu Domini usque ad finem mundi. . . . Operator ergo mane, hora tertia, sexta et nona, antiquus ille Hebraicus populus designatur. . . . Ad undecimam vero Gentiles vocantur, quibus et dicitur: 'Quid hic statis tota die otiosi?' In Evang. l. 1. Hom. 19. n. 1. 1510, 1511.

^g Possumus vero et easdem diversitates horarum etiam ad unumquemque hominem per ætatum momenta distinguere. Ib. n. 2.

^h Unde et discipulis veritas dicit: 'Euntes in mundum universum, prædicate evangelium omni creature.' In Job. l. 6. c. 16. p. 190. Vid. et ib. l. 33. c. 17. p. 1096. E.

ⁱ In Evangel. l. 2. Hom. 29. p. 1568, &c.

^k . . . Mansuetudo namque, humilitas, patientia, fides, spes, caritas, dona ejus sunt: sed ea, sine quibus ad vitam homines pervenire nequaquam possunt. Prophetiæ autem, virtus curationum, genera linguarum, interpretatio sermonum, dona ejus sunt. Sed quæ virtutis ejus præsentiam pro correctione intuentium ostendunt, &c.

In Job, l. 2. c. 56. p. 73. A. B.

^l Ecce enim pene cunctarum jam gentium corda penetravit. Ecce in una fide Orientis limitem, Occidentisque conjunxit. Ecce lingua Britannia, quæ nil aliud noverat, quam barbarum fremdere, jamdudum in divinis laudibus Hebræum cepit Alleluja resonare. In Job, l. 27. c. 11. p. 862. C.

^m Sunt namque nonnulli, qui cum mira apostolorum opera audiunt, quod accepto Spiritu Sancto mortuos verbo suscitarent, ab obsessis dæmonia pellerent, umbrâ infirmitates amoverent, ventura quæque prophetando prædicarent: . . . quia has virtutes nunc in ecclesia non vident, subtractam jam ab ecclesia supernam gratiam suspicantur, nescientes pensare quod scriptum est: 'Adjutor in oportunitatibus, in tribulatione.' [Ps. ix. 10.] Tunc quippe sancta ecclesia miraculorum adjutoris indiguit, cum eam tribulatio persecutionis preffit. Nam postquam superbiam infidelitatis edomuit, non jam virtutum signa, sed sola merita operum requirit, quamvis et illa per multos, cum oportunitas exigit, ostendat. . . . Ubi ergo omnes fideles sunt, quæ causa est, ut signa monstrentur? Exp. in Job, l. 27. c. 18. p. 869. E.

C H A P. CLVII.

ISIDORE, Bishop of Seville.

I. *His time, and works.* II. *Three or four catalogues of the books of scripture.* III. *Remarks upon them.* IV. *Respect for the scriptures.* V. *Select passages.*

I. ISIDORE^a was bishop of Seville, in Spain, forty years; from the year of Christ 595, or 596, to 636. He was the author of many works, some of which are these: A Chronicle, from the beginning of the world, to the year of Christ 626; a book of Ecclesiastical Writers, or Illustrious Men, in 33 chapters; Sentences, in three books; Commentaries upon the historical books of the Old Testament; Allegories in the Scriptures of the Old and New Testament: Of Ecclesiastical Offices, in two books; A book of Proëms, or Prolegomena, to the scriptures of the Old and New Testament; Origines, or Etymologies, in 20 books, left unfinished, and published after his death by Braulio, bishop of Saragossa: and, in the three last mentioned works are catalogues of the books of the Old and New Testament; of all which I shall take some notice.

II. 1. The twelfth chapter of the first book of Ecclesiastical Offices, is entitled, ^b Of the Writers of the sacred volumes; where, after having spoken of the writers of the books of the Old Testament, he says: 'In ^c the New Testament, the four
' evangelists

^a Vid. Ph. Labbé de Scriptor. Ecc. T. i. p. 642. . . 650. Cav. H. L. T. i. p. 547. Du Pin Bib. des Aut. Ec. T. vi. p. 1, &c. Pagi Ann. 625. 18. 633. 29. 636. 6. Testimonia de Isidoro ap. Fabric. Bib. Ec. P. ii. p. 47, 48.

^b De scriptoribus sacrorum voluminum.

^c In Novo autem Testamento quatuor libros evangeliorum quatuor evangelistæ singuli scripserunt: quorum solus Matthæus Hebræo scripsisse perhibetur eloquio, cæteri Græco. Paulus apostolus suas scripsit epistolas, ex quibus novem septem ecclesiis destinavit, reliquas discipulis suis misit, Timotheo, Tito, et Philemoni. Ad Hebræos autem epistola plerisque Latinis ejus incerta est, propter dissonantiam sermonis: eandemque alii Barnabam conscripsisse, alii a Clemente scriptam fuisse suspicantur. Petrus scripsit duas nomine

suo epistolas, quæ catholicæ nominantur: quarum secunda a quibusdam ejus esse non creditur, propter stili sermonisque distantiam. Jacobus suam scripsit epistolam, quæ et ipsa a nonnullis ejus esse negatur: sed sub nomine ejus ab alio dictata existimatur. Joannes epistolas tres edidit, quarum tantum prima a quibusdam ejus esse asseritur, reliquæ duæ Joannis cujusdam presbyteri existimantur: cujus juxta Hieronymi sententiam alterum sepulchrum apud Ephesum demonstratur. Judas suam scripsit epistolam. Actus apostolorum Lucas composuit, sicut audivit vel vidit. Apocalypsin Joannes evangelista scripsit, eodem tempore, quo ob evangelii prædicationem in insulam Pathmos traditur relegatus. Hi sunt scriptores sacrorum librorum, divina inspiratione loquentium, ad eruditionem nostram præcepta cœlestia in ecclesia dispensantes.

evangelists wrote severally the four books of the gospels: the apostle Paul wrote his own epistles; nine of which are sent to seven churches, the others to his disciples, Timothy, Titus, and Philemon. The writer of the epistle to the Hebrews is reckoned uncertain by most of the Latins, because of the difference of the style; some thinking it was written by Barnabas, others by Clement. Peter wrote two epistles, called catholic; the second of which is by some thought not to be his, because of the difference of the style: James wrote his epistle; which also is denied by some to be his, and said to be dictated by another in his name: John wrote three epistles; of which the first only is by some said to be his; the other two are thought to be written by John, a presbyter: Jude wrote his epistle: Luke composed the Acts of the apostles, according to what he had heard or seen: John the evangelist wrote the Revelation, at the time that he was in banishment, in the island of Patmos, for preaching the gospel. These are the writers of the sacred books, speaking by divine inspiration, and declaring in the church the heavenly precepts for our instruction: but the Holy Spirit is esteemed the author of the said scriptures; for he is really the writer, who dictated them to be written by his prophets.

2. In the next place, I shall take a part of his Proëm to the books of the New Testament, omitting some things relating to the particular design of each. 'Though the doctrine of the gospel

pensantes. Auctor autem earundem scripturarum Spiritus Sanctus esse creditur. Ipse enim scripsit, qui per prophetas suos scribenda dictavit. De Ecc. Off. l. 1. c. 12. p. 393, 394. Colon. 1617.

Evangeliorum prædicatio quamvis quadrifaria sit, una est tamen, quia ex uno eodemque ore divinitatis processit. . . . Et his primus et ultimus ea prædicaverunt, quæ ex ore Christi audierunt, vel quæ ab illo facta vel gesta viderunt: Reliqui medii duo ea tantummodo, quæ ab apostolis cognoverunt. Quorum quidem Matthæus evangelium in Judæa primus scripsit. Deinde Marcus in Italia. Tertius Lucas in Achaia. Ultimus Joannes in Asia. Ex quibus solus tantum Matthæus prædicationis suæ historiâ in Hebraico perstrinxit stilo: reliqui vero Græci sermonis eloquio ediderunt. Epistolas Paulus apostolus quatuordecim prædicationis suæ perstrinxit stilo: ex quibus aliquas propter typum septiformis ecclesiæ septem scripsit ecclesiis, conservans potius, non excedens numerum sacramenti, propter septiformem Spiritus effi-

caciam. Scripsit autem ad Romanos, ad Corinthios, ad Galatas, ad Ephesios, ad Philippenses, ad Thessalonicenses, ad Colossenses. Reliquas vero postmodum singularibus edidit personis. Argumenta autem earundem epistolarum hæc sunt. . . . Instruit quoque per Timotheum et Titum ecclesias. Philemonem de emendato servo Onesimo rogat. Ultimo Hebræos, qui in Christo crediderunt, et postmodum persecutionibus Judaicis torti a fide recesserunt, confortat, et ad gratiam evangelii revocat. Petrus duas scripsit epistolas, quæ catholice nominantur. Scripsit autem eas his qui ex circumcisione credentes in dispersione gentium erant. . . . Jacobus frater Domini scripsit unam epistolam, ad ædificationem ecclesiæ pertinentem, cujus sententiæ immensam scientiæ claritatem legentibus videntur infundere. Joannes apostolus tres scripsit epistolas, quarum prima officium charitatis commendans, tota in amore Dei et fraterna dilectione versatur. Secunda quoque, quæ electis scribitur, dilectionis hortatur officium. . . . Judæ epistola incre-

' gospel be delivered to us by four, it proceeds from one and
' the same divine fountain. . . . Of these four, the first and last
' relate what they had heard Christ say, or had seen him per-
' form; the other two, placed between them, relate only those
' things which they had learned from apostles. Matthew wrote
' his gospel the first, in Judea; then Mark, in Italy; Luke, the
' third, in Achaia; John, the last, in Asia: of whom Matthew
' alone wrote in Hebrew; the rest in Greek. The apostle
' Paul wrote fourteen epistles; of which some are written to
' seven churches. They are these: To the Romans, to the
' Corinthians, to the Galatians, to the Ephesians, to the Philip-
' pians, to the Thessalonians, to the Colossians; others are
' written to particular persons; and lastly, he wrote to the He-
' brews, who believed, and suffered persecution.' Here are
inserted the arguments, or contents, of the several epistles,
which I omit. ' Peter wrote two epistles, called catholic:
' they are sent to such of the circumcision as had believed, and
' were scattered abroad among the Gentiles. . . . James, the
' Lord's brother, wrote one epistle, for the edification of the
' church. . . . The apostle John wrote three epistles, the first of
' which is wholly taken up in recommending the love of God,
' and our brother; nor is the design of the other two very dif-
' ferent. Jude reproves some blasphemers, and unchaste per-
' sons. The Acts of the apostles contains the history of the in-
' fancy of the church: the writer is the evangelist Luke, as is
' well known. In the Revelation of John the evangelist are
' these several things: where he largely shews the contents of
that book.

3. The catalogue of the books of scripture, in the Origines,
very much resembles that in the Offices; I therefore shall not
transcribe it so much at length, as I have transcribed the other
two: however, there are some things here, which are in neither
of the other; these I would take notice of.

The first chapter of the sixth book of the said Origines is en-
titled, Of the Old and the New Testament. Here, having
enumerated the books of the Old Testament, he says, ' In
' ' the New Testament are two parts or classes: the first is that

pat blasphemantes in Christo, et quosdam
impudicos, sub exemplo impiorum. . . .
Actuum apostolorum historia nascentis ec-
clesiæ fidem opusque describit, cujus qui-
dem scriptor Lucas evangelista monstratur.
. . . . In Apocalypsi Joannis. . . . Præterea
comedit evangelista librum testamenti, oris
prædicatione suavissimum. &c. Pr. Libr.
N. T. p. 282.

' In Novo autem Testamento duo sunt
ordines: primus evangelicus, in quo sunt
Matthæus, Marcus, Lucas, et Joannes;
secundus apostolicus, in quo sunt Paulus
in quatuordecim epistolis, Petrus in dua-
bus, Joannes in tribus, Jacobus et Judas
in singulis, Actus apostolorum, et Apoca-
lypsis Joannis. Origin. l. 6. c. 1. p. 44.

' of

of the gospels; in which are Matthew, Mark, Luke, and John: the second is that of the apostles; in which are Paul, in fourteen epistles; Peter, in two; John, in three; James and Jude, each in one epistle; the Acts of the apostles; and the Revelation of John.

4. The second chapter of the same book is entitled, 'Of the Writers and Phrases of the sacred books. Here he enumerates again the books of the Old and New Testament, and speaks more distinctly and largely of the writers of them, and their titles and design; and then concludes the chapter in this manner: "These are the writers of the sacred books, who, speaking by the Holy Spirit, have written for our instruction both the precepts of a good life, and the rule of faith." Then he adds, that beside these, there are other books, called apocryphal, the writers of which are uncertain; in which there are some truths, mixed with falsehood; but they are of no authority; and he supposes them to be written by heretics: many such books there were,' he says, 'which had been of old written in the names of prophets, and since of apostles; but, after careful examination, they had been rejected, and not allowed to be of canonical authority.'

5. Before I proceed, I would observe here, that, at the beginning of the second part of the Allegories of the sacred scriptures, which relates to the New Testament, the ^h four evangelists, with their symbols, are expressly mentioned.

6. Again, in another place, speaking of the four evangelists, and their gospels, he says, 'Of ⁱ all the evangelists, Luke, the third in order, is reckoned to have been most skilful in the Greek tongue; for he was a physician, and wrote his gospel in Greece.'

III. We may now make some remarks, and they are exceeding easy and obvious.

1. Isidore, of Seville, received all the same books of the New Testament which we do.

2. About some of these there were then, or had formerly

^f De scriptoribus et vocabulis sanctorum librorum.

^g Hi sunt scriptores sacrorum librorum, qui per Spiritum Sanctum loquentes ad eruditionem nostram et præcepta vivendi et credendi regulam conscripserunt.—Præter hæc et alia volumina apocrypha nuncupantur. Apocrypha autem dicta, id est, secreta, quia in dubium veniunt. Est enim eorum occulta origo, nec patet patribus, ex quibus usque ad nos auctoritas veracium scripturarum certissima et notissima successione pervenit. In iis

apocryphis etsi inveniatur aliqua veritas, tamen propter multa falsa, nulla est in eis canonica auctoritas. Nam multa et sub nominibus prophetarum, et recentiora sub nominibus apostolorum ab hæreticis proferruntur. Quæ omnia sub nomine apocryphorum auctoritate canonica diligenti examinatione remota sunt. Ib. cap. 2. p. 46.

^h p. 351.

ⁱ Tertius Lucas inter omnes evangelistas Græci sermonis eruditissimus, quippe ut medicus in Græcia evangelium scripsit. Orig. l. 6. c. 2. p. 45.

been, doubts; particularly about the epistle to the Hebrews, the epistle of James, the second epistle of Peter, the second and third of John. This he mentions freely: in which I think he is in the right; for it is very fit that the truth of things should be known and acknowledged.

3. There were not any Christian writings whatever, beside those of the apostles and evangelists, now received by us, which were of authority: there were, indeed, some books, called apocryphal; but they were so much disliked, and were so contemptible, and so universally rejected and disregarded, that he did not think it needful to mention expressly the names or titles of any of them; nor has he, in any one of the catalogues of the books of scripture, mentioned any writing after the book of the Revelation, which made any claim to be a part of the New Testament, or to be esteemed of canonical authority.

4. The order of the books of the New Testament, as mentioned by Isidore, deserves some notice. There were two parts, or divisions; one called the gospels or evangelists, the other the apostles; and in this last the book of the Acts is placed: moreover, in all the catalogues we see this order; first the gospels, then the epistles of the apostle Paul, then the catholic epistles, after them the Acts, and lastly the Revelation; so it is in every chapter, where the books of the New Testament are enumerated by this writer.

5. They who are desirous to see Isidore's catalogues of the books of the Old Testament, placed together, with remarks upon them, may consult * H. Hody. Those catalogues would have been here likewise, and with remarks, if I had had room: as I have not, I must forbear; for it is time to hasten to a conclusion.

IV. A word or two will suffice, for shewing the respect which he had for the sacred books of scripture. It appears, in what has been already transcribed, where he speaks of the Holy Spirit as their author, they having been written by inspired prophets and apostles; and he expressly says, that they contain 'the precepts of life, and the rule of faith.' Moreover, I shall refer to a chapter in the first book of sentences; where he says, that by the law, rightly understood, we come to Christ; and he

* De Biblior. Text. Orig. Col. 69. . . .
72. p. 653, 654.

Via per quam
itur ad Christum, lex est, per quam vadunt
ad eum hi, qui, ut est, intelligunt eam . . .
Scriptura sacra pro uniuscujusque lectoris

intelligentia variatur, sicut manna, quod
populo veteri pro singulorum delectatione
varium dabat saponem. Juxta sensum ca-
pacitatem singulis sermo Domini congruit.
Sentent. l. 1. c. 18. And see Ja. Balnag
Hist. de l'Egl. l. 9. ch. 3. §. 11.

shews, that the scriptures may be profitably read by all sorts of men.

V. 1. In his Chronicle, under the reign of the emperor Caius Caligula, who died in the beginning of the year 41, Isidore says, 'At^m this time the apostle Matthew wrote, the first, his gospel 'in Judea.'

2. Under the reign of Claudius, who died in the year 54, he says, 'Inⁿ his reign the apostle Peter went to Rome to oppose 'Simon Magus. The evangelist Mark also preaching Christ 'at Alexandria, wrote his gospel: nevertheless, before^e he said, that Mark wrote in Italy.

3. Under Nero, whose reign ended in 68, he says, 'In^p his 'time Simon Magus, who had proposed a dispute with the 'apostles Peter and Paul, and had promised to fly up to heaven, at the prayers of Peter and Paul was, at noon day, 'thrown down by the dæmons who had carried him up into the 'air: on account of whose death, by order of Nero, Peter was 'crucified, and Paul beheaded.'

4. I must not stay to make many remarks: I only observe, that this must be reckoned by all very inaccurate, and also inconsistent. Peter, as before said, went to Rome in the reign of Claudius, to oppose Simon Magus. Here the dispute with Simon Magus, and his death, are placed in the reign of Nero, and near the end of it; for about that time the martyrdoms of the two forementioned apostles are supposed to have happened.

5. Of Domitian, whose reign is computed from 81 to 96, he says, 'He³ raised a persecution against the Christians. In his 'time the apostle John, having been banished into the island 'Patmos, wrote the Revelation.'

^m Matthæus apostolus evangelium primum in Judea scripsit. *Ibid.* Chr. p. 268.

ⁿ Eo regnante, Petrus apostolus, contra Simonem Magum, Romam pergit. Marcus quoque evangelista Alexandriæ Christum prædicans, evangelium scripsit. *Ibid.*

^p See p. 367. ^p Hujus temporibus Simon Magus, cum altercationem proposuisset cum Petro et Paulo, apostolis, dicens se quandam virtutem esse Dei magnam, medio die dum ad patrem volare pro-

mittit, in cælum, a dæmonibus, a quibus in aëre ferebatur, adjurante eos Petro per Deum, Paulo vero orante, dimissus crepuit. Ob cujus necem a Nerone Petrus crucifigitur, Paulus gladio cæditur. *Ib.* p. 268.

³ His post Neronem secundus, superbia execrabilis, Deum se appellari jussit, Christianos persequi paganus instituit. Sub quo apostolus Joannes, in Pathmos insulam relegatus, Apocalypsum scripsit. *Ibid.*

C H A P. CLVIII.

LEONTIUS.

1. LEONTIUS was for some time an advocate at Constantinople, and is generally supposed to have been a native of that city: he afterwards retired from the world, and lived a monk in Palestine. By ^a some he is reckoned a writer of the sixth, by others of the seventh century; or ^b said to have lived partly in the one, partly in the other. Cave ^c placeth him as flourishing about the year 590; Fabricius ^d at 610, to whom I refer for accounts of his works.

2. Though he be so late a writer, he deserves our notice, as he has left a complete catalogue of books of scripture, received by Christians in that part of the world where he lived.

3. 'The books received by the church, says he, are the books of the ancient, and of the new scripture. The ancient scripture is that written before the coming of Christ, the new since. Of the ancient scripture there are two and twenty books; some historical, some prophetical, some moral and poetical.

'The historical books are twelve: Genesis, Exodus, Leviticus, Numbers, Deuteronomy: and of these books, called the Pentateuch, Moses is universally allowed to be the author; but the names of the writers of the books, which follow next, are unknown. The sixth is the book of Joshua the son of

^a Vid. Du Pin. Bib. des Aut. Ec. T. v. p. 85. Hody de Bibl. Text. Orig. p. 648. J. Ens Biblioth. Sacr. p. 169.

^b S. Bafnag. Hist. de l'Eglise, l. 8. c. x. p. 445. ^c H. L. T. i. p. 543.

^d Bib. Gr. T. vii. p. 451.

^e . . . τῶς ἀριθμωμένα τα ἐκκλησιαστικά βιβλία. Τὰ τούτων ἐκκλησιαστικῶν βιβλίων τὰ μὲν τῆς παλαιᾶς εἰσι γραφαί, τὰ δὲ τῆς νέας. Παλαιὰν δὲ λεγόμεν γραφὴν τὴν πρὸ τῆς παρυσίας τῆ χριστοῦ, νῦν δὲ τὴν μετὰ τὴν παρυσίαν. Τῆς μὲν ἐν παλαιᾶς βιβλία εἰσιν κβ'. ὅν τὰ μὲν εἰσιν ἱστορικά, τὰ δὲ προφητικά, τὰ δὲ παρανομιτικά, τὰ δὲ πρὸς τὸ ψάλλειν γεόμενα. . . Τα τοῦτο ἱστορικά βιβλία εἰσι ιβ'. . . Καὶ ταῦτα μὲν ἱστορικά. Προφητικά δὲ εἰσι πνίε. ὅν πρῶτον εἰσιν οὐσαίς, δεύτερον οὐσαίς, τρίτον οὐ ἐκκλησιᾶ, τέταρτον οὐ δανιὴλ, πέμπτον τὸ δωδεκαπροφήτων λεγόμεν, ἐν ᾧ δωδεκα προφῆται καὶ εἰσι προφητεία. Παρανομιτικά εἰσι βιβλία

δ. . . Εἰσι δὲ ταῦτα τὰ τρία βιβλία συλαμῶν. Μὲν ταῦτα εἰσι τὸ ψάλλειν. Καὶ ταῦτα μὲν εἰσι τὰ κβ' βιβλία τῆς παλαιᾶς. Τῆς δὲ νέας εἰσι βιβλία' ὅν δυο περιεχὶ τῆς τίσσας ἐπαγγελίας. Τὸ μὲν γὰρ εἰσι μαρτυρίαι καὶ μαρτυρίαι, τὸ δὲ εἰσι ἀρχαὶ καὶ ἰωάννη. Τρίτον εἰσιν αἱ γραφαί τῆς ἀποστόλων. τέταρτον αἱ καθολικαὶ ἐπιστολαί, ὅν ἐπὶ α'. ὅν πρῶτη τῆ ἰακώβου εἰσιν, ἡ β'. καὶ ἡ γ'. πῦρ, ἡ δ. καὶ ε. καὶ ς. τῆ ἰωάννη' ἡ δὲ ζ. τῆ ἰωάννη. Καθολικαὶ δὲ ἐκλήθησαν, ἐπειδὴ καὶ πρὸς τὸ ἔθνος ἐγγραφῶσαν, ὡς αἱ τῆ παύλου, ἀλλὰ καθολικαὶ πρὸς πάντα. Περιεχόντων βιβλίων αἱ ἰδὲ τῆς ἐν παύλῳ ἐπιστολαί. Ἐκλόν εἰσιν ἡ ἀποκαλυψὶς τῆς ἀρχῆς ἰωάννη. Ταῦτα εἰσι τὰ κατανεχόμενα βιβλία ἐν τῇ ἐκκλησίᾳ, καὶ παλαιὰ καὶ νέα' ὅν τὰ παλαιὰ πάντα διγγοῦνται ἑβραίοι. Leont. Advocat. Byzant. de Sectis. Aët. ii. Ap. Bib. PP. Paris. 1644. T. xi. p. 496. . . 498. Conf. Bib. PP. Lugdun. T. ix. p. 662, 663.

‘ Nun: the seventh is called the book of the Judges: the eighth is the book of Ruth: the two next contain the history of the kingdoms; they are really four books, but are reckoned two only; the ninth and tenth then are the books of the Kingdoms: the eleventh is the Remains, so called, because it contains things omitted by the writers of the books of the Kingdoms: the twelfth is Ezra [meaning our Ezra and Nehemiah], containing the history of the return of the Jews from the Babylonish captivity, in the reign of Cyrus. These are the historical books.

‘ The prophetic books are five: Isaiah, Jeremiah, Ezekiel, Daniel, and the book of the twelve Prophets.

‘ The moral and poetical are also four: Job, by some supposed to be written by Joseph: the Proverbs, the Ecclesiastes, the Canticles, which three were written by Solomon: after them is the Psalter. These are the two and twenty books of the ancient scripture.

‘ The books of the New Testament are six: the first two of which contain the four evangelists; the first Matthew and Mark, the second Luke and John: the third is the Acts of the apostles: the fourth the catholic Epistles, being seven in number; the first is the epistle of James, the second and third are the epistles of Peter, the fourth, fifth, and sixth, the epistles of John, the seventh is the epistle of Jude; they are called catholic, because they are not written to one nation, as Paul’s epistles, but in general to all: the fifth book is the fourteen epistles of Paul: the sixth is the Revelation of John. These are the ancient and the new books, which are received in the church as canonical: all the ancient are received by the Jews.’

4. I shall add a passage, which is not far below, in the next section, where he says, ‘ Again the times from Christ to Constantine have a threefold division: the first is from the nativity of Christ to his ascension; the next is after his ascension, of which the Acts of the apostles treat; the third is from that period, and the death of the apostles, to the reign of Constantine; the affairs of which have been related by several ecclesiastical historians, as Eusebius Pamphili, and Theodoret, whom we are not obliged to receive; for, beside the Acts of the apostles, no such writings are appointed to be received by us.’

‘ . . . οὐδὲ ἀπὸ τῆς ἀναλήψεως, περὶ ὧν διαλαμβάνονται αἱ πράξεις τῶν ἀποστόλων· οἱ δὲ ἀπὸ τῆς περιόδου καὶ τελευτῆς τῶν ἀποστόλων, ἄχρι τῆς ἀρχῆς τῆς βασιλείας κοσταντίνου. Περὶ ὧν διαλαμβάνονται τινες ἐκκλησιαστικοὶ ἱστορικοὶ . . . καὶ ἐξ ἀνάγκης οὐ διχομαῖα. Μετὰ γὰρ τὴν πράξιν τῶν ἀποστόλων μεμνημένοι εἰς διχόθεναι ἡμᾶς. Act. 3. p. 503. A. B. C.

5. This shews the great regard which was paid to the book of the Acts of the apostles.

6. I scarce need to make any remarks upon the catalogues above transcribed; every one perceives how clean they are. The catalogue of the books of the Old Testament is exactly and completely the canon of the Jews, except that the book of Esther is not mentioned. Here is no notice taken of those books of the Old Testament which protestants generally call apocryphal; and it affords a strong argument, that those books never were reckoned to be of authority.

7. The catalogue of the books of the New Testament contains all which are now generally received by us, and no others: here is no notice taken of the Constitutions, or Recognitions, or any other Christian writings; the books above named were all which were esteemed canonical by that part of the church with which this writer was acquainted.

8. However, he presently afterwards mentions ^a many teachers and fathers, as Ignatius, Irenæus, Justin, and others, before and after Constantine: but their writings were not of authority; they had not been transmitted down from the beginning with that character.

9. It is observable, that Leontius divides the scriptures of the New Testament into six books: this is a particularity; nevertheless, we saw a like division formerly ^b in the Synopsis ascribed to Athanasius: the only difference is, that there the four gospels are each reckoned one book; and ^c the catalogue of Geladius, bishop of Rome, about 496, very much resembles, in this respect, that in the Synopsis.

10. It should not be entirely overlooked by us, that this writer says, 'After ^k the return to Jerusalem, Ezra, perceiving that the sacred books had been burnt in the time of the captivity, it was reported, that he wrote them again out of his own memory, even all the two and twenty books of the ancient scripture before mentioned.' Theodoret ^l speaks to the like purpose: some other learned Christian writers in former times have been of the same opinion; which may be seen examined and confuted by Dr. Prideaux ^m in his Connection of the History of the Old and New Testament.

^a Εργασίῳ δὲ ἐν τοῖς χρόνοις τοῖς ἀπὸ τῆς γενέσεως τῆς χριστοῦ μέχρι τῆς βασιλείας κωνσταντίνου διδασκαλοὶ καὶ πᾶσις αἶδε. Ib. Act. iii. p. 503. C.

^b See vol. iv. p. 291. ^c See in this volume, ch. 145. p. 248, 249.

^k Ο δὲ εὐδρας συνγραψάτω τὴν ἐπαύροτον αὐτῶν. καὶ ἑλθὼν εἰς τὰ μεροσολύμειαν, καὶ εὐρῶν, ὅτι πᾶσι

τα βιβλία πᾶσι χριστεῖς, ἵνα καὶ ἡμεῖς ἴδωμεν, ἀπὸ μνήμης λεγόμενα συνγραφασθαι τὰ καὶ βιβλία, ἀπὸ ἐν τοῖς ἀνὰ ἀποκρυφισμοῖς. Act. 2. fin. p. 502. D. ^l See ch. 131. p. 193. in this volume. ^m See part. i. book v. at the year before Christ, 446.

11. I shall put down but one select passage only, in which Leontius says, 'that' our Lord was baptized when he was 'thirty years of age, and having wrought many miracles, and 'taught the Jews, he was crucified in the thirty-third year 'of his age.' Whence it may be argued, that he computed not more than three passovers in our Lord's ministry, according to St. John's gospel.

C H A P. CLIX.

Venerable B E D E.

1. VENERABLE BEDE^a is placed by Cave as flourishing about the year 701. He was born in England, in the county of Durham, in 672, as^b some say; in 673, or 674, as^c others: he died in^d 735.

2. Bede, beside many other works, wrote Commentaries upon all the books of the New Testament, now generally received.

3. He seems not to have had in his copies the doxology, which we now have at the conclusion of the Lord's Prayer in St. Matthew's gospel; for he has twice^e explained every other part of the prayer, without taking any notice of it.

4. Cave, in his article of Bede, has published, from an ancient manuscript, a prologue to the seven catholic epistles, wanting in all the editions of Bede's works.

5. Bede there enumerates the seven epistles in the order now used by us: he says, 'that' the epistle of James is placed first, 'either

^a Εὐτυχὴ γὰρ . . . καὶ μὴν, καὶ γινώσκοντες
ὅτι ἡ ἐκκλησία, καὶ μετὰ τοὺς ἁγίους ἡρώδης
ἐκείνην ἔπεισε, καὶ διδάσκειν τὴν ἰουδαίαν,
καὶ τὴν ἀπὸ τῆς ἐκκλησίας, κ. λ. Ib. Aët. i.
p. 495. C.

^b H. L. L. E. Du Pin Bib. T. vi. et Bedæ
Hist. Ec. a Jo. Smith. Cantabr. 1722.

^c Cav. ubi supra.

^d Vid. Pagi

Ann. 693. n. viii. et 731. n. v.

^e Pagi ann. 731. n. iv, v, vi.

^f Expofit. in Matth. Evang. cap. vi.

p. 18. Et Conf. p. 91. T. v. Colon. 1688.

^g Jacobus, Petrus, Joannes, Judas, sep-
tem epistolas ediderunt, quas ecclesiastica

consuetudo catholicas, h. e. universales
cognominat. In quibus ideo prima episto-
la Jacobi ponitur, quia ipse Jerusolymorum
regendam suscepit ecclesiam. . . . vel certe
quia ipse duodecim tribubus Israelis, quæ
primæ crediderunt, suam epistolam misit,
merito prima poni debuit. Merito Petri
secunda, quia ipse 'electis advenis' scripsit,
qui de Gentilitate ad Judaismum, de Ju-
daismo ad electionis evangelicæ gratiam,
conversi sunt. Merito Johannis epistolæ
tertio loco sunt positæ, quia his scripsit
ipse, qui de Gentibus crediderunt, cum nec
professione existissent. Denique multi
scriptorum

‘either because he was bishop of the church of Jerusalem, where the gospel was first preached, and from whence it was spread over the whole world; or else, because the epistle was written to the twelve tribes of Israel, who were the first believers. Peter’s epistles,’ he says, ‘are placed next, because he wrote to the ‘elect strangers,’ that is, to such as had been profelyted from Gentilism to Judaism, and after that were converted to the Christian religion; and,’ he says, ‘that John’s epistles are fitly placed after the foregoing, because he wrote to believers from among the Gentiles, who before were not the people of God, neither by nature, nor by profession: moreover,’ as he adds, ‘many ecclesiastical writers had said, that his first epistle was written to Parthians. The epistle of Jude is placed last; for though he was great, he was inferior to the three forementioned apostles; and besides, their epistles having been first placed, his comes last of course.’ Bede proceeds, and says, ‘It is certain, that James completed his testimony in the thirtieth year after our Lord’s passion: Peter suffered in the thirty-eighth year, that is, the last year of Nero; and in his second epistle he speaks of his death as then approaching; whence it appears, that epistle was written a good while after the death of James; his two epistles could not be separated from each other, since they were written to the same churches: and long after this John wrote his epistles, and his gospel, all about the same time; for after the death of Domitian, being returned from his exile, he found the church disturbed by heretics, which had arisen in his absence, whom, in his epistles, he often calls antichrists.’

6. I would add, that^s the late Dr. Humphry Hody has distinctly considered Bede’s testimony to the books of the Old Testament.

scriptorum ecclesiasticorum, in quibus est S. Athanasius Alexandrinæ præful ecclesiæ, primam ejus epistolam scriptam ad Parthos esse testantur. Merito Judæ posita est ultima, quia quamvis et ipse magnus est, tribus tamen præcedentibus apostolis minor est. Vel quia. . . . Constat enim quia beatus Jacobus tricesimo post passionem Domini anno suum consummavit martyrium. Petrus tricesimo octavo, hoc est, ultimo anno Neronis, passus est, et ipse in secunda sua scripsit epistola: *Certus sum*. . . [Cap. i. 14.] Unde patet, quia

imminente passione hanc scripsit epistolam, cum multo ante Jacobus migravit ad Christum. Neque vero conveniebat ejus epistolas ad invicem separari, quas isdem scripsit ecclesiis. Porro Joannes multo post tempore suas epistolas simul et evangelium scripsit, qui post occisionem Domini [Domitiani] reversus de exilio turbatam se absente per hæreticos reperit ecclesiam, quos in suis epistolis percutiens sæpe cognominat antichristos. Ap. Cav. H. L. T. i. p. 614. ^s De Bibl. Text. Orig. p. 654. col. 73.

C H A P. CLX.

JOHN DAMASCENUS.

- I. *His time.* II. *A catalogue of the books of the Old and New Testament.* III. *Remarks upon it.* IV. *Select passages and observations, shewing his respect for the scriptures.*

I. JOHN DAMASCENUS ^a, descended of a good family at Damascus, and, in the latter part of his life monk and presbyter, flourished about the year 730.

II. In a work, entitled *Of the Orthodox Faith*, he has a chapter ^b concerning scripture; where he has inserted a catalogue of the books of the Old and New Testament. It is to this purpose: 'There ^c is one God declared by the Old and New Testament. . . . It ^d is to be observed, then, that there are two and twenty books of the Old Testament, according to the letters of the Hebrew language; for they have two and twenty letters, five of which are written two ways, so as to make seven and twenty. . . . According to this method of computing, the books are reckoned 22 in number, but are really 27, for five of them are double: Ruth, joined with the Judges, is reckoned one book by the Hebrews; in like manner the first and second of the Kingdoms are one book; the third and fourth of the Kingdoms also are one book; the first and second of the Remains, one book; the first and second of Ezra, one book: so ^e that there are four pentateuchs, and two over, which are in the canon, [or, 'in the Testament']; and they are these: Five of the Law; Genesis, Exodus; Leviticus, Numbers, Deuteronomy; that ^f is the first pentateuch, called the Law: then ^g five more, sometimes called Hagiographa [or 'sacred writings']; Joshua the son of Nun; Judges with Ruth; the first and second of the Kingdoms reckoned one book; the third and fourth of the Kingdoms one book; and the two books of the Remains,

^a Vid. Cav. H. L. T. i. p. 624. Oudin. de Scrip. Ecc. T. i. p. 1714, &c. Du Pin, T. vi. p. 101. Fabr. Bib. Gr. T. viii. p. 772, &c.

^b Περὶ γραφῆς.

^c Εἰς ἓν θεός, ὑπο τῇ παλαιᾷ διαθήκῃ καὶ κατὰ τὴν κηρυττομένην. &c. De Fide Orthodoxa. l. iv. c. 17. in. T. i. p. 282. B.

^d Ἰστέον δι, ὡς εἰκοσι καὶ δύο βιβλία εἰσι τῆς

παλαιᾶς διαθήκης, κατὰ τὰ γράμματα τῆς ἑβραϊκῆς φωνῆς. Ib. p. 283. C.

^e Οὐτως ὡς συγκροταῖαι αἱ βιβλία ἐν πεντάτευχους τετρασιν, καὶ μνησθῆναι ἄλλαι δύο ὡς εἶναι τὰς ἐκδοθῆναις βιβλίαις. Ibid. 283. D. E.

^f Αὕτη πρώτη πεντάτευχος, ἣ καὶ νομοθεσία. p. 284. A.

^g Ἐστὶν ἄλλη πεντάτευχος, τὰ καλυμμένα γράμματα, παρὰ τισὶ δι' ἀγιογرافῶν. Ibid.

‘ also reckoned one book: that is the second pentateuch. The
 ‘ third pentateuch contains the ^h books written in verse; the
 ‘ the book of Job; the Psalter; the Proverbs of Solomon; the
 ‘ Ecclesiastes, of the same; the Song of Songs, of the same.
 ‘ The ^l fourth pentateuch takes in the prophets; the twelve
 ‘ Prophets, one book; Isaiah, Jeremiah, Ezekiel, Daniel; then
 ‘ the book of Ezra, two joined in one book; and Esther: the
 ‘ ^k book of the Wisdom of Solomon, and the Wisdom of
 ‘ Jesus, which the father of Sirach published in Hebrew, and
 ‘ his grandson, Jesus, the son of Sirach, afterwards translated
 ‘ into Greek, are excellent and useful; but they are not
 ‘ numbered with the former, nor were they placed in the ark.’

‘ The books of the New Testament are these: the four
 ‘ gospels, according to Matthew, according to Mark, accord-
 ‘ ing to Luke, according to John; the Acts of the apostles
 ‘ by the evangelist Luke; seven catholic epistles, one of James,
 ‘ two of Peter, three of John, one of Jude; fourteen epistles
 ‘ of the apostle Paul; the Revelation by the evangelist John;
 ‘ the Canons †† of the holy apostles by Clement.’

III. Upon this we may make a few remarks:

1. This author, though a native of Damascus, wrote in Greek, and is supposed to represent the sentiment or doctrine of the Greek church of his time.

2. His catalogue of the books of the Old Testament, as has been already observed by learned men, is the same with that of Epiphanius in his book of Weights and Measures, of which we took notice ^l formerly; and it is very agreeable to that, which Melito brought with him from Palestine, of which we also took some notice ^m formerly; not now to mention any other.

3. J. Damascenus speaks only of two books of a secondary order, in the Old Testament; the book of Wisdom, and Ecclesiasticus: he does not mention any other, no not so much as the books of Maccabees. The book of Wisdom he calls Solomon’s, though he did not think it to be his, in compliance, it is likely, with frequent custom at that time.

4. His canon of the New Testament is the same with that now generally received by Christians in this part of the world; except that here is added the Apostolical Canons by Clement,

^h Λι σιχηρις βιβλοι. Ibid.

ⁱ Τετάρτη πεντάτευχος, η γραφή των.

^k Η δε υπαρχουσα,

ταύτην η σοφία του σολεμωνος, και η σοφία του ιησου, ην ο πατήρ μου του σιραχ εξεβηλο εβραϊς, ελληνικις διηκρινωσαν ο τωμ εγγενος ιησους, του δε σιραχ υιος: διαβηλοι μιν και μαλαι: αλλ’ ην αρθρομαται, οτι εκεινις εν τη κιβωτι. Ibid. p. 284. B.

†† Καιτοις των αγιων αποστολων δια κληματος.

See vol. iv. p. 312. and in this vol. p. 26, 27.

^m See vol. ii. p. 146. and in this vol. p. 25.

which

which seems to be a singularity. What Mill says relating to this in his *Prolegomena* I place ^a below: I shall also transcribe below the ^o note of Lequien, editor of Damascenus, upon this place; which, I believe, will be acceptable to my readers, on account of some observations relating to the Apostolical Canons.

And I beg leave to observe farther myself: Damascenus's catalogue of the books of scripture is very different from that in the 85th Apostolical Canon; in that are inserted Judith, and the books of Maccabees, which are quite omitted by Damascenus: moreover he receives the book of the Revelation, omitted in the same canon; and farther, he takes no particular notice of the two epistles of Clement, or of the Constitutions, which make a part of the catalogue in the last canon of the apostles. What shall we say to this? Can we think, after all, that Damascenus had any particular regard for the Apostolical Canons? or shall we suppose that the 85th canon was wanting in his edition of the Apostolical Canons? or shall we not be obliged to admit a suspicion, that the last clause in this catalogue of Damascenus, 'the Canons of the holy Apostles by Clement,' is an interpolation, or an addition made by some officious Greek to Damascenus's original work?

There is another doubt, that may arise in the mind, supposing the genuineness of this clause: Whether by the Canons of the apostles, Damascenus means Apostolical Constitutions, or Apostolical Canons: I perceive this doubt to have arisen in ^p Cotelerius, as it had in me, before I had observed it in him.

IV. I shall

^a Joannes Damascenus. . . . inter canonicos reponit Canones Apostolorum *καταπολιτικῶν*. Nempe cum universum Canonum 85 apostolicorum corpus superiore seculo synodice confirmassent Patres Trullani, facile deinceps factum, ut a librariis (seu arbitrio suo, seu etiam jussu superiorum,) Canonicis libris isti adnecterentur, tanquam ejusdem, si placet, cum reliquis juris et auctoritatis. Et talem quidem nactus jam videtur Damascenus. Proleg. n. 1027.

^o Horum canonum auctoritas adstructa fuerat can. 2. Trullano. At viris criticæ artis incuriosis satis erat præfixum canonibus, qui magnæ dudum in Oriente ponderis erant, apostolorum nomen: cum tamen nihil aliud essent, nisi præfixæ Orientalium disciplinæ præcipua capita, quorum auctores

genuini ignorabantur. Jam dixi, eorum quosdam conditos esse post exortam hæresim Anomæorum. Beveregius collectionem primam istorum Canonum a Clemente, non Romano, sed Alexandrino factam, quem Eusebius l. vi. Hist. c. 23. Hieronymus de Scr. Ec. et Photius cod. cxi. *περὶ κατηχῶν ἐκκλησιαστικῶν* volumen edidisse testantur. Sed ex horum auctorum inspectione manifestum sit, eos non de hac collectione canonum loqui, Sed de libro, in quo, adductis canonibus, seu regulis ecclesiasticis, illos impugnabat, qui Judaicis legibus et institutis adhærescerent. Lequien ad J. Damasc. p. 284.

^p Cæterum an Joannes Damascenus Orthodoxæ Fidei, lib. iv. c. 18. quando Canones Apostolorum per Clementem editos cum Divinis Voluminibus enumeret, Constitutiones,

IV. I shall observe but a few particulars more :

1. At the beginning of his work, *De Orthodoxa Fide*, which is a kind of system of divinity, and reckoned to be the first regular system among Christians, speaking of God, he says, 'All^s things, which are delivered to us by the law and the prophets, the apostles and evangelists, we receive, acknowledge, and venerate, seeking not any thing beyond what has been taught by them.'

2. Again: 'We' cannot think, or say any thing of God, beside what is divinely taught and revealed to us by the divine oracles of the Old and New Testament.' Not that he denies the use of reason, or that heathen people, without revelation, might, by the light of nature, learn the existence of God from his works: however, in these passages we see the general divisions of the books of scripture, and the great respect which was shewn to them by Christian people.

3. Damascenus seems^t not to have had the heavenly witnesses in his copies of St. John's first epistle.

4. He seems to say, that^u there were then no extraordinary gifts in the Church; such as the gift of knowledge, or the gift of miracles; at least he acknowledges, that he had no such gifts.

Constitutiones, vel dumtaxat Canones Constitutionibus subnexos intelligat, quæri potest. Malim accipere de solis Canonibus, quo majori parte erroris vir sanctus et doctus levetur, et quia rarior prima acceptio, &c. Cotelæ, *Judic. de Constit. Ap. ap. Patr. Ap. T. i.* [¶] Πάντα τούτων τα παραδεδωμένα ἡμῖν δια τῆ νομῆς, καὶ προφητῶν, καὶ ἀποστόλων, καὶ εὐαγγελιστῶν, δεχόμεθα, καὶ γινώσκουμεν, καὶ σέβομεν, ὡς ἐν περὶ αὐτῶν τῶν ἐκκλησιῶν. κ. λ. *De Fid. Orth. l. i. c. 1. T. I. p. 123. E.* [†] Οὐ δύνα-

τοῦ οὐκ εἶναι παρὰ θεοῦ διδασκῶν ὑπὲρ τῶν θεῶν λόγων τῆς τοῦ παλαιῆς καὶ καινῆς διαθήκης ἡμῶν ἐκτίθεσθαι. . . . ἐπιπλεῖν τῇ περὶ θεοῦ, ἡ ἐκείνης ἐννοεῖται. *Ib. cap. ii. p. 125. B.* [¶] Vid. *Ib.*

l. i. c. 1. et c. 3. et alibi.

[†] Καὶ τρεῖς εἰσιν οἱ μαρτυρηθέντες, τὸ ὕδωρ, καὶ τὸ αἷμα, καὶ τὸ πνεῦμα. *De Hymn. Trisag. § iv. T. i. p. 484. C.* [¶] Ἡμεῖς

δε οἱ μὲν τὸ τῶν θαυμάτων, μὲν τὸ τῆς διδασκαλίας δεξάμενοι χάρισμα. *De Fid. Orth. l. i. c. 3. p. 125. D.*

C H A P. CLXI.

PHOTIUS, Patriarch of Constantinople.

1. PHOTIUS, as is generally reckoned, was constituted patriarch of Constantinople in 858: but Pagi^a placeth the commencement of his patriarchate in 857. It is generally supposed that he died in 891, or 892.

2. The history of his life, and his character, and good accounts of his works, may be seen in divers^b authors, to whom I refer. The account, which Fabricius^c has given of his Bibliothéque, and the several articles therein, deserves high commendations. I shall by and by take some farther notice of Photius's works, so far as they relate to the interpretation of scripture.

3. They who are pleased to look back to the ninth section of the 63d chapter of this book, may there^d see, that Photius received the scriptures of the Old and the New Testament, and particularly, in this last, four gospels, the Acts of the apostles, fourteen epistles of St. Paul, and seven catholic epistles: I suppose likewise, that he received the book of the Revelation; though I do not now recollect any particular proof of it.

4. Among the works of Photius are mentioned some commentaries upon scripture; as upon^e the Psalms, the^f Prophets, and St. Paul's epistles: which last is in manuscript in the public library at Cambridge, as we are assured by Cave. I place below^g Fabricius's account of it.

5. In^h the epistles of Photius, in number 248, published at

^a Crit. in Baron. Ann. 886. n. v. 858. n. xiii. xiv. 859. n. xii. ^b Vid. Marten. Hank. de Rer. Byz. Script. P. i. cap. 18. Cav. Hist. Lit. T. ii. p. 47. Fabric. Bib. Gr. lib. v. cap. 38. T. ix. p. 569, &c. Du Pin. Bibl. T. vii. J. C. Wolff. Præf. ad Anecd. Gr. T. i. Ja. Bafnag. Hist. de l'Eglise, l. vi. ch. vi. T. i. p. 323, &c. ^c Bib. Gr. T. ix. p. 381. . . . 508. ^d Vol. iii. p. 546, 547. ^e In Psalms: Catena ex Athanasio, Basilio, Chrysostomo, et Theodoro Heracleota, Photio. MS. in Bib. Segueriana sive Coisliniana. Vide Catal. MS. ejusdem Bib. editum a Cl. Montfauconio. p. 58, 59. Fabr. Bib.

Gr. T. ix. p. 566. ^f 'Prophetarum liber cum expositione.' Extat MS. in Bibliotheca Vaticana, uti Possevinus nos docet. Cav. H. L. T. ii. p. 50. In prophetas. MS. in Bib. Vaticana, ut ex Possentino Colomesius et Caveus. Fabric. ib. p. 566. ^g 'In epistolas Pauli.' MS. in Bib. Cantabrigiensis. Ex hoc commentario idem Caveus notat, plura desumfisse Oecumenium, (a quo etiam nomine tenus non raro Photius laudatur) codicem vero istum esse mutilum initio et fine, et totum in epistolam ad Romanos commentarium desiderari. Fabr. ibid. p. 566. ^h Vid. Fabr. ib. p. 519.

London

London in 1651, by R. Montague, bishop of Norwich, many texts of scripture are explained.

6. There is extant in manuscript, in several libraries, a work entitled *Amphilochia*, consisting of 308 questions, and answers to them, addressed by Photius to Amphilochius, bishop or metropolitan of Cyzicum, to whom several of Photius's letters, published by Montague, are directed. Both ¹ Cave and ² Fabricius have spoken somewhat largely of this work, and deserve to be consulted. The learned Montfaucon observes, that ¹ those questions relate chiefly to divers texts of scripture, with some other matters of literature: and in his *Bibliotheca Coisliniana* he has exhibited the title and first words of each chapter; or the question, and the first words of the answer. Many of those questions (A) are treated in the epistles of Photius before mentioned; which, nevertheless, Montfaucon takes no notice of: whereas, it seems to me, it would have well become the diligence of an exact editor, as he put down the titles of the chapters of that work, to have added a reference to the epistles already published, in which the answer might be seen at length. Moreover, after having put down the 308 questions, in the manner above mentioned, he transcribes at length ^m four of them, as specimens of the whole, and as of some special moment: two of which, nevertheless, had been before published in Montague's collection of our ⁿ author's epistles. One of those two questions Montfaucon recommends to the observation of ^o the learned, as a curiosity. All this Montfaucon perceived, when he came to write his preface: nevertheless, he still calls this last-mentioned question, with the answer, an ^p anecdote; and the better to justify himself, he says, there are some faults in Montague's edition. Well, then, let it be repub-

¹ *Quæstiones ac Dubia ad Amphilochium Cyzici Metropolitam, de variis S. Scripturæ locis.* Extant MSS. grandi volumine, sed absque Photii nomine, in Cl. Seguerii Galliarum Cancellarii Bibliotheca: item in Bibliothecis Vaticana, Barberina, Bavarica, et forsan alibi. Cav. T. ii. p. 49.

^k T. ix. p. 561.

^l Sunt porro quæstiones ut plurimum circa loca varia Scripturæ Sacræ tam Veteris quam Novi Testamenti. Intermixtæ quoque sunt aliæ philosophicæ, physicæ, grammaticæ, et aliæ id genus. Ipsæque omnes sunt numero 308. Montf. Bib. Coisl. p. 326.

(A) Mr. Wolfius computes, that about a sixth part of the *Amphilochian* questions are in the epistles published by Bishop Montague. Quod ad *Amphilochia* ipsa

spectat, sexta circiter illorum pars in epistolis Photii, quas eruditæ Montacutii industria debemus, extat. Vid. reliqua. Wolf. Præf. ad Curar. vol. iv.

^m Ex hisce porro quæstionibus paucas, quæ majoris esse videntur momenti, hic edendas duximus. Bib. Coisl. p. 345. fin.

ⁿ Ep. 144. p. 201. Ep. 209. p. 306.

^o Quæstio clxvi. Digna sane quæ historię ecclesiasticę peritis offeratur. Cujus hæresis erat Eusebius Pamphili. Bib. Coisl. p. 348.

^p Vigésimum nomen (anecdoton) ejusdem Photii quæstio, cujus hæresis esset Eusebius Pamphili. . . . In ea vero, quæ de Eusebio agit, mende sunt quædam, interque alias, *εὐλας* pro *εὐλας*, quæ lectio sensum alio transfert. Id. in Præf. ad Bib. Coisl.

lished from the Coislinian manuscript, as a better copy, though the errors in Montague are not numerous: but let it not appear as a new thing, or be recommended to the attention of the public as somewhat extraordinary.

The late learned J. C. Wolfius, of Hamburg, published a large part of the Amphilochian questions, and the answers at length, at the end of the fourth and last volume of his *Curæ* upon the New Testament.

7. This great critic was a great admirer of the apostle Paul, and celebrates his manly and unaffected eloquence: indeed, in one of his letters, Photius takes notice of a large number of hyperbata, or elliptical expressions in St. Paul's epistles, where some words are transposed, and do not stand in their natural order; but then, near the conclusion of that letter, he says: 'There are many like elliptical expressions in Homer, Antimachus, Aristophanes, Thucydides, Plato, and Demosthenes, and in almost all other poets and orators.' We may here recollect what Irenæus said long ago, 'that the apostle frequently useth hyperbata, because of the rapidity of his words, and because of the mighty force of the Spirit in him.'

8. I shall select a few explications of texts of scripture. The first is in an epistle of Photius, which is also an Amphilochian question. The text is Luke xxii. 44. He says, 'that to "sweat blood," was a proverbial expression, concerning such as were in a great agony of mind. So likewise it is said of such as are in great grief, that they weep tears of blood: nor does St. Luke say that Christ did sweat drops of blood; but that "his sweat was as it were drops of blood;" to signify, that it was not a slight sweat, and that our Lord's whole body was covered over with large and thick drops of sweat, issuing from it, and falling down to the ground.' In this letter it is likewise, that he observes the omission of this paragraph of St. Luke's gospel in some copies, of which notice was taken by us formerly.

9. In another epistle, considering Rom. ix. 3. *For I could wish that myself were accursed from Christ*, he observes, 'the apostle does not say, "I wish," but "I could wish," if it

¹ Vid. Ep. 165, 166.

Vid. et Ep. 164.

² Καὶ οἶδα ὅτι ἐν αὐτῇ τῇ παραβολῇ, εἶναι τὸ τοῦτον τῆς ἐλλειψέως τῆς πολλῆς γὰρ τοιαῦτα καὶ παρ' Ὁμήρου, καὶ Ἀντισθένη. κ. λ. Ep. 166. p. 240.

³ See vol. ii. p. 164.

⁴ Qu. 164. ap. Bib. Coisl.

p. 193.

p. 338.

⁵ Ep. 166.

⁶ Καὶ οἶδα ὅτι ἐν αὐτῇ

τῇ παραβολῇ, εἶναι τὸ τοῦτον τῆς ἐλλειψέως

τῆς πολλῆς γὰρ τοιαῦτα καὶ παρ' Ὁμήρου, καὶ Ἀντισθένη. κ. λ.

Ep. 166. p. 240.

⁷ Ep. 138.

⁸ Qu. 164. ap. Bib. Coisl.

⁹ Παροιμία λεγέται, ἐπὶ τῶν

σφοδρὰ λυπημένων καὶ ἀγωνιστῶν. αἱμαλὶ ἰδρῶτον. ὥστε καὶ ἐπὶ τῶν πικρῶν οὐρομένων. αἱμαλὶ κλαίει. . . ὅτι, ὡς οἱ θρονοὶ αἱμαλῶς, εἶπαν, ἡ θρονοὶ ἰδρῶται ἀπὸ πικρῶν αἱμαλῶς. κ. λ. Ep. 138. p. 193.

¹⁰ See vol. ii. p. 425, 426.

¹¹ Οὐδὲ γὰρ εἶπεν, Εὐχόμεαι χορσθῆναι, ἀλλ' ἐρχομαι αὐτὸν εἶναι, ὡς δυνάμει ἐν. . . κ. λ. Ep. 216. p. 319.

'were possible:' and afterwards, 'I^b could wish, if it were fit, 'if it were lawful, and if my fall and misery might be beneficial 'to others.' This I take to be right; and, so far as I can see, this explication removes all the difficulties of that text.

10. There are many excellent counsels and observations to be found in Photius's epistles.

1. In the first epistle, which is addressed to Michael, king of Bulgaria: 'It^c is one of the commands of Christ, our common 'Lord, that we should bring forth fruits of righteousness, and 'not disgrace our faith by our works: so likewise directs Paul, 'the great master of the church; so Peter, the chief of the apostles, who was entrusted with the keys of the kingdom of heaven; and so the whole choir of the apostles taught the 'world.'

2. In the same epistle: 'Some^d say, it is the main office of 'a prince to make a small city, or commonwealth, great; but 'he says, he should esteem it a greater thing to make it 'good.'

3. To the same prince: 'If^e you receive a benefit, be sure 'to remember it; if you confer a benefit, you will do well soon 'to forget it. This is an indication of a great mind, and raiseth 'the value of the benefit conferred.'

4. I refer to two other places concerning 'friendship and 'ingratitude.

C H A P. CLXII.

OECUMENIUS.

1. CAVE^a speaks of OECUMENIUS as writing about the year 990, but without being certain of his time: and that he has not placed this author too soon, may be argued from Montfaucon's *Bibliotheca Coisliniana*, who^b there informs us of a manuscript chain or comment on St. Paul's epistles of the tenth

^b *Νηχοριανῶν ἀν, ἐν ἀντιχρίστῳ, ἐν ἀντιχρίστῳ, ἐν τῇς ἐν ἀποστολῇς σαλῶντος . . . κ. λ.* Ib. p. 320.

^c Ep. i. p. 21.

^d Ep. i. p. 30.

^e Ib. p. 34.

^f p. 27.

^g p. 37. ^a Oecumenius, scriptor admodum incertæ ætatis, de quo altum

apud veteres silentium. Id modo constat, post annum 800 claruisse. Adeoque hoc loco ipsum reponimus ad annum 990, donec veram ejus ætatem expiscari liceat. H. L. T. ii. p. 112. ^b Bib. Cois. p. 82. M.

century, in which the name of Oecumenius is mentioned among other writers out of whom that comment was collected; I therefore place him a little higher, but still in the same century.

2. Montfaucon^e assures us, from a passage found in a manuscript of the tenth or eleventh century, that Oecumenius was bishop of Tricca in Thessaly; which was not known before.

3. We^d have Commentaries of this writer upon the Acts, St. Paul's fourteen epistles, and the seven catholic epistles. The Commentaries upon the epistles, if not also upon the Acts, are a chain, consisting of notes and observations of several, beside his own; as John Chrysostom, Cyril of Alexandria, Gregory Nazianzen, Isidore of Pelusium, Theodoret, Photius, and others. At the end of the second volume of Oecumenius is placed the Commentary of Arethas upon the Revelation.

4. In this work, in the edition at Paris, in 1631, which I make use of, the books of the New Testament are placed in the order now generally used; first the Acts of the apostles, next St. Paul's fourteen epistles, and then the catholic epistles: but there is prefixed to those Commentaries a short copy of verses, representing the contents of the whole work, in this manner: 'The^e book of the Acts, written by Luke; the epistle of James, written to believing Hebrews; the first epistle of Peter, written to believers; the second epistle of Peter, also written to Christians; three epistles of John, one of Jude, to all Christians in general; then St. Paul's fourteen epistles, all enumerated in our present order; lastly, John's mysterious Revelation.' This, I suppose, was the order of the books, particularly of the Acts and the epistles, in the manuscript; it is also the order observed in the first printed edition of these Commentaries, in Greek only, at Verona in 1532, described by Fabricius, which I likewise have. As for the Commentary upon the Revelation by Arethas, in all probability it was added to make a full volume: moreover, Arethas might be reckoned to be very little distant in time from † Oecumenius.

^e Vid. Bib. Coisl. in Præf. et p. 277.

^d In Acta apostolorum catenæ vicem exhibet Oecumenii, incertæ ætatis scriptoris, sed judicio ac perspicuitate commendabilis Commentarius, qui cum ejusdem Commentariis similibus in epistolas septem catholicas, epistolas sancti Pauli apostoli, et cum Aretha in Apocalypsin prodiit Græce Veronæ typis luculentis 1532. fol. Hæc editio mihi ad manus est. Fabr. Bib. Gr. T. vii. p. 788. Vid. eund. T. xiii. p. 845.

* Τὸν Πρῶτον ἢ Βίβλος, ὡς Ἀνθας γράφει*

Πρὸς Ἑβραίων ἐξ Ἰακώβου λόγος.

Πρὸς τὸν Πέτρον περὶ τῆς συντάξεως ταύτης.

Χριστιανισμοῦ διὰ τὸν Πέτρον λόγος.

.....

Κλητὶς ἀπασὶ ταύτῃς μυστὸς Ἰωάννου.

.....

Ἰωάννου μυστὸς ἢ καὶ ἐκτελεσθέν.

^f See before note ^d. † See before,

p. 274.

5. James Le Long says, that ^s Oecumenius wrote a Commentary also upon the four gospels; and that he himself says so; but I do not find it in the place to which Le Long refers.

6. Whether Oecumenius received or wrote Commentaries upon the Revelation, will be considered by and by.

7. Upon St. Luke's introduction to the Acts, *The former treatise have I made, O Theophilus*; Oecumenius observes, 'He ^h calls it a treatise, and not a gospel, avoiding ostentation; as indeed do the rest likewise. Matthew says, *The book of the generation of Jesus Christ*. Mark indeed says, *The beginning of the gospel of Jesus Christ*; but he does not, by "gospel" intend his own writing, but Christ's preaching.... The faithful afterwards called them gospels, as truly containing the gospel, that is, the doctrine of Christ.'

8. Upon Acts xiii. 13. he says, 'This ⁱ John, who is also called Mark, nephew to Barnabas, wrote the gospel entitled according to him, and was also disciple of Peter, of whom he says, in his epistle, *Mark, my son, saluteth you*.'

9. Upon Acts xv. 13. 'This ^k James, appointed bishop of Jerusalem by the Lord, was son of Joseph the carpenter, and brother of our Lord Jesus Christ according to the flesh.'

10. I need not put down the prefaces to St. Paul's several epistles, in which are observed the places where they were written, sometimes right, sometimes wrong.

11. Upon those words of Col. iv. 16. *the epistle from Laodicea*, is a note of Photius. Some ^l say, 'this was not an epistle of Paul to them, but from them to him; for he does not say, the epistle to the Laodiceans, but the epistle from Laodicea.'

12. In the argument or preface to the epistle of James, it ^m is said to be written to those of the twelve tribes scattered abroad, who had believed in our Lord Jesus Christ.

13. The argument to the first epistle of Peter says, 'it is ⁿ written to the believing Jews scattered abroad in several places.'

14. Upon 2 Pet. iii. 1. he observes, as I understand him, to this effect: 'Hence ^o we perceive that Peter wrote only two epistles.'

15. In a note upon the beginning of St. John's second

§ . . . 1. Annotationum Commentarii in quatuor evangelia, ex dictis veterum patrum Græcorum. Quos commentarios in epistolam ad Hebræos, cap. 6. se scripsisse testatur. J. Le Long. Bib. T. ii. p. 883.

^h Λογον ειπα πρὸς αὐτον, ἐκ εὐαγγελιστον . . . κ. λ.

In Aët. Ap. T. i. p. 1, 2.

p. 111. C.

^k p. 122. C.

ⁱ T. ii. p. 146. B.

438. ⁿ Ib. p. 479.

μαρτυρομεν, δυο τας πασας ειναι τῃ Πιστι αποστο-

λας. p. 548. D.

^l Ibid.

^m T. ii. p.

^o Εκ τῆς

epistl:

epistle he says, 'Some' had thought that this and the following epistle were not written by John the apostle, but by another of the same name, who calls himself Elder.' Our author, however, receives both these, as well as the first.

16. Jude's³ epistle is said to be written to believers.

17. In a note upon the first epistle to the Corinthians, the Revelation is quoted as written by John the evangelist.

18. As a farther proof, that Oecumenius received the book of the Revelation, I refer to an anecdote, published by Montfaucon, of which⁴ he speaks very magnificently in his preface to the Coislinian library; but when he sets about translating the passage, he says, it 'is written in so obscure a style as to be scarce intelligible.

It is said to be 'the' Synopsis of the labours of the blessed Oecumenius, bishop of Tricca, upon the Revelation of John 'the divine;' and it begins in this manner: 'That⁵ this writing is the mystical instruction of the disciple who rested in the bosom of Jesus, and is divinely inspired, and useful, as has been indisputably proved; and that it is not spurious, as some have profanely said, but a genuine writing of the son of thunder:' and the author then proceeds to argue this from the testimonies of Athanasius, Basil, Gregory, Methodius, Cyril of Alexandria, Hippolytus, and from other considerations.

19. I shall now make a few remarks. First, from the passage above cited from the Commentary upon the epistle to the Corinthians, it appears to be probable, that Oecumenius received the book of the Revelation; and this passage may be allowed to afford some additional evidence. Nevertheless, secondly, this writer being unknown and anonymous, what he says cannot be admitted as full proof that Oecumenius ever wrote a commentary upon the Revelation. Thirdly, the argument for the genuineness of the Revelation, here ascribed to Oecumenius, is much the same with what it to be found in the prefaces of Andrew, and⁶ Arethas, to their commentaries upon that book.

³ p. 605.

⁴ p. 619. A.

⁵ Ο οικουμενικὸς Ἰωάννης φησὶν ἐν τῇ Ἀποκαλύψει. T. i. p. 578. C. * Vigessimum quartum ex eodem codice prodit, estque longe præstantius opusculum Oecumenii episcopi Tricæ in Thessalia. Notes velim, antichæ, cujus civitatis episcopus esset Oecumenius, ignotum fuisse. Is auctoritate patrum, ineluctabilibusque argumentis, probat Apocalypsin esse veram et canonicam scripturam. Præf. † Sequens autem opusculum stylo tam perplexo scriptum est, ut vix intelligi possit. Aliquot

etiam in locis vitiatum videtur. Ipsum tamen pro facultate mea Latine interpretari studui. Bibl. Coisl. p. 277.

⁶ Εκ τῆς Οικουμενικῆς τῆς μακαρίου ἐπισκόπου Τρικκῆς Θεσσαλίας Θεοφάνους ἀποσημασμένης εἰς τὴν Ἀποκαλύψιν Ἰωάννου τῆς θεολογίας, συνοφίης σχολιαστικῆς. κ. λ. Ib. p. 277. F. ^x p. 277. F. et 278.

^y See before in this work, vol. ii. p. 114, Andrew cited from Prolog. ad Apoc. p. 3. B. ad Calc. T. viii. Opp. S. Chrysostom. Ed. Morell. ^z Vid. Areth. ap. Oecumen. T. ii. p. 640.

C H A P. CLXIII.

THEOPHYLACT.

1. THEOPHYLACT, archbishop of the chief city of Bulgaria, wrote Commentaries upon the four gospels, the Acts of the apostles, and St. Paul's fourteen epistles. He is spoken of by Cave ^a as flourishing about the year 1077, by Fabricius ^b about 1070. His Commentaries ^c are collected out of Chrysostom and others, with observations likewise, undoubtedly, of his own.

2. Beside these works, he is said to have written likewise a Commentary upon the twelve lesser prophets, mentioned by Cave in the place before referred to, and more particularly by ^d Fabricius: but I have not seen it; and whether it has been yet published I cannot certainly say.

3. I proceed directly to take notice of divers things in his Commentaries upon the books of the New Testament.

4. In his preface to St. Matthew's gospel he says, 'that' ^e 'Christ has given us four gospels.' 'And' ^f 'that there are four' ^g 'evangelists, two of which, Matthew and John, were of the choir' ^h 'of the twelve apostles; the other two, Mark and Luke, were of' ⁱ 'the number of the Seventy. Mark was a companion and disciple of Peter, Luke of Paul. Matthew first wrote a gospel' ^j 'in the Hebrew language, for the sake of the Hebrew believers, eight years after Christ's ascension; and John, as is said,' ^k 'translated it out of Hebrew into Greek. Mark wrote ten' ^l 'years after our Lord's ascension, having been instructed by' ^m 'Peter; Luke fifteen; and John, the ⁿ 'most excellent divine,' ^o 'two (A) and thirty years after our Lord's ascension; for it is' ^p 'said, that when he had outlived them, after their death their' ^q 'three gospels were brought to him, that he might judge whe-

^a H. L. T. ii. p. 153. ^b Bib. Gr. T. vi. p. 284, &c.

^c Du Pin Bibl. T. viii. p. 113. R. Simon Hist. Crit. des Comment. du N. T. ch. 28. p. 390, &c. Fabr. Bib. Gr. T. vii. p. 787.

^d Theophylacti Bulgarorum Archiepiscopi, qui circa A. C. 1070, claruit, Commentarios in xii prophetas minores, ex antiquiorum patrum monumentis decerptos, brevi in lucem edendos speramus a C. V. Johanne Henrico Lederbino, Linguarum Orientalium in Academia Argentoratensi Professore, qui illos ex Græco codice Bibl. publicæ illius urbis descripsit, et utraque

lingua vulgaturum recepit. B. Gr. T. vii. p. 765.

^e Τεσσαρα δε δεδοκεν ημιν ευαγγελια. Pr. in Matt. p. 1. B. Paris. 1631.

^f Τεσσαρες μαν εισιν οι ευαγγελισται: τωις π μαν δυο . . . ησαν εν τη χειρι των δωδεκα: ο δε δυο: Μαρκος φημι και Λευκας, εν των εβδομηκοντα. κ. λ. Ib. p. 2. D. E. p. 3. A.

^g Θεολογικωτάτος.

(A) According to that account St. John's gospel was written in the year of our Lord's nativity 65, or thereabout, before the destruction of Jerusalem, and before the siege of that city was begun; which is different from the sentiments of more early writers.

^h ther

ther what they had written was true. Having seen them, he added some things omitted by them: and whereas they had not taken notice of the eternal existence of God the Word, he^h gave an account of his divinity, lest he should be esteemed a mere man; for Matthew discourseth only of his nativity according to the flesh, because he wrote for the Hebrews, who were fully satisfied, when they had been assured that the Christ was born of David and Abraham.'

5. The preface to St. Mark is to this purpose: 'The^l gospel according to Mark was written at Rome, ten years after Christ's ascension, at the request of the believers there: for this Mark was a disciple of Peter, whom he calls his son spiritually. His name was John. He was nephew to Barnabas, and^k was also a companion of Paul.'

6. In this same preface^l he mentions the symbols of the evangelists: but differently from many others. The gospel of John, in the first place, he supposes to be resembled by the face of a lion, the king of beasts, denoting John's pre-eminence: Matthew's by the face of a man. Mark he compares to an eagle, because he begins with the history of John, who was a prophet; and the gift of prophecy is far-sighted. Luke he compares to a calf or ox.

7. In the Commentary upon Acts xii. 12, where John, surnamed Mark, is mentioned, he says, 'Perhaps^m this is Mark the evangelist, by whom, as is said, Peter evangelized; for Mark's gospel is said to be Peter's:' and he thinks that opinion probable.

8. In the preface to his Commentary upon St. Luke, Theophylact expresseth himself as if he thought the evangelist, in the introduction, referredⁿ to the gospels according to the Egyptians, and according to the twelve. He also says, that^o from that introduction it appears, Luke was not from the beginning a disciple, but only afterwards: for others were disciples from the beginning, as Peter and the sons of Zebedee, who 'delivered' to him the things which he had not seen or heard.

9. This seems to be contrary to what was said in the preface to St. Matthew's gospel, that Mark and Luke were of the number of the seventy; unless he can be understood to mean some things only, even in the more early part of Christ's ministry, about which Luke might be informed by those disciples,

^h . . . αὐτοὺς ἐβελόγησε . . . ⁱ In Marc. ib. p. 189. ^k — ἀλλὰ καὶ Παῦλον συνειδητός.
^l p. 190. A. B. ^m Ταχὺ αὐτοὺς ἐστὶ Μάρκος ὁ εὐαγγελιστής. κ. λ. In Act. Ap. p. 115.
M. Colonizæ. 1568. ⁿ Πολλοὶ γὰρ συνεγράψαν εὐαγγέλια δοθέν. αὐτῷ ἐστὶ τὸ κατ' αἰγυπτίως,
καὶ τὸ ἐπιγραφόμενον τῶν δώδεκα. κ. λ. Pr. in Luc. p. 297. B. ^o Ib. p. 297, 298.

who then attended upon the Lord. It is also said, in the argument of Luke's gospel, that * he was said to have been one of Christ's seventy apostles, and, after the Lord's resurrection, to have met him with Cleophas. Here likewise he says, that Theophilus, to whom St. Luke wrote, was a man of senatorian rank, and possibly a governor; forasmuch as he calls him 'most excellent,' the same title which St. Paul useth in his addresses to Felix and Festus.

10. In his comment upon the history of the two disciples, whom Jesus met in the way to Emmaus, one of whom is said to be Cleophas, Luke xxiv. 18, Theophylact says, some^p have thought the other to be Luke the evangelist, who, out of modesty, declined to mention himself. Here again St. Luke is supposed to have been personally acquainted with the Lord Jesus.

11. In the preface to St. John's gospel Theophylact says, 'that^q John wrote his gospel when (B) he was an exile in Patmos, two and thirty years after Christ's ascension.' He proceeds: 'John' was beloved above all the disciples, because of 'his simplicity, and meekness, and mildness, and purity, for he 'was a virgin; moreover he was related to the Lord. But 'how can that be? Attend. Joseph, husband of the blessed 'Mary, had seven children by a former wife; four sons, and 'three daughters, Martha [perhaps it should be Mary], Esther, and Salome, whose son John was; therefore Salome was 'reckoned our Lord's sister, and John was his nephew:' so Theophylact in that place. In another place^r he says, Joseph had by the widow of his brother Cleophas, who died without issue, six children, four sons, and two daughters, named Mary, who * was reckoned daughter of Cleophas according to law, and Salome: and he always supposeth^s Mary, mother of our Lord, to be the same as Mary the mother of James and Josès, who were Joseph's children by a former wife; as was also Salome,

* . . . ὥστε φασὶ τινες, ὅτι καὶ αὐτὸν γενέσθαι τῶν ἐβδομήκοντα ἀποστόλων* καὶ ἐκ νεκρῶν δεῦν ἀναστῆναι τὸν Χριστὸν συνάψινται μετὰ κλητῶν. . . . Γραφεὶ δὲ πρὸς Θεοφίλου, συγκλητικὸν οὐλο καὶ ἀρχιερεῖα ἱερέως. το γὰρ κραίστες ἐπὶ τῶν ἀρχιερέων καὶ ἡγεμόνων ἐλέγξο. ὡς καὶ ὁ Παῖδης φησὶ πρὸς τὸν ἡγεμόνα φησὶν. κραίστε φησὶ. p. 293. F. 539. C.

† . . . ο καὶ συνεγράψεν ἐν Πατμῶ τῇ νήσῳ ἐξορίστῃ διὰ τὸν λόγον. κ. λ. p. 554. B.

(B) So likewise, in the latter part of the Synopsis ascribed to Athanasius, it is said, 'The gospel according to John was 'dictated by the holy and beloved apostle, when he was an exile in Patmos,

'and was afterwards published by him at 'Ephesus, under the care of Gaius his 'host, and of the other apostles, of whom 'Paul says in the epistle to the Romans '[xvi. 23.] *Gaius my host, and of the 'whole church, salute thee*.' Ap. Ath. T. ii. p. 202. F. p. 554. B. C. D.

‡ In Matth. cap. xiii. p. 79. C. D. * Τὸν Μαρίαν, ἡ ἀδελφὴ τοῦ Κλητῆ διδάσκει κατὰ τὸν ἱερέα καὶ τὸν Σαλῶμον. Ibid.

† Vid. in Matth. cap. xxvii. p. 178. C. D. In Marc. cap. xv. p. 286. C. D. in Luc. cap. xxiv. p. 538. D. In Joan. cap. xix. p. 826. C. D.

the mother of Zebedee's children. And whereas in John xix. 25, mention is made of Mary, wife or daughter of Cleophas, and 'sister' to our Lord's mother, he says, that "by 'sister' must be there understood 'relation;' for that Mary is supposed to be daughter of Cleophas, brother of Joseph, whose widow he had married.

11. Theophylact says, there^a was this very extraordinary in John the evangelist, that he had three mothers; his own mother Salome, and Thunder, and the blessed Mary, forasmuch as the Lord said to him, *Behold thy mother.* John xix. 27.

12. He likewise says, that^b there are four Marys mentioned in the gospels: our Lord's mother, Mary Magdalene, Mary daughter of Cleophas, and the sister of Lazarus.

13. In the argument or preface to the Acts of the apostles Theophylact says, The^c writer is Luke, native of Antioch, by profession a physician. He here also says, that^d Paul wrote fourteen epistles: and indeed our author has explained them all.

14. I need not give a particular account of his several prefaces to St. Paul's epistles: I observe a few things only.

15. He says, the^e epistle to the Ephesians was written by the apostle Paul at Rome, when he was a prisoner.

16. Upon Coloss. iv. 14, he says, that^f Luke, the physician there mentioned, is the evangelist; but he does not there say that he was a native or citizen of Antioch.

17. Upon Col. iv. 16, he writes, 'that^g (or 'which') is 'the epistle from Laodicea? It is the first epistle to Timothy, 'for that was written from Laodicea. But some say it is an 'epistle which the Laodiceans had sent to Paul; though I do 'not know what they have to justify this opinion.' From all which it may be reckoned very probable, that Theophylact had never heard of any epistle of Paul to the Laodiceans.

18. The epistle of St. James is several times quoted in Theophylact's Commentaries: he quotes it^h expressly as written by James, the Lord's brother.

19. I need not say he received the first epistle of St. Peter.

20. He once quotes St. John's first epistle in this manner:

^a Ib. p. 826. B. C.

^x Μουτς γαρ υίος

και τέλει η τε Αδελφου αδελφου. In. Jo. p. 826.

της μητρες αναφανδαι εχων, την φυσικην την
Σαλωμεν, την θεουην, υιος γαρ θεου δια ευαγ-
γελιον μαρτυρομεναι, και την δεδωκεν. κ. λ. In
John. p. 554. D. E.

^γ . . . η δεδωκεν

. . . δεδωκεν η Μαγδαληνη, . . . τελει η τε Κλειπη,

^z Comment. in Act. Ap. p. 1. Colon.
1568.

^a Ib. p. 3.

^b In Ep.

Paul. Comm. p. 498. London. 1636.

^c Ib. p. 675.

^d p. 676.

^e In Evangel. p. 218. C.

‘ For ‘ he says in one of his epistles, *That which was from the ‘ beginning, which we have seen.*’ Therefore he received more than one.

21. It is probable that Theophylact received all the seven catholic epistles.

22. But I cannot say that he received the book of the Revelation : I do not remember that he has any where quoted it ; which, I think, he would have done, if it had been of authority with him. However I put in the margin ^g a reference or two, to be considered by those who please ; but I do not reckon them very material. Perhaps he was of the same opinion with St. Chrysostom concerning the book of the Revelation.

23. Theophylact quotes no forged Christian writings, or apocryphal books of the New Testament. He cuts off a good number of them by that observation upon John i. 31 34, that ^h Christ wrought no miracle in his infancy, or before the time of his public ministry ; about which he is clear and positive. We formerly saw a like observation in ⁱ Chrysostom.

24. He seldom quotes any apocryphal books of the Old Testament. A passage of Ecclesiasticus is cited ^k as the saying of a wise man.

25. I shall now take a few remarkable passages.

26. In the preface to St. Matthew’s gospel : ‘ And ^l was not ‘ one evangelist sufficient ? Yes. Nevertheless, for making the ‘ truth more manifest, four were permitted to write : for when ‘ you see these four not conferring together, nor meeting in the ‘ same place, but separate from each other, writing the same ‘ things as with one mouth, are you not led to admire the ‘ truth of the gospel, and to say that they spake by the Holy ‘ Ghost ? Do not say to me that they do not agree in every ‘ thing ; for wherein do they differ ? Does one say that Christ ‘ was born, and another not ? or does one say that he rose from ‘ the dead, and another that he did not rise ? By no means ; ‘ for they agree in the necessary and principal things : and if ‘ they do not differ in the principal things, why should you ‘ wonder that they vary in lesser matters ? For that very rea- ‘ son they are the more credible, in that they do not agree in

^f Φησι γὰρ ἐν ἑκτῇ τῶν αὐτῶν ἐπιστολῶν. Ο ὡς ἀπ’ ἀρχῆς, ο ὡς ἀκατακτά. Ib. p. 555. C.

^g Vid. in Matth. cap. xxii. p. 128. E. In Marc. cap. ii. p. 201. B.

^h Εἰδέναι δὲ μαθηταί, οἱ τὰ λεγόμενα πα- ῖδα τῷ Χριστῷ θαυμάσια, ψευδὲς εἰσι, καὶ παρὰ

τῶν ἀληθινῶν διαγλασθαι το μωρικῶς συνέθεμα. Εἰ γὰρ ὡς ἀληθὲς, ὡς κηρύττει ὁ σωτὴρ ταῦτα ο ὡς κυριῶς In Jo. c. i. p. 576. E.

ⁱ See p. 145.

^k Φησι γὰρ καὶ σοφῶς. κ. λ. In Luc. c. xiv. p. 437. C. ^l In Matth. p. 3.

p. 430.

all things; for then it would have been thought that they had met and consulted together: but now one has written what another has omitted, and therefore they seem to differ in some things.' This should be compared with a passage of Chrysostom^m formerly transcribed.

27. Upon Matth. ii. 11, he says, Whenⁿ the child was born, the Virgin laid him in a stable, not finding any house to be in. But afterwards, he thinks it likely they found room in a house, and there the magians of the east found him.

28. Upon Matth. v. 44: 'To^o love some men, and those our friends, and hate others, is a mark of imperfection: he is perfect who loves all men.'

29. He^p finely explains those words of our Lord, Mark x. 40. *It is not mine to give, but it shall be given to them for whom it is prepared*; and his observations upon this place may be compared with what he says upon^q Matth. xx. 23.

30. Upon Luke xxi. 37, 38: 'Our^r Lord,' says Theophylact, 'said many excellent things to those who came to him in the temple: and from this and other places, we may conclude therefore, that the evangelists have related a few things only; for though the Lord preached almost three years, if a man should say, that all which they have recorded might be spoken in the compass of one day, he would not speak much beside the truth.'

For certain, the evangelical writings, in which conciseness and fulness are united, deserve the highest commendations.

From that passage it appears, that Theophylact did not compute our Saviour's ministry to have lasted three years and more, but somewhat less than three years: accordingly, he does not suppose the Jewish feast, mentioned by St. John, v. 1, to have been a passover, but some other feast, possibly pentecost, as he conjectures. Of this point I have spoken^t formerly.

31. The section concerning the woman taken in adultery, which we have in John viii. at the beginning, is not explained by^u Theophylact.

32. I now beg leave to mention a general observation. Theophylact's Commentaries are very useful and valuable: but it seems to me, that too much respect has been shewn to his prefaces to the four gospels, where he determines the times of the several evangelists' writing. Just and useful observations, right or probable interpretations of scripture, may be received from

^m See p. 150, 151.ⁿ p. 13. E.^o p. 33. E.^p p. 249. B. C.^q p. 117, 118.^r p. 509. B. C.^s p. 623. B.^t See vol. ii. p. 423, 424.^u Vid. p. 674.

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any man, let him live when he will, but, as an historian, the testimony of a man, who speaks of things done a thousand years before his time, is of little value, unless it be derived from more ancient writers. Mill, in his *Prolegomena*, says, that *Theophylact is the first who has assigned the precise year in which each evangelist published his gospel; and yet he has placed Theophylact's prefaces, where those determinations are made, at the head of the several gospels in his edition, without any remarks; and many have followed Theophylact in that point, though Mill had more judgment: but the early date of the gospels is popular, and it has become almost a general opinion. Upon this point some observations were mentioned in the chapter of Eusebius of Cæsarea.

C H A P. CLXIV.

EUTHYMIUS.

1. EUTHYMIUS^a was a monk, who lived at Constantinople in the latter part of the eleventh and the beginning of the twelfth century. He wrote a work, entitled *Panoplia*, against all heretics; Commentaries upon the Psalms and upon the gospels, collected chiefly out of Chrysostom and other ancient writers; and also some other books. His works are not yet published in the original Greek, that I know of, but only in Latin versions; though Mill, and R. Simon, and some others, who had access to manuscripts, have quoted several passages from him in Greek.

2. In his preface to St. Matthew's gospel he says, 'that'

* Theophylactus hic noster, omnium (quod sciam) primus designat ipsum præcise annum, quo evangelistæ singuli sua conscripserint evangelia. Matthæum evangelium suum scripsisse ait anno post ascensionem Christi octavo: Marcum decimo: Lucam decimo quinto: Joannem trigesimo secundo. Et ad hujus calculum se componunt MSS. plurimi in notatis ad calcem evangeliorum. Mill. Prol. n. 1072.

y See vol. iv. p. 262—264.

a Vid. Cav. H. L. T. ii. Du Pin. Bibl.

des Aut Ec. T. ix. p. 197. Fabr. Bib. Gr. l. v. c. 11. T. vii. p. 460, &c. R. Simon Hist. Critic. des commentat. du N. T. ch. 29. p. 469, &c.

b Matthæum enim, qui ex Judæis crediderant, obsecraverunt, ut scriptam relinqueret ipsis evangelii historiam, quam eos verbo docuerat. Similiter et Marcum, qui in Ægypto edocti fuerant. Euthym. in iv. Evangelia ap. Bib. PP. Max. T. xix. p. 487. G.

' Matthew

‘Matthew wrote at the request of the Jewish believers in Judea.’ He seems to say in the same place, that Mark wrote his gospel at the request of the believers in Egypt. He likewise says, that ‘Matthew’s gospel was first written, and in Judea, for the Jewish believers, in Hebrew, eight years after our Lord’s ascension: afterwards his gospel was translated into the Greek language.

3. The^d evangelist Mark he supposeth to be the nephew of Barnabas, often mentioned in the Acts and St. Paul’s epistles: he supposeth him likewise to be the same who is mentioned by Peter at the end of his first epistle. He says his gospel was written about ten years after our Lord’s ascension at Rome, as some said, or in Egypt, according to others. He says, that at the first Mark was much with his uncle Barnabas, and Paul: afterwards he was with Peter at Rome, as the first epistle of that apostle shews, whom he also there calls his son; from whom also he received the whole history of the gospel.

4. If Mark was at first much with Barnabas and Paul, and not with Peter till afterwards, that does not favour the supposition, that his gospel was written within ten years after our Lord’s ascension; for, according to the general and almost universally concurring testimony of ancient authors, Mark received his gospel from the apostle Peter, as is also said by this writer himself.

5. Having explained St. Mark’s gospel to the end of ver. 8th of the 16th chapter, he says, ‘Some^e expositors affirm this to be the conclusion of Mark’s gospel, and that what follows has been added since: nevertheless it ought to be explained by us, as it contains nothing contrary to truth.’

6. Luke^f, he says, was a native of Antioch, and a physician.

‘Primus autem scripsit Matthæus quod nunc præ manibus est evangelium, post octo annos Christi in cælos assumpti. Scripsit autem ad illos, qui ex Judæis crediderant, ut prædiximus, Hebræa usus lingua ac contextura. Postea vero in nostram linguam traductum est. Id. ib. p. 488. A. Conf. Testimonia ap. Mill. N. T.

‘Marcus filius Mariæ, quæ in domo sui benigne apostolos excipiebat. Vocatur autem et Joannes, quemadmodum in Actis apostolorum invenimus. . . . Et circa principia quidem conjunctus est Barnabæ avunculo suo, et Paulo: sicuti liber Actorum testatur, et Paulus in epistolis mentionem faciens. . . . Deinde cum Petro Romæ conversatus est, quemadmodum prior

ejus epistola demonstrat, qua etiam filium suum juxta spiritum Marcum appellavit. A quo insuper totum evangelii sermonem didicit, et postmodum evangelium conscripsit, secundum Clementem Stromaticum, in ipsa Roma: juxta Chrysostomum autem in Ægypto, rogatus a fratribus, qui ibidem morabantur, post decimum a Salvatoris assumptionis annum. Ibid. p. 597. G. H. ‘Quidam autem interpretum asserunt, hoc in loco completum esse Marci evangelium, quæ vero sequuntur recentiorum esse additionem. Oportet tamen et hanc explanare, quum veritati nihil repugnet. p. 614. B.

‘Beatus Lucas Antiochenus fuit genere. Omnem autem sermonis disciplinam

cian. He was a hearer of Christ, and, as some say, one of his seventy disciples, as well as Mark: he was afterwards very intimate with Paul. He wrote his gospel, with Paul's permission, fifteen years after our Lord's ascension.

7. He says, that^s St. John's gospel was not written until many years after the destruction of Jerusalem.

8. Of the noted various reading in St. John's gospel he expresseth himself after this manner. Having explained ch. vii. 52, he adds, 'It^b ought to be observed, that what follows here to those words, *then spake Jesus again unto them, saying, I am the light of the world*, are either wanting in the more exact copies, or marked with a dagger in the margin, denoting them to be spurious and interpolated: of which it is some argument, that this place is not explained by former interpreters; nevertheless, as it may be useful, we shall explain it.'

CHAP. CLXV.

NICEPHORUS CALLISTI.

I. NICEPHORUS, son of Callistus Xanthopulus^a, a learned monk of Constantinople, is placed by H. Wharton^b, in his Appendix to Cave, at the year 1333; but as the emperor, to whom his work is dedicated, is^{*} computed to have died in 1327, I shall place him a few years sooner, in 1325.

nam adeptus, medicinam etiam corporum didicit, ac postmodum animarum quoque medicinam assequutus est. Primum, quidem Christo adhæsit, et ab eo pietatis semina suscepit. Postea vero Paulo duci conjunctus, maximeque familiaris effectus est, ac discipulus ejus, comesque itineris. Dicunt autem quidam, et maxime Origines, quod Marcus et Lucas ante dominicam passionem inter septuaginta discipulos connumerati sunt. Post quindecim vero annos a salvatoris assumptione, permissu Pauli, conscripsit evangelium ad Theophilum fidelissimum, Deique amantissimum. Ibid. p. 615. B.

^a Præfens autem evangelium multis annis post capta Jerosolyma conscripsit. Ib. p. 663. E.

^b Scire autem oportet, quod ea quæ ab

hoc loco habentur usque ad eum quo dicitur: 'Iterum ergo loquutus est illis Jesus' dicens: Ego lux mundi: in exactioribus exemplaribus aut non inveniuntur, aut obelo confossa sunt, eo quod illegitima videantur et addita. Et hujus argumentum est, quod nullus ea sit interpretatus, &c. Ibid. 690. G. ^a Vid. Pagi ann. 610. n. vii. Fabric. Bib. Gr. l. v. cap. 4. T. vi. p. 130, &c. Du Pin Bib. des Aut. Ec. T. xi. p. 98. ^b Cav. H. L. in App. p. 33.

^{*} Nicephorus Callistus Xanthopulus, Callistides, sive Callisti Xanthopuli filius, historiam suam obtulit Andronico Palæologo Imperatori jam seni, qui A. C. 1327, septuagenario major obiit. Fabr. ubi sup. p. 130.

He wrote in the Greek language an Ecclesiastical History in eighteen books, from the nativity of Christ to the year 610, collected, as he says, out of Eusebius of Cæsarea, Socrates, Sozomen, Philostorgius, Theodoret, Euagrius, and others.

2. From him I shall transcribe an article concerning the books of the New Testament, omitting some particulars, which render his narration prolix, and which are not now needful to be taken by us at large, after having seen what is said by Eusebius; and other ecclesiastical writers of former times.

3. In the 45th chapter of the second book of his History he says, 'Thus we have spoken of the twelve apostles, and their names: it is now proper to shew, who of them have left writings which are in the Testament; such as the four sacred gospels, the divine Acts of the apostles, and the catholic epistles, and the rest, and their order; and also such as are spurious, and are rejected by the church. And in the first place, of the divine gospels: two only of the twelve, Matthew and John, have left memoirs of our Lord's life on earth; and two of the Seventy, Mark and Luke; and it is said that they were all compelled to write, as it were out of necessity. Matthew first, who had been a publican, and had preached the saving word to the Jews, when he was about to go abroad among Gentiles, thought it best to write in his native language an account of his preaching, to supply the want of his presence; which he did at about fifteen years after our Saviour's ascension. Long after this Mark and Luke published their gospels, at the command [or by the direction] of Peter and Paul. John, who had hitherto preached by word of mouth only, wrote the last of all, about six and thirty years after the Lord's ascension to heaven.' [Then he gives an account of the other three gospels having been brought to John, and the reasons which induced John to write another gospel after them.] 'These are the genuine gospels of the apostles, delivered to us from the beginning, and acknowledged by the whole church to be of unquestioned authority. The same Luke also composed the book of the Acts of the apostles, and, as is said, at the command of Paul. . . . The divine James, the Lord's bro-

^e Vid. H. E. L. i. cap. 1. p. 35, 36. Paris. 1630.

^d Οσοι γε μνη συγγεγραμμενα καλαλεμιστοις εισιν, α και ως ενδιαθεκα καταγεγραπται: ει δε και περι των ιερων τεσσαρων ευαγγελιων, των τε θειων πραξεων αποστολικων, και των επιστολων των τε καθολικων, και της ταξεως αυτων, εις μεν εις δηλων. οσα τε νοθα, και τη καλως επιληπτα. . . . Υπομνηματα μιν εν των

τη κυριω διαβιναν, δυο μόνως των δαδικα ισμιν συγγεγραμμενους. . . L. ii. c. 45. p. 213.

^e Χρονος δε πολλος υστερον . . . Ib. p. 213. C.

^f Ταυτα γνωστα των αποστολων ευαγγελια, και ανακωθεν παραδιδωμενα, και αναμνηριζα παρ πασης εκκλησιας γνωσται. Ο δ' αυτος Λυκος και το των αποστολων πραξεις εββλιν συνλαβη, ως φασι Παυλος κλεινταβος. Ib. p. 215. C.

ther,

‘ther, composed one of the catholic epistles, which is sent to
 ‘the twelve tribes. Peter published two epistles, and the ex-
 ‘cellent John three: Jude, brother of James, and perhaps of
 ‘the Lord likewise, one. These ⁸ seven epistles the church has
 ‘long received as genuine, and readily placeth them among the
 ‘rightful books of the New Testament. To these are to be
 ‘added the fourteen epistles of the divine Paul. . . . Lastly, we^k
 ‘know the Revelation of John also to have been delivered to
 ‘the church. All other are spurious and falsely inscribed;
 that is, all other, which bear the names of apostles, and thereby
 make a claim to be a part of sacred scripture.

4. In the next chapter, which is the concluding chapter of
 that book, he observes, and chiefly as from Eusebius of Cæsa-
 rea, ‘that some of the ancients had rejected or doubted of
 ‘divers of the forementioned books. The four gospels were
 ‘received by all, as also the book of the Acts. The writings,
 ‘about which there were doubts, are these: the epistle of James
 ‘the Lord’s brother, which is the first of the catholic epistles;
 ‘and the seventh, which is the epistle of Jude his brother; and
 ‘the second epistle of Peter. About receiving these some of the
 ‘ancients hesitated. Of the three epistles of John one only was
 ‘received without contradiction; the other two were ascribed
 ‘by some to another John, an elder, who lived at Ephesus af-
 ‘ter John. . . . And some have supposed, that the Revelation
 ‘also was written by the same John. All the epistles of Paul
 ‘have been unquestioned, except that to the Hebrews. . . .
 ‘But^k though there were for a while doubts about these, we
 ‘know that at length they have been received by all the
 ‘churches under heaven with a firm assent; and they are esteem-
 ‘ed as the inviolable principles and elements of our religion:
 ‘It is fit also that we should know what are the other writings,
 ‘which are spurious and falsely inscribed:’ which he mentions
 so agreeably to Eusebius in his Ecclesiastical History, already
 transcribed into this work, that there is no necessity to take at
 length what follows.

5. What we learn from this writer of the fourteenth cen-
 tury is, that all the books of the New Testament, which are

⁸ ὅς δὲ ἐπὶ μᾶς ὡς γνήσιας ἡ ἐκκλησία πο-
 σιδεῖται ἀναθεῖν, καὶ ἐν τοῖς οἰκειοῖς τῶν τῆς νέας δια-
 δοχῆς βιβλίων ἐγκρίνῃ ὡς μαθήσια. p. 215. D.

^h Ὑσάτοι δὲ καὶ τὴν τῷ Ἰωάννῃ. Ἀποκαλύψαν
 ἡμεῖς ἀμὰ παρὰ τὴν ἐκκλησίαν. Τα δὲ
 παρὰ ταῦτα νοθεύει καὶ παρὲν γραφῆ. Ib. p.
 216. A. ⁱ Ἐν ἀμφιβολίαις δ’ ἦσαν. . . . κ. λ.

L. ii. c. 46. p. 216. B.

^k Ταῦτα μὲν
 εἰ καὶ ἀμφιβολία τοῖς πρῶτον εἶδεν, ἀλλ’ ὡς
 ἀπασταῖς ἐς ὑψέρον τοῖς ὑπ’ ἡμῶν ἐκκλησίαις τῇ
 ἀληθείᾳ ἐσχηκότες ἐγνώκαμεν· καὶ ὡς ἀρχαὶ καὶ
 σοφία τῆς καθ’ ἡμᾶς Εὐσέβειας αἰῶνος διαμνησ-
 κ. λ. Ib. p. 217. B. C.

now received by us, were generally received then. We have also the satisfaction to find, that there were then no other books whatever, of authority, beside these; which were esteemed 'the inviolable principles and elements of our religion;' or the rule of Christian belief and practice; or, as he called them before, and again 'likewise, 'the books in the testament,' a word, equivalent to canonical, as was formerly observed by ^m us. Moreover, it affords reason to believe, that there never were any other writings received or quoted by Christians, as of authority, beside these; which ^a he also calls the genuine scriptures of the church: for this studious monk represents here the sentiments of former times, as well as of his own. The genuineness of some of these had been doubted of; but there never were any others of authority beside them.

6. This article of Nicephorus, at the beginning of the fourteenth century, subjoined to all the rest, may serve for a conclusion of this book, as containing a summary account of what has been said, and representing what was to be proved; which, I hope, we have proved, and may reasonably put down here, Q. E. D.

A P P E N D I X.

Containing an account of the Ecclesiastical Histories of Socrates, Sozomen, and Theodoret.

I. OBSERVING, upon a review, that I have hitherto given no distinct account of the ecclesiastical historians, Socrates and Sozomen, though they have been quoted several times, I shall do it now briefly; referring also to ^a some learned moderns, who may be consulted by those who have leisure.

¹ . . . και τας αλλας αλληλεχθισας μιν, χρησιν δὲ πλεονεξουσι, και παρα πασι ταις ἐκκλησιαστικαις καλεσθεις. Ibid. p. 218. A.

² Vol. iv. p. 271. ^a . . . ως αν ταυ-
ται τε εδωκειν εχουσιν, ουαι γνωσαι της εκκλησιας
χρηται. Ibid. ^a Cav. Hist. Lit.
Fabr. Bib. Gr. l. v. cap. 4. T. w. p. 117

. . . . 129. H. Vales. de Vit. et Scriptis
Socrat. Sozom. et Theodoret. Pagi Ann.
427. n. xv. xvi. 439. n. ix. x. xi. Baf-
nag. Ann. 439. n. v. 440. n. vii. 450.
n. vi. Du Pin Bib. T. iii. P. ii. Tillem.
M. E. T. 15. Theodoret. J. Le Clerc.
Bib. A. et M. T. xvi. p. 103. . . . 156.

Both those writers and Theodoret are continuators of Eusebius of Cæsarea: all three flourished in the time of Theodosius the younger, whose reign commenced in 408, and ended in 450; and their histories were all published near the end of that reign. They are very valuable monuments of antiquity; but there are in them many stories of miracles, not well attested, and improbable in their circumstances.

Valesius and many other learned men have supposed that these three historians wrote one after another, first Socrates, then Sozomen, and lastly Theodoret, and that the latter borrowed from the other, and aimed to supply what had been omitted: but to me the opinion of Pagi appears more probable; which is, that ^b they all set about their works severally about the same time, and all published at no great distance of time from each other, near the end of the reign of Theodosius, as before said.

II. Socrates was born and educated ^c at Constantinople: he studied ^d under the grammarians Helladius and Ammonius, both heathens, who, when their temples were destroyed at Alexandria, in 391, left that city, and came to reside at Constantinople. For a while Socrates pleaded causes: afterwards leaving the bar, he set about writing his Ecclesiastical History, which ^e comprehends, in seven books, the space of about a hundred and three and thirty years, from the year 306, when Constantine was declared emperor to the seventeenth consulship of Theodosius, or the year of Christ 439; and he is spoken of by Cave as flourishing in that year.

Socrates is particularly esteemed ^f for his judicious observa-

^b Socrates, Sozomenus et Theodoretus uno eodemque tempore rerum ecclesiasticarum historiam scribere aggressi sunt, idem omnes scribendi principium sumere, eundemque fere finem historiarum suarum imposuere, ab iis temporibus exoriri, quibus Eusebius historiam suam terminaverat. Pagi Critic. in Baron. ann. 427. n. xv.

... Verum Theodoretus de Socratis et Sozomeni historia supplenda non cogitavit. Sed cum utroque longe doctior esset, et in Oriente versaretur, in qua uterque incidit, vitavit: et quia res in Oriente, quam quæ in Urbe Regia gestæ, melius callebat, ideo in illis quam istis fusior et diligentior est. Contra vero Socrates et Sozomenus easdem leviter attigere. Quare non dubito, quin tres isti scriptores, qui omnes sibi idem argumentum proposuere, non solum sub extremis Theodosii Junioris temporibus, quod de Socrate et Sozomene infra videbitur, sed etiam eodem tempore historias suas

ecclesiasticas in lucem emisissent. ... Itaque non audiendus Valesius in eo quod autumat, ex tribus historiæ ecclesiasticæ scriptoribus alterum alterius scripserint compulasse, et ex illis cum, qui alteri aliquid addidit, aut alterum interdum emendavit, hunc posteriorem videri scripsisse. Id. ib. n. xvi.

^c Socrat. l. v. cap. 24.

^d Ib. cap. 16.

^e Vid. l. vii. cap. ult.

^f Tandem

vero abjectâ Causidicinâ, ad scribendam ecclesiasticam historiam se contulit. Quare et re et judicio et diligentia usus est singulari. Ac judicium quidem declarant observationes et sententiæ passim in libris ejus insertæ: quibus, meo judicio, nihil est illustrius. H. Vales. de vita et scriptis Socrat. et Sozomen.

Sed quantum dictionis elegantia vincit Sozomenus, tantum Socrates judicio vincit. Nam Socrates quidem tum de viris, tum de rebus ac negotiis ecclesiasticis optime judicat. Id. ibid.

p. 449:

tions upon men and things. Every reader of this work is able to form some notion of his judgment, by recollecting the passages that have been alleged from him upon divers^e occasions; wherein he shews himself to have been a man of great moderation, and an enemy to persecution, which also he defines in this manner: he is speaking of Julian: he says, 'that^h emperor avoided the excessive cruelty that was practised in the times of Dioclesian: nevertheless he persecuted; for that I call persecution, when any disturbance is given to men that live peaceably and quietly. The particular, in which he instanceth, is Julian's edict, prohibiting Christians to read the ancient Greek and Roman authors.' And there are in him many other placesⁱ well worthy of observation; in some of which he makes very free remarks upon the squabbles and contentions of the Christian clergy of those times.

Socrates always speaks with great respect of the scriptures of the Old and New Testament, and has expressly quoted^k the Acts of the apostles, ^l epistles to the Romans, ^m the Corinthians, the ⁿ Galatians, Colossians, and Hebrews: he likewise takes notice^o of a various reading in 1 John iv. 3. or 'John's catholic epistle,' as his expression is; upon which Mill and others may be consulted.

III. HERMIAS SOZOMEN^p was born of reputable parents in Palestine, and in early life was educated in a monastery; afterwards he studied the law at Berytus, and then went to Constantinople, where he was an advocate, and continued to plead causes, whilst^q at his leisure hours he wrote his Ecclesiastical History: which contains, in nine books, an account of affairs from^r the third consulship of Crispus and Constantine, Cæsars, to the seventeenth consulship of Theodosius, emperor, in whose time he wrote, and to whom his work is dedicated, that is, from the year 324 to the year 439, or one hundred and fifteen years. He is placed by Cave as flourishing about the year 440.

Beside the history of which I have been speaking, Sozo-

^e See vol. iii. p. 226. . . . 228. 232. vol. iv. p. 116. 194, 195. 333.

^h Καὶ τῆς μὲν υπερβαλῆσαν ἐπὶ Διοκλητιανῶν καὶ μετὰ τὴν ἀποβίαν αὐτοῦ. Οὐ μὲν γὰρ τὴν διώκην ἀπέχετο. Διόγγων δὲ λόγῳ το σπῆσιν παρατίθειν τὴν τοιαύτην. Ἐταρτίε δὲ αὐτὸς. Νομὴν ἡμεῖς, χριστιανὸς παιδεύσεως μὴ μετέχειν. Socr. l. iii. c. 12.

ⁱ Vid. l. v. cap. 22. l. i. c. 24. in. c. xxvii. p. 64. B. l. iii. cap. 24; et 25. in. l. iv. cap. 1. et 6.

l. v. in Pr.

p. 288, 289.

p. 188. C.

ⁿ L. v. cap. 22. p. 283.

τῇ καθολικῇ ἰωάννη γράπτει ἐν τοῖς παλαιαῖς ἀντιγραφοῖς, ὡς πᾶν πνεῦμα ὁ λυεῖ τὸν ἴσον ἀπὸ τοῦ θεοῦ οὐκ ἐστὶν. L. vii. cap. 32. p. 374.

^p Sozom. l. v. cap. 15. p. 617.

^q Ib. l. ii. cap. 3. p. 446. A. B.

^r Vid. Sozom. Pr. p. 397.

^k L. v. cap. 22.

^l L. iii. cap. 16.

^m L. iv. cap. 23. p. 238. A.

^o Ὅτι ἐν

men ^a had before written, in two books, a summary account of the affairs of the church, from the ascension of Christ to the defeat of Licinius; but that work is not now extant.

Sozomen likewise, as well as Socrates, was a man of moderation, as must have been perceived by all from several passages alleged from him ^c in this work.

It may be also observed of him, that ^b he always speaks with great respect of the sacred scriptures.

What he says of the Revelation of Peter, and the Revelation of Paul, was taken notice of ^x formerly.

IV. THEODORET wrote, in five books, the history of things from ^y the rise of the Arian controverfy, or where Eusebius left off, to the death of Theodore, bishop of Mopsuestia, that is, from the year of Christ 324 to 429, being the space of one hundred and five years.

Theodoret's testimony to the scriptures was exhibited ^z formerly.

^a Vid. l. i. cap. 1. p. 401.

^c See vol. iii. p. 225, 226. vol. iv. p. 195.

^b Vid. Soz. l. v. cap. 15. p. 617. cap. 21. p. 629. D. l. vii. cap. 12. p. 718. C. l. vii. cap. 19. p. 735. A.

^x See vol. iv. p. 262.

^y Vid. Theodoret. H. E.

l. i. cap. 1 et 2. et l. v. cap. ult.

^z See p. 191, &c. of this volume.

THE
CREDIBILITY
OF THE
GOSPEL HISTORY.

PART II.

[VOL. XII. FIRST PUBLISHED IN MDCCLV.]

PREFACE.

SOME understanding and judicious readers of this work have long ago intimated the necessity of a recapitulation, for shewing the evidence arising from the testimonies which have been alleged: this volume therefore is allotted to that purpose. I have therein made a general review of the whole work, and I have recapitulated the eleven volumes of the second part, inserting here and there some new observations, which will be perceived by attentive readers. At the end of the recapitulation the argument is summed up, and there are additional observations upon the spurious and apocryphal books, which were composed in the early days of Christianity.

After which follow lists of various readings, and texts explained in the several volumes, and an alphabetical catalogue of authors, whose history has been written, and from whom extracts have been made, and an alphabetical table of principal matters*; and I hope they are so composed as to be useful to such as are studious of the scriptures or ecclesiastical antiquity.

* In this edition they are placed at the end of the eleventh volume.

In the preface to the preceding volume it was said, that in this would also be 'Observations upon the Canon of the New Testament;' but I have not had room for them: and it is better that this volume should be as it is:

I therefore intend a Supplement † to this second part; in which shall be general observations upon the Canon, and a history of the eight writers of the New Testament, with the evidences of the genuineness of their several books or epistles, and an account of the time when they were written, as near as can be adjusted. The collections which are in the preceding volumes will make this performance easy.

Every one who looks back to the introduction to the second part of this work, may see that my original design is not yet completed; for I proposed to allege the testimonies of Christian writers, not only to the books, but also to the principal facts of the New Testament, 'the birth, miracles, death, and resurrection of Jesus Christ, the mission of his apostles, and the miracles wrought by them; adding also some considerations, which may give weight to those testimonies, and confirm their credibility.' This should be the second book; and might be comprized, as I suppose, in one octavo volume (A). I likewise intended a collection of passages of Jewish and heathen authors, unbelievers and adversaries, in the order of time, who any way bear testimony to the books or facts of the New Testament, or to the affairs of Christians in the first ages ‡. Another necessary article of this design, is a history of the heretics of the first two centuries, with an account of their opinions, and what books of the New Testament were received by them †. The reasons why this has been hitherto deferred were mentioned in the preface to the fifth volume.

Concerning all these I have by me large materials; but whether they will ever be put into such order as to be fit for public view cannot be said, considering the uncertainty of life, and the copiousness of the articles, especially the two last: but the Supplement, I think, may be depended upon, it being in such forwardness, that it may be sent to the press in a short time.

I have been for many years employed in this work. The

† In this edition, this is the sixth volume.
author never fulfilled.

(A) This intention the

‡ See vol. vii. viii. and part of ix.

† See vol. ix. latter part.

first part, exhibiting testimonies to the facts 'occasionally' mentioned in the New Testament was finished long ago, and published all at once; but the testimonies to the 'principal' facts have encreased to a large number of volumes, containing only one Book, 'Testimonies to the antiquity, genuineness, and authority of the books of the New Testament;' but it is a large and important part of the design: and some other things, not immediately relating to it, have been unavoidably, and, I hope, not unprofitably, brought into these volumes, as may be seen in the review of the work. And what has been already done, I would humbly hope may be of some use to promote an acquaintance with ecclesiastical history, a branch of knowledge well becoming Christians, and especially preachers of the gospel.

If I should proceed no farther, the work may be carried on, and the remainder be performed by another, of equal or better capacity.

Before I conclude this preface, I think it proper to let my readers know, that the title of this work was taken from Dr. Ospring Blackall, rector of St. Mary Aldermary, in London, afterwards bishop of Exeter; of whose eight sermons, preached at St. Paul's, in the year 1700, at the lecture founded by the honourable Mr. Boyle, two are entitled 'The Credibility of the Gospel History.'

Oct. 30, 1755.

A
G E N E R A L R E V I E W
OF THIS WHOLE
W O R K,
ESPECIALLY OF THE
S E C O N D P A R T.

THE design of this work, from the beginning, and all along, has been to shew the truth of the evangelical history, and thereby the truth of the Christian religion; for if the facts related in the gospels, and confirmed by the epistles of the New Testament, may be relied upon, the Christian religion is from Heaven.

The things there related to have been done by Jesus, and by his disciples by virtue of powers derived from him, must be allowed to afford good proof that he came from God, and that his doctrine is true and divine: and as Jesus, in the circumstances of his birth life and death and exaltation, and in the success and progress of the principles taught by him, answers the description of the great person foretold and promised in the Old Testament, he is at the same time shewn to be the Messiah.

In the former part of this work the facts occasionally mentioned in the New Testament were confirmed by passages of ancient authors; and a long deduction there is in that part of various particulars concerning the estate and character of the princes and governors, in whose time these things are said to have happened, and concerning the state of the Jews at that time in Judea, and out of it, and their religious opinions customs and practices, as also of other people to whom the apostles went; all found to be agreeable to the accounts of Josephus and Philo, and many heathen authors of the best note, and contemporary with our Saviour and his apostles, or living very near their time.

We have supposed this to be a very cogent argument, that the books of the New Testament were written before, or soon after

after the destruction of Jerusalem, which happened in the 70th year of the Christian æra.

And if these books were written by persons who lived before the destruction of Jerusalem, that is, if they were written at the time in which they are supposed to have been written, the things related in them are true and incontestible. The force of this argument may be seen represented in the conclusion of that part.

Consequently the former part of this work, though it immediately and directly concerned only those facts which are occasionally mentioned in the New Testament, affords a very forcible argument for the truth of the principal facts of the New Testament; by which all know to be intended the miraculous though mean birth of Jesus, and all the wonders of his life and ministry, his death resurrection and ascension; the effusion of the Holy Ghost upon his apostles afterwards, their preaching in his name the doctrine received from him and confirming it by miraculous works, and planting the gospel, and forming, in a short space of time, churches of disciples at Jerusalem, and in all the parts of Judea, and in many other cities and countries.

In this second part we have proceeded to shew more directly the truth of the evangelical history, by producing testimonies to the antiquity, genuineness, and authority of the books of the New Testament, now generally received by Christians, as containing an authentic account of the religion taught by Christ and his apostles.

And in this book is a history of all, or almost all, the catholic writers of the first four centuries, and of the principal Christian writers of the following centuries, to the beginning of the twelfth; with an article, by way of conclusion, from Nicephorus Callisti, a learned author at the beginning of the fourteenth century, containing a summary account of all that has been said, and representing what was to be proved; which, I hope, has been proved.

And whoever is desirous to know what books were received as sacred scripture, by any writers of the church in past ages, may here find a distinct account of it in the chapters that bear their names.

1. As we are now to review this book, the first observation which offers is this: We have seen a goodly catalogue of eminent men, who have believed in Jesus as the Christ, and their Lord and Master, whose religion was not set up with worldly allurements. Says Jerom, in the prologue to his book of Ecclesiastica!

Ecclesiastical writers, 'Let^a the enemies of our religion, who say the church had no philosophers, nor eloquent and learned men, observe who and what they were who founded, established, and adorned it: let them cease to accuse our faith of rusticity, and confess their mistake.' So said Jerom with regard to Celsus, Porphyry, and Julian, who had been the most noted adversaries of the Christian religion in the first four centuries. The same may be still said to those called deists in our time. And may I not add, Let those conceited Christians, who unmeasurably despise the primitive times of Christianity, learn to pay some respect to their Christian ancestors, in whom both learning, and an honest, fervent zeal, were united. They are not the rule of our faith, but they have directed us to the sacred scriptures, where it may be found: and they have borne testimony to the truth of the things contained therein, by an open and stedfast profession, amidst a great variety of difficulties and discouragements, reproaches and sufferings.

And though every one who has read this work is able to supply a fuller catalogue, I shall here also rehearse in part the names of eminent Christians of the early ages, from an epistle of the same masterly hand to Magnus, a Roman orator, upon a different occasion. 'Jerom,^b having at the beginning of his epistle

^a Discant ergo Celsus, Porphyrius, Julianus, rabidi adversus Christum canes: discant eorum sectatores, qui putant ecclesiam nullos philosophos, et eloquentes, nullos habuisse doctores, quanti et quales viri eam fundaverint, extruxerint, et adornaverint: et desinant fidem nostram rusticæ tantum simplicitatis arguere, suamque potius imperitiam agnoscant. Proleg. in libr. de Scr. Ec.

^b Curram per singulos. Quadratus, apostolorum discipulus, et Atheniensis pontifex ecclesiæ, nonne Adriano principi, Elusinæ sacra videnti, librum pro nostra religione tradidit? et tantæ admirationi omnibus fuit, ut persecutionem gravissimam illius sedaret ingenium. Aristides philosophus, vir eloquentissimus, eidem principi apologeticum pro Christianis obtulit, contextum philosophorum septentis. Quem imitatus postea Justinus, et ipse philosophus, Antonino Pio et filiis ejus senatuique librum contra Gentiles tradidit, defendens ignominiam crucis, et resurrectionem Christi tota prædicans libertate. Quid loquar de Melitone Sardeniensi episcopo? Quid de Apollinaris Hieropolitane eccle-

siæ sacerdote, Dionysioque Corinthiorum episcopo, et Tatiano, et Bardeſane, et Irenæo, Pothini Martyris successore, qui origines hæreson singularum, et ex quibus philosophorum fontibus emanarint, multis voluminibus explicarunt? Pantænus Steicæ sectæ philosophus, ob præcipuæ eruditionis gloriam, a Demetrio Alexandriæ episcopo missus est in Indiam, ut Christum apud Brachmanas et istius gentis philosophos prædicaret. Clemens Alexandrinæ ecclesiæ presbyter, meo judicio omnium eruditissimus, octo scripsit Stromatum libros. Quid in illis indoctum, imo quid non de media philosophia est? Hunc imitatus Origenes decem scripsit Stromateas, Christianorum et philosophorum inter se sententias comparans: et omnia nostræ religionis dogmata de Platone, et Aristotele, Numenio, Cornutoque confirmans. Scripsit et Miltiades contra Gentes volumen egregium. Hippolytus quoque et Apollonius, Romanæ urbis senatores, propria opuscula condiderunt. Extant et Julii Africani libri, qui temporum scripsit historias, et Theodori, qui postea Gregorius appellatus est, viri apostolicorum signorum

atque

epistle observed the learning of Moses Solomon and Paul, in the next place mentions two apologists for the Christian religion in the time of Adrian, Quadratus and Aristides. The next to them is Justin, also a philosopher, who presented an apology to Antoninus the Pious, and his sons, and the whole senate, against the Gentiles, warding off the ignominy of the cross, and with full freedom and undaunted courage asserting the resurrection of Christ. Why should I speak of Melito bishop of Sardis, and Apollinarius bishop of Hierapolis, and Dionysius bishop of Corinth, and Tatian, and Bardefanes, and Irenæus successor of Pothinus the martyr; who, in many volumes, have detected the origin of every heresy, and shewed from what philosophers they were derived? Next, Pantæus a philosopher of the Stoic sect, and a man of great reputation for learning. Clement presbyter of the church of Alexandria, in my opinion the most learned of all men, wrote eight books of Stromata, or Miscellanies, and other works, in which there is nothing unlearned, nothing which is not fetched from the depths of philosophy; who was also followed and imitated by his disciple Origen. . . . Miltiades likewise wrote an excellent book against the Gentiles. Hippolytus and Apollonius, senators of Rome, published some works suitable to their character. There are also the works of Julius Africanus the chronologer, and of Theodore, afterwards called Gregory, a man of apostolical gifts and virtues, and of Dionysius bishop of Alexandria; as also of Anatolius bishop of the church of Laodicea; likewise of the presby-

atque virtutum, et Dionysii Alexandrini episcopi: Anatolii quoque Laodiceæ ecclesie sacerdotis, necnon presbyterorum Pamphili, Pierii, Luciani, Malchionis, Eusebii Cæsariensis episcopi, et Eustathii Antiocheni, et Athanasii Alexandrini: Eusebii quoque Emeseni, et Tryphillii Cyprii, et Asterii Schythopolitæ, et Serapionis confessoris: Titi quoque Boitrensis episcopi, Cappadocumque Basilii, Gregorii, Amphilochoi. Qui omnes in tantum philosophorum doctrinis atque sententias suos refarciunt libros, ut nescias quid in illis primum admirari debeas, eruditionem sæculi, an scientiam scripturæ.

Veniam ad Latinos. Quid Tertulliano eruditius, quid acutius? Apologeticus ejus, et contra Gentes liber, cunctam sæculi obfuscent disciplinam. Minucius Felix, causidicus Romani fori, in libro, cui titulus Octavius est, . . . quid gentilium litera-

rum reliquit intactum? Septem libros adversus Gentes Arnobius elidit, totidemque discipulus ejus Lactantius, qui de Ira quoque et Opificio Dei duo volumina condidit. Quos si legere volueris, Dialogorum Ciceronis in eis æmulos reperies. Victorino Martyri in libris suis licet desit eruditio, tamen non deest eruditionis voluntas. Cyprianus quod idola dii non sunt, qua brevitate, qua historiarum omnium scientia, quorum verborum et sensuum splendore perstrinxit? Hilarius meorum confessor temporum et episcopus duodecim Quintiliani libros et stilo imitatus est et numero . . . Juvenecus presbyter sub Constantino historiam Domini Salvatoris versibus explicavit: hæc pertinuit evangelii majestatem sub metri leges mittere. De cæteris vel mortuis vel viventibus tacito, quorum in scriptis suis et vires manifestæ sunt et voluntas. Ad Mag. Orat. ep. 33. al. 84. T. 4.

ters Pamphilus, Pierius, Lucian, Malchion; Eusebius bishop of Cæsarea, Eustathius bishop of Antioch, Athanasius bishop of Alexandria, Eusebius of Emesa, Triphyllius of Cyprus, Asterius, and Serapion, Titus bishop of Bosra, and the Cappadocian bishops, Basil, Gregory, Amphilo-chius; who all have so filled their books with the sentiments of the philosophers and quotations from them, that it is not easy to say, which is more conspicuous and admirable in them, whether skill in profane learning, or the knowledge of the scriptures.

I come now to the Latins. Who more learned, who more acute than Tertullian? His Apology and book against the Gentiles are filled with all manner of learning. Minucius Felix a Roman advocate, author of the book entitled Octavius, has left untouched no part of human literature. Arnobius wrote seven books against the Gentiles, and his disciple Lactantius as many beside two other volumes Of the Wrath of God, and the Creation of the World; which whoever reads, will see in them an epitome of the Dialogues of Cicero. If Victorinus was not learned, he did not want a good will to learning, as appears from his works. Cyprian demonstrated the vanity of idols in a concise manner, shewing great knowledge of history, and good sense; after whom follow Hilary and Juvenius: and he omits others, he says, both living and dead, whose performances manifest the like abilities.

So writes Jerom about the year 400, in defence of himself, and in answer to a question put to him by Magnus, at the instigation of Rufinus, Why he often quoted heathen authors in his works?

Jerom, in vindication of himself, was led to such writers of the church as were remarkable for learning, and had made use of their learning in their writings: he therefore here begins with Quadratus and Aristides. We have written the history of some more early Christian writers, which also are in Jerom's catalogue; and we have likewise proceeded lower, and have taken in Jerom himself, his contemporary Rufinus, and Augustine, Chrysostom, Theodoret, and many others, all joining in the same testimony, and some way or other doing honour to Christianity. Moreover we have taken a good number of

* Quod autem queris in calce epistolæ tuæ, cur in opusculis nostris secularium literarum interdum ponamus exempla, et candorem ecclesiæ ethnicorum sordibus polluamus. Ead. Ep. sub in.

others in several ages, who, in some respects, differed from the catholics: some of which deserve to be here mentioned, a large account having been given of them; such as Noetus, Paul of Samosata, Sabellius, Marcellus, Photinus, the Novatians, Donatists, Manichees, Priscillanists, beside Artemon, the Audians, the Aërians, and divers others of whom a brief notice has been taken; all receiving most, or all the same books of the New Testament which the catholics received, and agreeing in a like respect for them, as written by apostles, or their disciples and companions.

2. The next think fit to be observed here, in the review of our work, is, that all along great care has been taken to distinguish genuine and supposititious writings, and to assign the true time of the authors and writings that have been alleged.

Thus, for instance, we have separated the epistle, written by Clement to the Corinthians in the name of the church of Rome, from a fragment sometimes ascribed to him. If that fragment is not Clement's, nor written before the third century (which seems very probable) the alleging it as his might have been of bad consequence, and have led us into divers mistakes.

And how many mistakes might have been made upon receiving the Apostolical Constitutions, as they are called, as a work of the same bishop of Rome, who died before the end of the first century? Certainly they are better spoken of near the end of the fourth century, as we have done.

We have also supposed the smaller, and not the larger or interpolated epistles of Ignatius, bishop of Antioch, to be genuine. The admitting these to be genuine, and alleging them as such, would have made a great alteration in the testimony of the most early age, and the apostolical fathers themselves, which must have had a very bad effect.

It is no small pleasure to me to find that, beside others^d formerly mentioned, Mr. Jortin also, who has been lately examining the writings of the first ages, approves the smaller epistles and rejects the larger. A part of what he says may be very pertinently alleged here for confirming the observation just made: 'Thus' the shorter epistles of Ignatius allude to 'the writings of the apostles; but in the larger epistles, which 'are generally supposed to be interpolated, the passages of the 'Old and New Testament are more numerous, and are cited

^d See vol. ii. p. 68.

p. 61. . . 63. See also p. 361.

* Remarks on Ecclesiastical History, vol. i. [1751.]

* more

‘ more accurately and distinctly, and sometimes impertinently, as in the Constitutions, and are introduced with,’ “ Thus faith the Lord, thus says Paul, and Peter, and Luke, and thus say the scriptures.” ‘ The apostolical fathers rather allude than cite; and therefore the hand of the forger discovers itself in these epistles.’

‘ Ignatius wrote his letters, when he was condemned, and chained, and guarded, and conducted by soldiers, who were brutes, and used him ill. . . . Therefore it is more probable that the shorter epistles should be genuine than the larger, with their pomp and parade of passages from the Old and New Testament, which *secessum scribentis et otia quærunt*.’

The same learned and ingenious writer rejects also the Apostolical Constitutions, which he considers as an ‘ imposture.

There is another work, which may be not improperly mentioned here, though we omit many others: I mean particularly a tract of St. Cyprian, entitled ‘ Testimonies against the Jews, to Quirinus,’ in three books, in which many texts of the Old and New Testament are cited: I do not dispute the genuineness of that work; but I suppose it to be interpolated, and therefore have argued that^s it ought to be quoted with caution.

Another thing, by which learned men, as I apprehend, suffer themselves to be sometimes misled, is ascribing too early a date to the Latin translation of the work of Irenæus concerning heresies. This also was taken notice of in some observations upon that tract of St. Cyprian; where we mentioned Mr. Dodwell’s opinion, that^h it was not published till after the year 385; whilst some others have imagined that translation to have been made during the life-time of Irenæus himself.

And I here cheerfully acknowledge the assistances received from Cave, Fabricius, Tillemont, Pagi, Basnage, and other learned critics among the moderns; whereby I have been enabled to produce authors in their true time, and to distinguish genuine and supposititious writings, which cannot but contribute to the value of their testimony, and I hope has rendered it irrefragable.

3. I mention another thing, as some compensation of the long labours of this inquiry, that we have observed sever-

^f Remarks as before, vol. i. p. 228. . . . 259.

^h Vol. iii. p. 152. See also p. 154^t note^c, and p. 163.

^s Vol. iii. p. 145. . . . 148.

p. 17.

ral authors, so early as the third century, who received the epistle to the Hebrews, who have been generally overlooked by learned men, and even by those who¹ have written dissertations upon that epistle. I intend^k Theognostus an Alexandrian, who flourished about the year 280, and^l Methodius, who flourished about 290, and^m the author of a poem against the Marcionites, whose age is uncertain, and probablyⁿ Pamphilus. I suppose likewise, that there may be seen in this book more quotations of ancient authors, who speak of St. Peter's epistles as written to Gentiles, than in any work hitherto written upon the canon of the New Testament.

4. All along, where there has been occasion, we have carefully observed what notice has been taken of spurious and apocryphal books (which might seem on account of their titles, or otherwise, to make a claim to be a part of the canon) especially by the more ancient Christian writers. And, if I mistake not, it has appeared, after a fair and careful examination, that though there were doubts about some of the books now generally received as canonical, yet there were no other beside them which those ancient writers received as part of the rule of faith, and that they alleged them by way of illustration only.

This was the great design of the late Mr. Jeremiah Jones, in the first two volumes of his 'New and full method of settling the canonical authority of the New Testament: in which the several apocryphal books are collected, with an English translation of each of them; together with a particular proof, that none of them were ever admitted into the canon.' And, I presume, it will be allowed by all readers of this work, that the design of that diligent writer has been carried on by us, and that his argument has been confirmed.

5. Though our design has primarily led us to observe the testimony of Christian writers to the books of the New Testament, we have not entirely overlooked their testimony to the Old Testament; and divers catalogues of the ancient scriptures may be seen in this book, with remarks upon them.

6. Beside shewing in every age the books of scripture re-

¹ None of the authors there mentioned are in Fr. Spanhem. *Dissert. de Auctore epistolæ ad HEBRÆOS*. Opp. T. ii. p. 171. See. or in Mr. Haller's Introduction to the epistle to the Hebrews.

^k See vol. iii. p. 277.

^l Ibid. p. 316, 317.

^m p. 294.

ⁿ p. 344.

ceived by each writer, many passages have been alleged, testifying their great regard for the scriptures, assuring us, that they were publicly and respectfully read in the assemblies of Christians in the language generally understood by the people, and earnestly recommending the reading and studying them in private as the duty of all sorts of people, and what would be highly advantageous to them. I believe there may be in this book more passages of this kind, taken from early Christian writers, than in the collection of A. B. Usher 'de Scripturis et sacris vernaculis,' and the 'Auctarium' of Henry Wharton, written purposely upon this one point.

7. In this book may be seen many observations, shewing the credibility of the evangelical history, especially taken from Augustine, Chrysostom, and Theodoret; though some also from Eusebius of Cæsarea, and other writers: divers of which passages must be very acceptable to most readers, and perhaps will appear to some equal to the best arguments of the most learned modern defenders of the Christian religion.

8. In this book are some passages, bearing express testimony not only to the scriptures, but also to divers of the principal facts of the New Testament; particularly to the miracles of our Lord's ministry, his death, resurrection, and ascension, and the extraordinary works performed by his apostles.

9. There are many passages, representing and expatiating upon the swift and wonderful progress of the gospel over the world, collected for the most part out of Jerom, Augustine, Chrysostom, Theodoret, and later writers.

Indeed these are very proper for the next book: but every thing of this kind could not be well passed over. Besides, our collections relating to this, and the last preceding article, are chiefly taken out of the writers of the fourth, fifth, and following centuries, reserving those of the more early ages for another time, and the next book.

10. There are likewise, in some chapters, select passages upon a variety of subjects, which cannot but afford entertainment to inquisitive readers of good taste, especially if they have any desire to judge rightly of the character of Christian writers in past ages, and those the best and purest ages, on which we have principally enlarged.

A RECAPITU-

A
R E C A P I T U L A T I O N
O F T H E
S E C O N D P A R T
O F T H E
C R E D I B I L I T Y
O F T H E
G O S P E L H I S T O R Y.

V O L. II. C H A P. I.

IN the epistle of St. Barnabas there is not any exprefs mention made of any book of the New Testament : but there are in it some expressions which are in St. Matthew's gospel, and are introduced with this mark of quotation: *it is written*. There are in it likewise the exact words of several other texts of the New Testament : and there may be thought to be allusions to some others. Nevertheless, I think it cannot be said with certainty, that he referred to any books of the New Testament : nor ought it to be reckoned strange, that a man, who was contemporary with the apostles, and had the same spirit and like gifts with them if he was not an apostle himself, should often reason and argue like them, without quoting their writings, or referring to them.

Ch. II. Clement (A) bishop of Rome, wrote an epistle in the name

(A) Says Mr. Jortin, in the first volume of his Remarks on Ecclesiastical History, p. 336, 337. 'Clemens epist. 1. 4. says : *ἡμεῖς οὖν οὐ πατρὶς ἡμεῶν ἰσχυρὰ ἀποδρα*. . . . *propter æmulationem pater noster Jacobus aufugit*.' . . . Whence, I find, some persons have lately discovered and concluded, that Clemens was a Jew. I think the passage will not prove it. Theophilus ad Autol. iii. 23. . . . *τα νόμιμα τῆς τοῦ νόμου, τῆς διὰ Μωϋσῆος κτλ.* The law was given to us, says Theophilus ; and yet he had been converted from Paganism to Christianity. Therefore, when any ancient Christian

writers use such expressions, it is not to be inferred thence, with any kind of certainty, that they were of Jewish extraction, or even that they had been profelytes to Judaism. Indeed nothing is more natural, than for Christians to speak as if they were Abraham's children ; as if the law, and the prophets, and the patriarchs, belonged to them as well as to the Jews. In the same book, § 24. Theophilus says : *Ἀβραάμ οὐ πατριάρχης ἡμῶν*. 94. *Δαυὶδ οὐ προφῆτης ἡμῶν*. 27. *Ἀγγέλους τῶν ἀγγελῶν ἡμῶν*. I suppose, that Mr. Jortin may intend Mr. Bower, in his History of the Popes. Vol. i. p. 15. A learned

name of the church, over which he presided, to the church of Corinth. In his epistle, the first epistle to the Corinthians is quoted in this manner: 'Take into your hands the epistle of the blessed Paul the apostle. What did he at first write unto you in the beginning of the gospel? Verily he did by the Spirit admonish you concerning himself, and Cephas, and Apollos, because that even then you did form parties.' Compare 1 Cor. i. 12. He has likewise passages out of the epistle to the Romans, and some other of the apostolical epistles. And passages of the gospels of St. Matthew, and St. Luke, though without naming the evangelists, are introduced in this respectful manner: 'And let us do, as it is written. . . . For thus saith the Holy Spirit. . . . Especially remembering the words of the Lord Jesus, which he spake.' . . . Again: 'Remember the words of the Lord Jesus.' . . . Or, as it is expressed, p. 46, 'The first epistle to the Corinthians is expressly ascribed by Clement to Paul. Words of our blessed Lord, found in the gospels of Matthew, Mark, and Luke, are recommended with a high degree of respect, but without the names of the evangelists.' And, I think there are in him allusions to the Acts of the apostles, the epistle to the Romans, the first and second to the Corinthians, and to divers other of the epistles of the New Testament.

Ch. III. In the Fragment, by some supposed to be Clement's, but more probably written about the middle of the third century, no evangelist is expressly named, or epistle of the New Testament expressly cited. But the gospels are several times quoted, with such terms as these: 'He himself says: The Lord says: Thus saith the Lord: Another scripture says:' and 'The Lord saith in the gospel.' And there seem to be references to some of the epistles of the New Testament.

Ch. IV. Hermas has no express quotations of the books of the New Testament: nor was it suitable to the design of his work to make such quotations: or, as it is expressed, p. 65. 'Here are certainly many allusions to our genuine books of the New Testament, though they are not cited. The reason is, that it was not suitable to the nature of the work to quote books.' There seem to be in him allusions to several parts of

A learned foreigner likewise has very lately argued, that Clement of Rome was a man of Jewish extraction . . . cum Clemens fuerit origine Judæus: ut probabile est ex eo, quod 'Jacobum patrem nostrum' appellans, se iis adjungere videatur, quorum pater fuit Jacob secundum carnem. - H. Venem Ep. secund. de genuitate epistolar.

Clement. a Cl. Wetsten. publicat. p. 76. I think, that Mr. Jortin has well confuted that argument: nevertheless I shall here refer to some passages, formerly quoted from Lactantius a convert from Gentilism: where he speaks of the Jewish people, as the ancestors of Christians. See vol. iv. p. 58.

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the New Testament, particularly the gospels of Matthew, Luke, and John; the Acts; the epistle to the Romans; the first to the Corinthians; the epistle to the Ephesians; the epistle of James; and the book of the Revelation.

Ch. V. Ignatius was bishop of Antioch in Syria, in the latter part of the first, and the beginning of the second century. He was sent prisoner from Antioch to Rome, where he suffered martyrdom in the year 107, or soon after. In his journey to Rome he wrote several letters, which are generally received as his: some of them were written whilst he was at Smyrna, the others at Troas. He expressly ascribes the epistle to the Ephesians to St. Paul. For, writing to them, he says: 'Ye are the "sym-
" mystæ of Paul," or, ye are the companions of Paul in the mysteries of the gospel, who throughout all his epistle makes mention of you in Christ Jesus.' And in the same letter he has several passages out of St. Paul's epistle to the Ephesians: and besides, there are in him plain allusions or references to the gospels of St. Matthew and St. John, and a probable allusion to St. Luke's. There seem likewise to be allusions to the Acts of the apostles; the epistle to the Romans; the first and second to the Corinthians; the Galatians; Philippians; first to the Thessalonians; the second to Timothy; the first epistle of St. Peter; the first and third epistles of St. John.

Moreover, he has expressions, denoting a collection of gospels, and apostolical epistles. So say Grabe, Mill, and Le Clerc: and I think it proper now to transcribe * Mill, to whom I formerly referred only.

In the epistle to the Philadelphians are these expressions: 'Fleeing to the gospel as the flesh of Jesus, and to the apostles as the presbytery of the church. Let us also love the prophets.'

Here by 'gospel' is meant the book, or code, or volume of the gospels: by 'the apostles' the volume or collection of their

* Verum et aliquanto ante Marcionem, et quidem ante annum Christi xciv. existat Codex Apostolicus. Quod enim a nemine, quod quidem sciam, huc usque observatum fuit, monuit nos olim clarissimus Glabius, Ignatium utriusque hujus canonis mentionem fecisse, in epistola ad Philadelphicos. *Προφῆται καὶ εὐαγγέλιον*, x. l. nempe per *εὐαγγέλιον* Codicem Evangelicum, per *προφῆται* Codicem Epistolicum, per *προφῆται*, Canonem V. T. *προφῆται* intelligendum existimat. Id quod nobis postea persuasissimum erat, etiam ex aliis Ignatii locis. Nonnunquam enim Evangelii vo-

cem strictius sumere videtur pro Codice Evangelico. Vid. Epist. ad Smyrn. § 7. et Ep. ad Philad. § 9. Tum vero alias laxiori significatu Evangelium apud eum pro canone integro N. T. acceptum videmus: ubi simul memorat legem Moysis, prophetas, et evangelium. Vid. Ep. ad Smyrn. § 5. Quod si vero res ita se habet, Canon Epistolicus mediocri temporis intervallo præcesserit, necesse est epistolas Ignatianas: ideoque et prodierit sub annis forte ære vulgaris cx. sive etiam aliquanto ante. Mill. Proleg. n. 198, 199.

epistles: as by 'the prophets' are meant the volume, or canon of the Old Testament.

Again; to the church at Smyrna: 'Whom neither the prophecies, nor the law of Moses, have persuaded; nor yet the gospel even to this day.'

Here the 'gospel' seems to be used for the volume of the New Testament in general, consisting of gospels and epistles.

These passages, especially that from the epistle to the Philadelphians, seem to shew, that in the time of Ignatius, and probably some while before, there were two codes or collections, one of the four gospels, another of epistles: but how full this last code was, we cannot now determine with certainty.

It should be observed, that in one place of these epistles of Ignatius there has been supposed to be a reference to the gospel according to the Hebrews: nevertheless, we rather think, that the passage contains only a loose quotation of some words of St. Luke's gospel; as has been at large argued near the end of the chapter of Ignatius.

Ch. VI. The next writer is Polycarp, a disciple of St. John, and appointed bishop of the church of Smyrna by him, if not also by some other apostles joining with him: and it may be supposed, that he had conversed with several, who had seen the Lord. He had the honour to die a martyr for Christ at Smyrna, in the year 148, as some think, or in 166 or 169, as others think. But his epistle to the Philippians, the only thing remaining and certainly known to be his, seems to have been written in 108. In which he quotes to these Philippians themselves the epistle written by Paul to them, and, as I apprehend, the two epistles to the Thessalonians, in the same country of Macedonia, saying: 'For neither I, nor any one like me, can come up to the wisdom of the blessed and renowned Paul, who, when absent, wrote to you letters: into which, if you look, you will be able to edify yourselves in the faith, which has been delivered unto you.' In another following chapter he speaks again as plainly as here of the apostle Paul's having written to them. No book of the New Testament is quoted by Polycarp expressly, and by name: however here are quotations of passages of the first epistle to the Corinthians, the epistle to the Ephesians, the epistle to the Philippians, and the two epistles to the Thessalonians. Words of our Lord, found in St. Matthew's and St. Luke's gospels, are quoted as spoken by him: and beside these, there are references, which may be reckoned undoubted, to the Acts of the apostles, the epistle to the Romans, the first and second to the Corinthians, Galatians, Ephesians, first and second to Timothy,

Timothy, the first of St. Peter, the first of St. John, and a probable reference to the epistle to the Hebrews. And the many exhortations, delivered in the words of Christ, and his apostles, in a short letter, are a convincing evidence of the respect, which Christians then had for these books, and that they were deeply engraved in their memories.

Ch. VII. The next chapter has the relation of Polycarp's martyrdom, and general observations upon the testimony of the apostolical fathers. Some of them I here recite again, and make some additions.

Obf. 1. Barnabas has many more passages out of the Old Testament than the New; which may be reckoned owing to the time and character of the writer. Moreover he argues chiefly with Jews.

Obf. 2. Clement has more passages out of the Old Testament, and oftener alludes to it, than to the New: but yet he quotes this more than once, and often refers to it.

Obf. 3. Hermas quotes neither the Old nor the New Testament. The reason is, because he only relates his visions, and delivers precepts as received from angels.

Obf. 4. Ignatius has alluded much oftener to the New Testament than to the Old.

Obf. 5. Polycarp has alluded above twenty times to texts of the New Testament, or recited the very words of them, and scarce once refers to any passage of the Old Testament.

Obf. 6. In the writings of these apostolical fathers there is all the notice taken of the books of the New Testament, that could be expected. Barnabas, though so early a writer, appears to have been acquainted with the gospel of St. Matthew. Clement writing to the church of Corinth, on occasion of a dissension there, desires them to 'take into their hands the epistle of the blessed apostle Paul written to them:' and particularly refers them to a part of that epistle, in which he had admonished them against strife and contention. He has likewise, in his epistle, divers clear and undeniable allusions to St. Paul's epistle, sent to the church over which he presided, and in whose name he wrote; not to repeat here other things lately taken notice of.

Quotations there could not be in Hermas, as has been observed again and again. But allusions there are to the books of the New Testament, such as were suitable to his design.

Ignatius, writing to the church of the Ephesians, takes notice of the epistles of Paul sent to them, 'in which he makes mention of them in Christ Jesus.'

Polycarp, writing to the Philippians, refers them to the epistle

of the apostle Paul written to them : if not also, as I imagine he does, to the epistle sent to the Thessalonian Christians in the same province. Not now to insist on his quotations of texts or passages of other books of the New Testament, or his numerous and manifest allusions to them.

Obf. 7. From all which it is apparent, that these early writers have not omitted to take notice of any book of the New Testament, which their design led them to mention : their silence therefore about any other books can be no prejudice to the supposition of their genuineness, if we shall hereafter meet with credible testimonies to them. And we have good reason to believe, that these apostolical fathers were some of the persons from whom succeeding writers received that full and satisfactory evidence, which they appear to have had concerning the several books of the New Testament.

Obf. 8. Ignatius has expressions, denoting two codes or collections, one of gospels, the other of epistles of apostles.

Obf. 9. There are not in any of these apostolical fathers any quotations of apocryphal books concerning the history, or the doctrine of Christ and his apostles. There is indeed one passage of Ignatius, in which some have supposed to be a reference to the gospel according to the Hebrews : but we rather think it a quotation of the gospel of St. Luke. There is also at the end of the Fragment ascribed to Clement, a quotation, supposed^b to be taken from the gospel according to the Egyptians : but we have no reason to be much concerned about it ; that not being a work of Clement, but, probably, of some writer of the third century.

Ch. VIII. In the history of things in the time of Trajan, whose reign began in 98, and ended in 117, Eusebius says : ' There were many eminent men, who had the first rank in the ' succession of the apostles ; divers of whom travelling abroad ' performed the office of evangelists, being ambitious to preach ' Christ, and to deliver the scripture of the divine gospels.' This affords an argument, that at that time and before, the gospels were well known and collected together. They who went forth to preach the salutary doctrine of the kingdom of heaven to those who were yet unacquainted with it, carried the gospels with them, and delivered them to their converts. The gospels therefore must have been collected together, and must have been for some while in use, and in the highest esteem among the disci-

^b Vid. Grabe Spic. T. i. p. 35.

ples of the apostles, and in the churches planted by them. And I presume, that few or none will hesitate to allow, that Eusebius must be understood to speak here of the four gospels, so well known in his time.

Ch. IX. Papias was well acquainted with Polycarp, and John the elder, as is allowed, and by some is supposed to have been acquainted with John the apostle and evangelist. If it had been certain, that he was conversant with the last-mentioned John, he ought to be reckoned an apostolical man, and should have been placed with those of that character already spoken of. As that is not certain, we place him in the next rank, after those who were disciples of apostles. He expressly bears testimony to the gospels of Matthew and Mark; and he quoted the first epistle of St. Peter, and the first epistle of St. John. He seems also to have a reference to the book of the Acts. There is reason to suppose he received the book of the Revelation.

Ch. X. Justin Martyr, a native of Palestine, a learned man, and a traveller, converted to Christianity about the year 133, flourished chiefly from the year 140 and afterwards, and died a martyr, as is supposed, in 164 or 167. His remaining works are two Apologies, addressed, or inscribed, one to Titus Antoninus the pious, the other to Marcus Antoninus the philosopher, and the senate and people of Rome, (but this last is not now entire), and a Dialogue with Trypho a Jew. In which works are many quotations of the four gospels, though he does not name the evangelists. There are also references to the book of the Acts, and to divers of the epistles of the New Testament. The Revelation is expressly quoted, as written by John an apostle of Christ. The gospels he calls 'memoirs' or commentaries: 'Memoirs of the apostles: Christ's memoirs: memoirs of the apostles and their companions, who have written the history of all things concerning our Saviour Jesus Christ:' plainly meaning Matthew and John, Mark and Luke. In his first Apology he says, the 'memoirs of the apostles, and the writings of the prophets,' were read in the assemblies of public worship, and a discourse was made upon them by the president: whence it appears, that the gospels were well known in the world, and not designedly concealed from any. Whether Justin has referred to any apocryphal scriptures, is considered at the end of the chapter.

Ch. XI. In the elegant epistle to Diognetus, sometimes called Justin's, but probably not his, there are no books or writers of the New Testament expressly named: but there are texts out of the gospels of Matthew and John, or allusions and references to them,

them, and also to the epistle to the Romans, the first and second to the Corinthians, the epistle to the Philippians, the first and second to Timothy, the first epistle of Peter, and the first of John: all which allusions are so plain, that they must be reckoned undisputed. A text of the first epistle to the Corinthians is thus cited or introduced: 'the apostle says,' meaning Paul. He also appears to have had a volume of gospels and apostolical epistles, which he joins with the law and the prophets, in this manner: 'The fear of the law is sung' or celebrated, 'the grace of the prophets is known, the faith of the gospels is established, and the tradition of the apostles is kept.'

Ch. XII. Dionysius bishop of Corinth, as we learn from Eusebius, wrote seven letters to divers churches, and one to a Christian woman; of which nothing remains, except some fragments; in which, however, we can trace references to the Acts, and some of the epistles. He speaks of the 'scriptures of the Lord,' which some had endeavoured to corrupt, probably meaning Marcion, whose heresy he designedly opposed in one of his letters.

Ch. XIII. Tatian, a man well skilled in human literature, composed a Harmony of the Gospels, called *Diateffaron*, or, *Of the Four*. Theodoret, of the fifth century, found two hundred copies of this work among the catholics, beside those in use among the people of his own sect. Tatian is also said to have corrected the composition of St. Paul's style; which, perhaps, may have been nothing more than some marginal notes and emendations. Jerom speaks likewise of Tatian's rejecting some of St. Paul's epistles, whilst he received that to Titus. Here is a remarkable attestation to the number of the gospels, as four only. Tatian was a Syrian; possibly his Harmony was more common in that country than any other. This may be the reason why Theodoret found so many copies of it, and why Ephrem the Syrian, as is said, wrote a commentary upon it. A more particular account of this work of Tatian may be seen in the 36th chapter; where is likewise a large account of another Harmony of the four gospels, composed by Ammonius of Alexandria.

Ch. XIV. The sum of the testimony of Hegesippus, a Jew converted to the Christian faith, is this: that he has divers things expressed in the style of the gospels, and the Acts, and some other parts of the New Testament. He refers to the history, in the second chapter of St. Matthew, and recites another text of that gospel, as spoken by the Lord. Hegesippus travelled: he was at Corinth, and from thence went to Rome; and he says, that 'in every city,' among Christians, 'the same doctrine

' doctrine was taught, which the law, and the prophets, and the ' Lord, preacheth ;' where, by ' the Lord,' he must mean the scriptures of the New Testament, which he looks upon as containing the very doctrine taught and preached by Jesus Christ. Moreover, he had a Hebrew gospel, supposed to be the gospel according to the Hebrews ; and he says, there had been books forged by heretics, but they were such only as were called apocryphal, and were not received by catholics as of authority.

Ch. XV. Melito, bishop of Sardis, in Lydia, says, in Eusebius, ' that when he went into the East he procured an accurate ' account of the books of the Old Testament ;' whence it may be argued, that there was then a volume, or collection of books, called the New Testament, containing the writings of apostles and apostolical men. One of his works, now lost, was entitled, *Of the Revelation of John* ; so that he received that book, and probably many others, collected together in a volume, called the New Testament, as the books received by the Jews as of divine authority, were called the Old Testament.

Ch. XVI. The churches of Vienne and Lyons, in Gaul, wrote an epistle to the churches of Asia and Phrygia, containing a relation of the sufferings of their martyrs in the time of Marcus Antoninus. They express themselves in the language of St. Luke and St. John, and the Acts of the apostles, the epistles to the Romans, the Philippians, and some other epistles of St. Paul, the first of St. Peter, the first of St. John, and the Revelation ; but no book of the New Testament is expressly named : however, a text of St. John's gospel is quoted, as ' spoken by the ' Lord.'

Ch. XVII. Irenæus, probably a native of Asia, in his younger days acquainted with Polycarp who was a disciple of St. John, for a while presbyter of the church of Lyons, in Gaul, and successor to Pothinus, as bishop, who, at the age of ninety, died in prison, in 177, in the time of the above-mentioned persecution of Marcus Antoninus ; beside other things, composed a work against heresies, in five books, in which is a most noble testimony to the scriptures of the New Testament : for he assures us, there were four gospels received by the church, and no more, all which he has often and largely quoted, with the names of the writers ; as also the book of the Acts, which he ascribes to Luke ; and twelve epistles of St. Paul, most of them with the names of the churches, or persons, to whom they were sent. The epistle to Philemon is not quoted ; which may be owing to its brevity, and that he had no particular occasion to make use of it. There is no plain proof that he received the epistle

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to the Hebrews. He has likewise quoted the first epistle of St. Peter, and the first and second of St. John, and the book of the Revelation, as St. John's, and written in the time of the emperor Domitian; but there are not any clear references to the epistles of St. James, the second of St. Peter, or the epistle of St. Jude. The reason of his not quoting the third epistle of St. John may be allowed to be its brevity. There are in him, likewise, many expressions, testifying his great regard for these scriptures; and it has been shewn, that Irenæus quotes not Hermas, nor Clement, nor any other writer, as of authority, or with a like regard, which he manifests for the books above mentioned. At the end of the chapter it is considered, upon what ground Irenæus received the writings of St. Mark and St. Luke, who were not apostles.

Ch. XVIII. Athenagoras, whose station in the church is not known, a learned man, and a polite writer, author of an *Apology* for the Christians, addressed, as it seems, to Marcus Antoninus and Commodus, and of a *Treatise* of the Resurrection, plainly appears to have made use of St. Matthew, and St. John, and several of St. Paul's epistles.

Ch. XIX. Miltiades was author of an *Apology* for the Christians, near the end of the reign of Marcus Antoninus, or at the beginning of the reign of Commodus, and of a *Treatise* against the Montanists, and also of two *Treatises* against the Jews and the Gentiles, now lost; which works, as Eusebius assures us, 'were monuments of his zeal for the divine oracles.'

Ch. XX. Theophilus, a learned man, of a heathen became a Christian, and was afterwards bishop of Antioch; of which church he is sometimes reckoned the sixth, at other times the seventh, bishop. He wrote three books to Autolicus, a learned and studious heathen, still extant; beside which, Eusebius mentions a book against Marcion, another against the heresy of Hermogenes, neither of which has come down to us. We are assured by Eusebius, that in this last-mentioned work Theophilus quoted St. John's Revelation. In the three books to Autolicus, which remain, the beginning of St. John's gospel is expressly quoted, as John's, and a part of sacred scripture. He has likewise quoted texts of St. Matthew's gospel as plainly as if he had named him; he seems also to allude to some things in St. Luke's gospel; and besides, there are sufficiently plain references to the epistles of St. Paul to the Romans, first and second to the Corinthians, the Ephesians, Philippians, Colossians, first to Timothy, and to Titus; with divers marks of high respect for the scriptures

scriptures of the prophets, and the gospels. . . . Jerom ascribes to the works of Theophilus a ^c good deal of elegance.

It ought to be observed by us, that Jerom ^d, in one of his epistles, has quoted, as a work of Theophilus, a kind of Harmony of the four evangelists, or a compendious history of the four gospels in a continued narration. I do not think it to be his, because it is omitted by Eusebius; nor is it mentioned by Jerom in his article of Theophilus, in his Catalogue of Ecclesiastical Writers; or, if it is, he rejects it ^e as not worthy of Theophilus, and not equal in elegance to his other writings. But then, if it is not Theophilus's, it is the work of some other anonymous ancient, who lived before Jerom's time; consequently it deserves to be regarded, as bearing testimony to the four gospels, and the Acts of the apostles; the history of which, likewise, is there quoted or plainly referred to.

Ch. XXI. Pantænus, a man in great reputation for learning, was president of the catechetical school at Alexandria: 'for,' as Eusebius says, in his account of this person, 'there had been from ancient time erected among them a school of sacred learning, which remains to this day; and we have understood, that it has been wont to be furnished with men eminent for their eloquence, and the study of divine things:' and what follows; for I choose rather to refer my readers to the chapter itself, than transcribe any more here.

Ch. XXII. Clement, a presbyter, was president of the catechetical school of Alexandria, and is supposed to have been immediate successor of Pantænus before mentioned; a very learned man, and, as Eusebius's expression is, 'an excellent master of the Christian philosophy.' He is one of those, who have borne a noble testimony to the scriptures of the New Testament, in their writings; the sum of which is: He assures us, that there were four gospels of Matthew, Mark, Luke, and John; and has taken notice of their order, and particularly of the place and occasion of writing St. Mark's gospel. He likewise often quotes the Acts of the apostles, written by St. Luke. He receives and quotes, frequently and expressly, the fourteen epistles of St. Paul, excepting only that to Philemon, which he has no where mentioned that we know of; which omission may be well supposed owing to no other reason, but the brevity of

^c . . . et contra hæresim Hermogenis liber unus, et alii breves elegantesque tractatus, ad edificationem ecclesiæ pertinentes. Legi sub nomine ejus in evangelium, et in proverbialia Salomonis commentarios: qui mihi cum superiorum voluminum elegantia et phasi non videntur congruere. . . . De V. I. cap. 25. ^d See the chapter of Theophilus, vol. ii. p. 190. ^e See before, note ^c.

the epistle, and his having no occasion to quote it. He also quotes the first epistle of Peter, and the first of St. John, and seems to have known of another, if not two other epistles of that apostle, though they are not quoted. He also receives and quotes the epistle of St. Jude, and the book of the Revelation as St. John's. But we have not found in him any quotations of the epistle of St. James, or the second of St. Peter, nor any evidences, that these were received by him.

He expresseth the profoundest respect for the scriptures; of which he speaks with these several divisions, shewing that there were collections of the gospels, and apostolical epistles: 'There is a harmony,' he says, 'between the law and the prophets, the apostles and the gospel; one God is preached by the law, the prophets, and the gospel: we should do those things, which the apostle and the gospel command; there are two ways spoken of by the gospel, and the apostles, and by all the prophets.'

As Clement quotes many books, we have particularly considered, whether he quotes any, beside those already mentioned, as sacred and of authority: and we have carefully observed his quotations, both of such writers as are called ecclesiastical, Barnabas, Clement of Rome, and Hermas; and likewise of such writings as are called apocryphal, the gospels according to the Hebrews and according to the Egyptians, the Preaching of Peter, and some others; and we are of opinion, it has been shewn that there is no good reason to think, that Clement received as scripture, in the highest sense of that word, any Christian writings beside those now commonly received by us.

Ch. XXIII. Polycrates was bishop of Ephesus. In the little that remains of him are references to the gospels of St. Matthew and St. John, and the Acts: and he speaks of the 'holy scriptures' as the rule of faith.

Ch. XXIV. Heraclitus, and several other writers, near the end of the second century.

Heraclitus, in the reign of Commodus and Severus, wrote a commentary upon the apostle, meaning Paul; but we do not know upon how many of his epistles. Beside him, here are five other writers expressly named; Maximus, Candidus, Appion, Sextus, and Arabianus, who had published works against heretics, or in defence of some doctrine of the Christian religion; whose right faith appeared by 'the interpretations of the divine scripture given in their works,' as Eusebius says.

Ch. XXV. Hermias, whose character is not known, has left a short and elegant discourse in the Greek language, entitled, A
Derision

Derision of the Gentile Philosophers; in which he expressly quotes the blessed apostle Paul's [first] epistle to the Corinthians.

Ch. XXVI. Serapion, computed the eighth bishop of the church of Antioch, wrote divers treatises and letters, particularly a letter to the church of Rhossus in Cilicia, concerning 'the gospel according to Peter;' of which letter a valuable fragment remains, shewing the falsities of that pretended gospel, and expressing great regard for Peter and the other apostles of Christ, and their genuine writings.

Ch. XXVII. Tertullian, a learned man, presbyter of Carthage in Africa, afterwards a Montanist, flourished in the latter part of the second, or in the beginning of the third, century. He receives and quotes often the four gospels, the Acts of the apostles written by Luke, the importance of which book he takes particular notice of. He received thirteen epistles of the apostle Paul: that to the Hebrews he ascribes to Barnabas. He likewise quotes the first epistle of St. Peter, the first of St. John, the epistle of St. Jude, and the book of the Revelation as written by John the apostle. But there appear not in him any quotations of the epistle of St. James, the second of St. Peter, or the second and third of St. John. He asserts the integrity, and the authority or inspiration of the scriptures received by him, 'even the law and the prophets, with the evangelic and apostolic scriptures,' or, 'the words of the prophets, gospels, and apostles,' from which we are to learn the faith; and he takes little notice of any books, which are not in our present canon.

Ch. XXVIII. Several writers of the second century, whose works are lost.

Quadratus and Aristides, both supposed to be of the country of Greece, the latter particularly styled an Athenian philosopher, who, about the year 126, presented Apologies for the Christian religion to the emperor Adrian; Soter, bishop of Rome, about the year 164; Pinytus, bishop of Gnosus, in Crete; Philip, bishop of Gortyna, in the same island; Palmas, bishop of Amastris, in Pontus, all about the year 170; Musanus, who, about 176, wrote against the Encratites; Modestus, who, about the same time, wrote an elaborate work against Marcion; Claudius Apollinaris, bishop of Hierapolis in Phrygia, about the year 176, who wrote an apology addressed to Marcus Antoninus, and five books against the Gentiles; Rhodon and others, who by their learning and labours edified the churches of Christ, and defended the Christian religion against Jews and heathens, and asserted its purity against the innovations of error, then beginning

ning to be introduced : here also is an account of Bardesanes the Syrian, and Symmachus an Ebionite, who made a new version of the Hebrew scriptures of the Old Testament into Greek.

Ch. XXIX. Here is an account of supposititious writings of the second century.

1. 'The Acts of Paul and Thecla;' in which are divers allusions and references to the gospel of St. Matthew, the Acts of the apostles, and some of St. Paul's epistles.

2. 'The Sibylline Verses or Oracles,' in eight books.' They may be justly reckoned a confirmation of our gospels, and satisfy us that they were the books used by Christian people, as containing an authentic history of Jesus Christ, his birth, preaching, miracles, death, and resurrection. The author has borrowed little from the epistles of the New Testament; but he may be supposed indebted to the Revelation for several things; and there seems to be a reference to the book of the Acts.

3. 'The Testaments of the twelve Patriarchs;' the author of which, in an indirect manner, and an assumed prophetic style, bears a large testimony to the Christian religion, to the facts, principles, and books of the New Testament; particularly (though by allusion, and covertly) to the gospels of St. Matthew, St. Luke, St. John, the Acts of the apostles, and St. Paul's epistles. The writer was probably a Jewish believer, and may be supposed to be a Nazarene Christian.

4. 'The Recognitions, and Clementine Homilies,' now interpolated, especially the former, were originally, as it seems, composed by an Ebionite, here being some marks of ill-will to the apostle Paul. They appear to have borrowed divers things from the gospels and the Acts.

Here end the two first volumes of former editions, containing a history of the catholic writers of the first two centuries, and a few others; some of them companions and disciples of the apostles, others in the next succession to them, and others afterwards. It cannot be thought that I have room to enlarge. Every one is able to recollect, that we have seen an ample testimony to most of the books of the New Testament now received by us; their antiquity and genuineness, as being written by those whose names they bear; and their authority, as written by inspired men, and containing an authentic account of Jesus Christ, and the doctrine taught by himself and his apostles; the rule of faith, worship, and manners, to Christian people, who hope for the salvation promised by their Lord and Master.

We have seen a plain and express testimony to the four gospels, and the several writers of them by name, to the Acts of

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the apostles written by Luke one of the four evangelists, to St Paul's epistles, all expressly mentioned, except the short epistle to Philemon, one epistle of Peter, and one epistle of John, and the book of the Revelation; and some notice of a second epistle of John, and the epistle of Jude.

Though many works of the primitive times of Christianity have not come down to us, we have seen and examined a large number of works of learned Christian writers, in Palestine, Syria, the countries of Asia Minor, Egypt, and that part of Africa that used the Latin tongue, and in Crete, Greece, Italy, and Gaul; all (a) in the space of about an hundred and fifty years after the writing of the first book of the New Testament. In the remaining works of Irenæus, Clement of Alexandria, and Tertullian (though some works of each one of them are lost) there are, perhaps, more and larger quotations of the small volume of the New Testament, than of all the works of Cicero, though of so uncommon excellence for thought and style, in the writers of all characters for several ages: inasmuch that we may have reason to think a late learned and judicious divine^f did not exaggerate beyond the truth, when he said, 'that the facts upon which the Christian religion is founded have a stronger proof than any facts at such a distance of time; and that the books which convey them down to us may be proved to be uncorrupted and authentic, with greater strength than any other writings of equal antiquity.'

Ch. XXX. Marcus Minucius Felix, by some thought a native of Africa, a pleader of good repute at Rome, has left us an excellent defence of the Christian religion, written in the form of a dialogue; a monument of the author's ingenuity, learning, and eloquence. There are in it references and allusions to several books of the New Testament; but no book is expressly named.

Ch. XXXI. Apollonius, whose station in life is not known, wrote a large work against the Montanists. By Eusebius we are assured, that he quoted the book of the Revelation. In the fragments of his work that remain, we perceive a reference or two to the gospel of St. Matthew: and it appears, that the apostles of Christ, and their writings, were in the highest esteem; and that the books called by Christians 'scripture,' in a strict

(a) It is generally supposed, that St. Paul's two epistles to the Thessalonians were written in the year of our Lord 52; and that they are the first written of all his epistles, which we have; and that they were written before the catholic epistles. It ap-

pears to me also very probable, that none of the gospels were written until after St. Paul's two epistles to the Thessalonians.

^f Dr. Jeremiah Hunt. See the Sermon upon occasion of his death, vol. x. p. 116.

and peculiar sense, were well known among them, and were considered as the rule of their faith and practice.

Ch. XXXII. Caius, a learned man, generally supposed a presbyter of Rome, had a dispute or conference in that city with Proculus a Montanist, which he afterwards published. Of that work some fragments are preserved in Eusebius; whereby we perceive, that Caius received but thirteen epistles of the apostle Paul, and rejected the book of the Revelation, and, as some learned men think, ascribed it to Cerinthus.

In the same chapter is an account of a work ascribed by some to Caius, which we rather think to be anonymous: it was written against the heresy of Artemon. Here the 'divine scriptures,' of the New Testament, are manifestly distinguished by the author from the writings of 'the brethren,' or the most eminent and orthodox writers of the church after the apostles. It appears likewise, that the men whom he opposed appealed to the writings of the apostles for the truth of their opinions, and did not presume to assert any thing contrary to the doctrine of the apostles. Here likewise the followers of Artemon are vindicated from the charge of corrupting the scriptures.

Ch. XXXIII. Asterius Urbanus, author of a Treatise against the Montanists in three books. In the extracts of his work preserved in Eusebius there are marks of a peculiar respect for the scriptures, and divers uncontestable references to the Acts of the apostles: not to mention other things.

Ch. XXXIV. Alexander, chosen bishop of Jerusalem in 212, made two confessions at least, before heathen magistrates, and died in prison at Cæsarea, in the time of the emperor Decius, in 250 or 252. He wrote several letters, one to the church of Antioch. He erected a library at Jerusalem, and was a man of singular meekness. His merit and usefulness were very conspicuous: and it is to his honour, that he was a friend and favourer of Origen.

Ch. XXXV. Hippolytus, by some said to have been bishop of Portus Romanus in Italy, though indeed the place of his episcopate is not certainly known. He was a very learned man, and published many books, and wrote some commentaries upon the scriptures. One of his books was Against all Heresies, to his own time: another was entitled, Of the Revelation. He seems not to have received the epistle to the Hebrews as Paul's. In his few remaining works and fragments are quotations of the four gospels, the Acts, some of Paul's epistles, and the Revelation.

Ch. XXXVI. Ammonius, of Alexandria, probably presbyter

ter in that church, composed a Harmony of the four gospels, of which a particular account is given in this chapter.

Ch. XXXVII. Julius Africanus, an inhabitant of Palestine, author of a Chronological work in five books. He was a very learned man, and well acquainted with Origen: in a letter of his to Aristides is an uncommon attestation to the two gospels of St. Matthew and St. Luke, and their several genealogies.

Ch. XXXVIII. Origen was born in Egypt in the year 184 or 185, and died in the sixty-ninth or seventieth year of his age, in the year of Christ 253: for a while he was catechist at Alexandria. In the year 228, Origen was sent into Achaia, upon some affair of the church, by Demetrius bishop of Alexandria. When he came to Cæsarea, in Palestine, he was ordained presbyter by Theoctistus bishop of that city and Alexander bishop of Jerusalem, when he was about 43 or 44 years of age: at which Demetrius, who before envied Origen, was greatly offended; so that Origen, after his return from Athens, being very uneasy at Alexandria, left that city, and went to reside at Cæsarea, in 230 or 231, as is supposed.

He received and often quotes the four gospels of Matthew, Mark, Luke, and John: or, as he expresseth it, p. 235, 'he had learned by tradition, that there are four gospels, which alone are received without dispute by the whole church of God under heaven.' He likewise received and often quotes the Acts of the apostles written by the evangelist Luke: in like manner thirteen epistles of the apostle Paul. About the epistle to the Hebrews there appears to have been doubts in his time, but he quotes it frequently as Paul's: though in one place he delivers his opinion, that the sentiments of the epistle only were the apostle's, the phrase and composition of some one else, whose he did not certainly know. He also received the first epistle of Peter, and the first of John. We perceive from him, that the epistle of James, the second of Peter, the second and third of John, and the epistle of Jude, were then well known, but not universally received; nor is it evident, that Origen himself received them as sacred scripture. He owns the book of the Revelation for the writing of John the apostle and evangelist: he quotes it as his without hesitation; nor does it appear, that he had any doubt about its genuineness and authority. The respect of this great man for the scriptures is very conspicuous. 'The gospels,' he says, 'were written exactly according to truth, with the assistance of the Holy Spirit. . . . The sacred books are not the writings of men, but have been written and delivered to us from the inspiration of the Holy Spirit, by the

Vol. V. A a will

‘will of the Father of all through Jesus Christ.’ He does mightily recommend the reading of the scriptures of the Old and New Testament.

We have carefully examined his numerous quotations of ecclesiastical and apocryphal books; and I think it has appeared, that none of these were esteemed by him books of authority, from whence any doctrines may be proved, or scripture in the highest sense of that word. It is not evident, that Origen received, as sacred books of the New Testament, all that we now receive: but that he admitted no other, beside those in our present canon, may be reckoned certain and indubitable. The consideration of that has added to the length of this chapter, the longest in the work: it is a material point; and, if it has been made out to satisfaction, it is worth all our labour and pains.

Besides, there are in this chapter many select passages conducive to promote virtue and piety, and proper to shew the character of Origen and of the age in which he lived.

Here likewise is an account of Ambrose, Origen’s friend and patron, and of Beryllus bishop of Bosra in Arabia, who once held the unitarian doctrine, but is said to have been convinced by Origen.

Ch. XXXIX. Firmilian was ordained bishop of Cæsarea in Cappadocia about the year 233. He was a man of great piety and zeal for truth, and at the same time distinguished by his prudence and moderation. Though he seems not to have made any great figure as an author, he was well known in the world, and highly esteemed by his contemporaries and following ages. The only piece of his remaining is a letter to St. Cyprian bishop of Carthage, written in 256, or thereabouts; in which are references to the gospels of St. Matthew, St. Luke, and St. John (if not also to St. Mark), to the Acts of the apostles, and divers of St. Paul’s epistles, particularly that to the Romans, the Galatians, Ephesians, and Philippians, several of them as the apostle’s. He quotes the first epistle of St. Peter, and probably refers to the first epistle of St. John: whether he refers to the second epistle of Peter, is not clear. It cannot be doubted, but Firmilian’s canon was much the same as ours: it is plain, that our scriptures were then well known in Cappadocia. In particular, it should be observed, that the epistle of St. Paul to the churches of Galatia, and the first epistle of St. Peter, likewise addressed to Christians in that country and near it, were received as genuine and divine scriptures by this learned and discreet bishop, who had his residence in those parts, or soon after.

Vol. III. Ch. XL. Divers writers in the former part of the third century.

Judas, who published a Commentary upon Daniel's seventy weeks. A. D. 202.

Anonymous Author of the Passion, or Acts of Perpetua and Felicitas, and others: which is an affecting account of them and some others who had the honour of martyrdom at Carthage, or some other place in Africa, during the persecution of the emperor Severus. A. D. 203.

Proculus, supposed a Montanist, wrote against the Valentini-
nians. A. D. 212.

Geminianus, presbyter of the church of Antioch, author of
divers books not now extant. A. D. 232.

Tryphon, a disciple of Origen, to whom several of his letters
were written, published divers works, shewing him to be very
skilful in the scriptures, as we are assured by Jerom.

Ch. XLI. Noëtus, and others, called heretics, in the former
part of the third century.

Noëtus of Smyrna, of the same opinion, which is better
known by the name of Sabellianism. Philaster and Augustine
say, it was the same opinion with that which had been before
taught by Praxeas and Hermogenes. Theodoret says, Noëtus
revived the heresy of Epigonus and Cleomenes, and that after-
wards it was maintained by Callistus. It appears plainly from
passages alleged in this article, that Noëtus and his followers
received the same scriptures that other Christians did, and had a
like regard for them; though they did not understand them as
some others did.

In this chapter follow brief accounts of divers people called
Valefians, Angelics, Apostolics, Origenists: concerning whom
it is not needful to repeat any thing here.

Ch. XLII. Theodore, afterwards called Gregory, disciple of
Origen, was ordained bishop of Neocæsarea in Pontus, his na-
tive city and country, about the year 243. In his few remain-
ing writings there are references to the gospels, and divers other
books of the New Testament. Considering his acquaintance
with Origen, and his respect for him, we may be assured, he
had much the same canon of scripture with him: and indeed,
in the little that remains of him, there are manifest proofs of
his veneration for the scriptures of the Old and New Testament.
There are several things in this chapter well worthy of observa-
tion. Gregory was five years with Origen at Cæsarea in Pa-
lestine: at parting with him, to return home, in 238 or 239,
he composed a panegyric oration, still extant, and recited it

to a numerous audience. Near the beginning of the chapter is a brief abstract of that oration: which must be allowed to be a monument of the composer's eminent abilities, and demonstrates likewise Origen's excellent method of educating those who were under his care; which, indeed, is honourable to himself, and the Christian profession of that age. I omit other things.

Ch. XLIII. Upon the promotion of Heraclas, after the death of Demetrius, to the bishopric of Alexandria, in 231 or 232, Dionysius, a disciple of Origen, succeeded him in the chair of the catechetical school of that city. Heraclas having died in 246 or 247, Dionysius was chosen bishop in his room, in the year 247 or 248, and died in the twelfth of the emperor Gallienus, in the year of Christ 264, or at the utmost in 265, having been bishop seventeen years. He is reckoned the thirteenth bishop of Alexandria.

The sum of his testimony to the N. T. is this: He received, as sacred and divine scripture, the four gospels of Matthew, Mark, Luke, and John, all expressly quoted by him, with the names of the several evangelists: the Acts of the apostles also expressly quoted: the epistles of Paul, and particularly the epistle to the Hebrews, as a writing of that apostle. Concerning the catholic epistles we do not certainly know his judgment; but he has mentioned expressly, several times, the three epistles of the apostle John; one as unquestionably genuine, the other two as well known: and it may be justly taken for granted, that he received the first epistle of the apostle Peter, it having been all along universally received by catholic Christians: as for the rest, we can say nothing positively of his opinion about them. The Revelation, upon which he has a long critical argument, he allowed to be the work of John, a holy and divinely inspired man; but he was not satisfied that it was written by John the son of Zebedee, apostle and evangelist: he was rather inclined to think it the writing of some other John, who also had his chief residence in Asia. However, from his argument concerning that book it appears, that it was then very generally received by Christians as written by the evangelist John. In Dionysius are evidences of the peculiar respect shewn by Christians in general to the sacred scriptures, which they looked upon as the rule of judgment in things of religion, by which all points in controversy were to be decided. What those scriptures were, he shews by these general titles and divisions, 'the law and the prophets, the gospels and epistles of apostles.' Nor have we perceived in the remaining works of this eminent bishop of Alexandria

Alexandria any marks of respect for Christian apocryphal writings.

Dionysius was a very learned man, distinguished likewise by an excellent temper, and much moderation, and he was in great repute. In his time arose divers controversies, in which he had a large share. He wrote several letters on account of Novatianism, which arose about 251; the baptism of heretics, about which there was a dispute between Stephen of Rome and Cyprian of Carthage, about 256. Sabellius, with whom likewise Dionysius was concerned, was of Africa, probably bishop of Ptolemais: his peculiar opinions were first known about 256. It appears, that he received the scriptures of the Old and New Testament as other Christians did, and argued from them for his opinions. Paul of Samosata was ordained bishop of Antioch in 260, deposed by a council in 269, but not removed before 272 or 273. He likewise, so far as we can perceive, agreed with other Christians in a respect for the scriptures: both these men embraced the unitarian doctrine concerning the Deity. The number of Millenarians in the province of Arsinoë, in Egypt, occasioned a public conference, and Dionysius's two books, 'Concerning the Promises,' from which large extracts have been made, containing the above argument upon the Revelation. In those books 'Of the Promises' he opposed a book of Nepos, an Egyptian Bishop, entitled a 'Confutation of the Allegorists,' in which he endeavoured to support his opinion concerning the Millennium from the Revelation. It may deserve our notice, that Nepos was dead when Dionysius wrote against him; which affords an argument, that the book of the Revelation had been for some time received in Egypt as a part of sacred scripture.

Ch. XLIV. St. Cyprian, or Thascius Cæcilius Cyprianus, a native of Africa, whether of Carthage is not certain, who in the former part of his life had taught rhetoric at Carthage with great applause; in 245 or 246 embraced the Christian religion, being convinced by the arguments proposed to him by Cæcilius presbyter of the church of Carthage, and at that time venerable for his age. After no long time Cyprian was made presbyter and bishop of Carthage, in 248 or 249: in September 258 he had the honour to die a martyr, at a place about six miles from Carthage, in the time of the emperor Valerian. The four gospels are frequently quoted by him: he compares them to the four rivers of paradise. The Acts of the apostles likewise are frequently and expressly quoted by him, with that title; but I do not remember, that he has any where mentioned the name

of the writer. He has quoted all the thirteen epistles of St. Paul, except the epistle to Philemon; which may have been omitted for no other reason but that he had no particular occasion to quote it. We find not in him any quotations of the epistle to the Hebrews; and it is probable, that it was not received by him. The first epistle of St. Peter, and the first epistle of St. John, are often and expressly quoted by him. It is reasonable to suppose, that the second epistle of the same apostle was received by him, because it is expressly cited by one of the bishops in the council of Carthage, held in 256, of which Cyprian was a principal part. There is no particular quotation in his works of the third epistle of St. John; but considering its shortness, and that the other two are expressly mentioned, there seems not to be any good reason for supposing it to have been unknown to him, or rejected by him. We find in him no quotations or allusions to the epistle of St. James, nor any notice taken by him of the second epistle of St. Peter, or the epistle of St. Jude. The book of the Revelation is frequently quoted by Cyprian as written by John, and as a book of authority; but he has no where expressly said, that he was John the apostle and evangelist; however he may be justly understood to mean him. Excepting those few above specified, all the books of the New Testament now received by us, have an ample testimony given to them in the works of St. Cyprian: they were publickly read and expounded in the assemblies of Christian people, and were esteemed the rule of their faith and practice. The books on which he relies for deciding controverted points are included in these general divisions: 'the evangelic and apostolic authority: the gospels and the epistles of the apostles.' Again, 'Whence is that tradition? Does it descend from the authority of the Lord and the gospels? or does it come from the commandments and epistles of the apostles? For those things ought to be done which are written.' Afterwards, 'the gospel, and the epistles, and Acts: from whence we perceive, that all the books of the New Testament were then contained in two codes, or volumes; one called 'the gospels,' or 'scriptures of the Lord,' the other 'the apostle,' or the 'epistles of the apostles.' In which latter division was usually placed the book of the Acts: nor is there in this celebrated African bishop of the third century, one quotation of any Christian spurious or apocryphal writings.

Ch. XLV. Writings ascribed to Cyprian, or joined with his works.

1. Cyprian's Life and Passion, written by his deacon Pontius: here

here Pontius has quoted the gospels of St. Matthew, St. Luke, and St. John, and several of St. Paul's epistles, and the book of the Acts of the apostles expressly by that title. There is no need to be more particular, since it may be taken for granted, that this deacon's canon of scripture was the same with his bishop's.

2. 'Of Shews.' An epistle of an unknown author: he seems to have been a bishop. He calls the scriptures of the New Testament 'sacred writings, divine scriptures,' and 'heavenly scriptures;' and says, 'That a good Christian ought to employ himself in diligent reading the scriptures.'

3. 'Of Discipline, and the Benefit of Chastity.' The writer was a bishop: he has cited the words of divers books of the New Testament: he shews great respect for them, and recommends to his people the study of the scriptures.

4. The third piece, sometimes ascribed to Cyprian, is entitled 'Of the Praise of Martyrdom.' Though it is not Cyprian's, it is ancient, as are the other two already rehearsed. Here are cited passages of divers books of the New Testament, particularly of the four gospels of Matthew, Mark, Luke, and John, and several of St. Paul's epistles. It deserves to be considered likewise, whether he has not references to the epistle to the Hebrews, and the book of the Revelation.

5. 'Against the Novatian Heretic,' another tract of an unknown writer. He abounds with quotations of scripture: he has cited texts of all the gospels, except St. Mark's; and likewise divers of St. Paul's epistles, and the first epistle of St. John, the epistle of St. Jude, and the Revelation. In a short compass he has given many proofs of a high respect for the books of the New Testament, and the doctrine contained therein.

6. 'Of the Baptism of Heretics.' The work of a bishop, contemporary with Cyprian, and of a different opinion from him: who has largely quoted the gospels, the Acts of the apostles expressly, and divers of the epistles of the New Testament, and passed a sharp censure upon the book called the 'Preaching of Peter,' or 'Paul,' or both of them.

7. 'A Computation of Easter.' Unquestionably ancient, though the name of the writer is not known; and it is valuable for the testimonies which it contains to some facts, as well as to the books of the New Testament. The writer expressly says, there are 'four gospels,' or, as another copy has it, 'evan-

'gelists, and twelve apostles; and that the gospel is one, 'divided into four parts.' He has a remarkable quotation of the book of the Acts, shewing, that it was esteemed divine scripture, and was well known. He also quotes the Revelation, and says, 'We are built upon the words of the apostles.'

Ch. XLVI. Cornelius and Lucius, bishops of Rome.

Cornelius wrote several letters, of which there is an account in Eusebius and Jerom: of which likewise we have taken notice in this and the following chapter concerning his rival Novatus. It ought to be observed, that in a letter of Cornelius to Fabius bishop of Antioch, he says, 'There were in the church of Rome 'seven deacons, and seven sub-deacons:' which affords reason to think, that the church of Rome now received the book of the Acts; and that in this case they shewed a respect to the number of deacons first chosen in the church of Jerusalem. See Acts vi.

Ch. XLVII. Novatus presbyter of Rome, rival of Cornelius, and author of a sect called, after his name. In a letter of the clergy of Rome, written during the vacancy of the see after the death of Fabian, allowed to have been drawn up by Novatus, are these expressions: 'Otherwise the apostle had not so commended us, saying, *That your faith is spoken of throughout the whole world.*' Rom. i. 8. In the remaining works of this author there are many quotations of the books of the New Testament, and marks of a peculiar respect for the scriptures; but it is probable, that the epistle to the Hebrews was not received by him as St. Paul's.

In this chapter is likewise an account of divers men of note and eminence among the Novatians; and it is shewn, that this people had all along the same canon with the catholic Christians, in the several countries where they lived.

Ch. XLVIII. Dionysius bishop of Rome succeeded Xystus, or Sixtus the second, who suffered martyrdom under the emperors Valerian and Gallienus. He is spoken of by Eusebius, as a learned and admirable man: he wrote several letters upon occasion of Sabellianism, and other controversies. From his remaining fragments we perceive the concurrence of this bishop of Rome with other Christians of that time, in acknowledging the 'divine scriptures,' and the 'divine oracles,' to be the rule of faith, by which all doctrines were to be tried: he likewise, as well as others, teaches us where those oracles are to be found, namely, in the 'Old and New Testament;' which contain all the scriptures that were esteemed, in the strictest sense, sacred and divine.

Ch. XLIX.

Ch. XLIX. Commodian, a Latin, probably an African, a learned man, once a Heathen, afterwards a zealous Christian, though a layman only, has left us a book entitled, 'Instructions,' in a style between verse and prose; wherein are quoted many books of the New Testament. He refers all men to the law, that is the scriptures, in order to their understanding religion. It is pleasing to observe this high respect for scripture running through the writings of all early Christians in general.

Ch. L. Malchion, some time, as it seems, a Heathen, who taught rhetoric at Antioch, afterwards presbyter of the church in that city under Paul of Samosata. There are in this chapter divers remarks, to which the reader is referred: I do not think it needful to transcribe them here.

Ch. LI. Anatolius and three others, bishops of Laodicea in Syria. A. D. 270.

Anatolius, a native of Alexandria, bishop of Laodicea, was a man of uncommon learning, and in great repute with the people of Alexandria, so long as he lived there; having great skill in philosophy and the Greek literature, and being a complete master of arithmetic, geometry, logic and rhetoric. He published a work concerning Easter, and also the Principles of Arithmetic in ten books, and likewise other works, monuments of his diligence in studying the divine scriptures, and of his understanding therein, as we are assured by Eusebius.

The history of the other three bishops of Laodicea, in this chapter, is of use to represent the state of Christianity at that time.

Ch. LII. Theognostus, a learned Alexandrian, remarkable, as for other things deserving notice, so particularly for affording us an early testimony to the epistle to the Hebrews. A. D. 282.

Ch. LIII. Theonas was bishop of Alexandria about nineteen years. After Dionysius, of whom before, was Maximus, next Theonas, about 282, who was succeeded by Peter, of whom hereafter. In a letter ascribed to Theonas are mentioned 'the gospel and apostle,' as divine oracles. The writer also recommends the daily reading the sacred scriptures, as the best means of improving the mind in every virtue.

Ch. LIV. 'Pierius,' says Jerom, 'presbyter of the church of Alexandria, taught the people with great reputation in the time of the emperors Carus and Dioclesian, when Theonas was bishop of that church. Such was the elegance of his discourses and treatises, that he was called the younger Origen. And Eusebius says, he was celebrated for his strict course of life, and philosophical learning. He was likewise admired
' for

‘ for his diligence in the study of the scriptures, and his expofitions of them, and his public difcourfes to the people.’ None of his works remain: but from what has been juft now feen by us, we can conclude, that in his time he adorned the Chriftian profefſion by his piety, learning, and public labours. His canon of ſcripture may be ſuppoſed to have been the ſame as Origen’s, or very little different.

Ch. LV. ‘ Dorotheus,’ ſays Eufebius, ‘ preſbyter of the church of Antioch, a learned man, whom we knew: he was very ſtudious in the ſacred ſcriptures, and acquainted himſelf ſo far with Hebrew, as to be able to read the ancient ſcriptures in their own language with underſtanding: he was a man of a liberal mind, [or of high birth,] and was not unſkilled in Greek literature.’ Which ſhews, that Chriſtianity did not diſcourage uſeful knowledge; though we have here, and often elſewhere, occaſion to obſerve, that the ſcriptures were their principal ſtudy.

In this chapter is added an account of a late fabulous author, called Dorotheus, whoſe work is entitled ‘ A Synopſis of the ‘ life and death of the Prophets, and alſo of the Apoſtles and ‘ Diſciples of Jeſus Chriſt.’

Ch. LVI. Viſtorinus biſhop of Pettaw upon the Drave, in Germany, had the honour to die a martyr for Chriſt in the perſecution of Diocleſian, and, as is ſuppoſed, in the year 303. ‘ He wrote,’ as Jerom ſays, ‘ Commentaries upon Genesis, ‘ Exodus, Leviticus, Ezekiel, Habakkuk, Eccleſiaſtes, the ‘ Canticles, and the Revelation of John, againſt all hereſies, ‘ and many other works: at laſt he was crowned with martyrdom.’ In his remaining works and fragments are expreſſly quoted the four evangeliſts, with the beginnings of their ſeveral gospels: he likewiſe quotes expreſſly the Acts of the apoſtles: he ſpeaks of the ſeven churches to which Paul wrote, the Romans, the Corinthians, the Galatians, the Ephesians, the Philippians, the Coloffians, the Theſſalonians. Afterwards, as he ſays, Paul wrote to particular perſons, undoubtedly meaning, Timothy, Titus, and Philemon. So that he received thirteen epiſtles of the apoſtle Paul. Whether alſo that to the Hebrews is doubtful; though there are in him ſome expreſſions, in which he may be thought to refer, or allude to that epiſtle: he has quoted the firſt epiſtle of Peter: he ſuppoſed that John had his revelation in Patmos, where he had been condemned to the mines by the emperor Domitian; and that his gospel was written ſtill later. ‘ Afterwards,’ ſays he, ‘ he wrote his ‘ gospel. When Valentinus, and Cerinthus, and Ebion, and ‘ others

‘others of the school of Satan, were spread over the world, many from the neighbouring provinces came to him, and earnestly entreated him to put down his testimony in writing.’ These are the books of the New Testament, of which we perceive express notice in him. There might be other books received by him, though not expressly mentioned in his few remaining works: unquestionably he received all those scriptures, which were generally received by Christians in all times, and over all the world.

In this chapter are also extracts from a poem in five books against Marcion, sometimes ascribed to Victorinus, though probably not his, usually joined with Tertullian’s works. This writer distinctly mentions the four evangelists, Matthew, Mark, Luke, and John: he expressly quotes several of St. Paul’s epistles, and refers to others among them, to the Hebrews several times: he likewise frequently quotes the Revelation as written by John, the disciple and apostle of Christ.

Ch. LVII. ‘Methodius,’ says Jerom, ‘bishop of Olympus in Lycia, a man of a neat and correct style, composed a work against Porphyry in several books... He also wrote Commentaries upon Genesis, and the Canticles, and many other works... He obtained the crown of martyrdom at the end of the last persecution,’ meaning Dioclesian’s.

His testimony to the books of the New Testament is to this purpose: He expressly says, ‘there have been four gospels delivered to us.’ He refers to the Acts. He has quoted or alluded to many of St. Paul’s epistles, particularly that to the Hebrews. In his remaining works there is little notice taken of the catholic epistles; though, unquestionably, he received the first of Peter, and the first of John: the Revelation is often quoted by him.

There are in him clear proofs, that the scriptures of the New Testament, generally received by Christians, were well known, much used, and highly esteemed, being books of authority, and appealed to in all points of dispute and controversy. I have not observed in this Greek writer of the third century, any quotations of Christian apocryphal writings; nor do his works afford any the least ground to suppose, that there were any writings of ancient Christian authors, that were esteemed sacred and of authority, beside those which are now generally received as such by us, namely, the writings of apostles and evangelists.

Ch. LVIII. Lucian presbyter of Antioch, as Eusebius writes, ‘celebrated for his piety and his knowledge of the scriptures,’ was

‘ was carried from Antioch to Nicomedia, where the emperor
 ‘ [Maximin] then was; and, having made an apology before
 ‘ the governor for the doctrine professed by him, was sent to
 ‘ prison, and there put to death.’ He and Hefychius, probably
 of Egypt, published an edition of the Greek version of the Old
 Testament, called that of the Seventy, and likewise an edition of
 the New Testament: but their editions seem not to have been
 much esteemed.

Ch. LIX. Pamphilus presbyter in the church of Cæsarea,
 admirer of Origen, and friend of Eusebius, afterwards bishop of
 that church, had the honour of martyrdom, in the persecution
 begun by Dioclesian. He was put in prison in 307, and ac-
 complished his testimony in 309, ‘ a man, who’ as his friend,
 our ecclesiastical historian, says, ‘ throughout his whole life
 ‘ excelled in every virtue; but was especially eminent and re-
 ‘ markable for an unfeigned zeal for the holy scriptures, and
 ‘ for unwearied application in whatever he undertook.’ . . . ‘ If
 ‘ he saw any in straits he gave bountifully, as he was able: he
 ‘ not only lent out copies of the sacred scriptures to be read,
 ‘ but he cheerfully gave them to be kept; and that not only to
 ‘ men, but to women likewise, whom he found disposed to read;
 ‘ for which reason he took care to have by him many copies of
 ‘ the scriptures, that when there should be occasion he might
 ‘ furnish those who were willing to make use of them.’ His
 canon of scripture may be supposed to be the same with that
 of Origen and Eusebius. Pamphilus erected a library at
 Cæsarea, which he furnished at great expence with manuscript
 copies of the scriptures, and of the works of Origen and other
 ecclesiastical writers: of which library great care was afterwards
 taken by the bishops of Cæsarea; by which means it was kept
 up and subsisted in good order for a great while.

Besides Pamphilus, the history of some others is related in this
 chapter, who were remarkable for their affection for the revealed
 will and word of God. ‘ The second person, and next after Pam-
 ‘ philus, was Valens a deacon of Ælia [that is, Jerusalem,] an
 ‘ old man,’ says Eusebius, ‘ of gray hairs, and venerable aspect,
 ‘ exceedingly well skilled in the divine scriptures; and they
 ‘ were so fixed in his memory, that there was no discernible dif-
 ‘ ference between his reading and reciting them by heart, though it
 ‘ were whole pages together.’ That person suffered with Pamphilus.

Afterwards, among divers other martyrs in 310, was John
 who had lost his sight, ‘ who,’ as Eusebius goes on, ‘ in
 ‘ strength of memory surpassed all men of our time. . . . He had
 ‘ whole books of the divine scriptures, not written in tables of
 ‘ stone, nor on parchments and papers, which are devoured by
 ‘ moths

‘moths and time, but on the living tables of his heart, even his pure and enlightened mind; insomuch that whenever he pleased he brought out, as from a treasury of knowledge, sometimes the books of Moses, at other times those of the prophets, or some sacred history, sometimes the gospels, sometimes the epistles of the apostles. I must own,’ says the historian, ‘that I was much surprized the first time I saw him: he was in the midst of a large congregation, reciting a portion of scripture: whilst I only heard his voice, I thought he was reading, as is common in our assemblies; but when I came near and saw this person, who had no other light but that of the mind, instructing like a prophet those whose bodily eyes were clear and perfect, I could not forbear to praise and glorify God.’

Ch. LX. Phileas, bishop of Thmuis in Egypt, was a man of a noble family, and great estate. There is in Eusebius a part of a letter of his, quoting divers books of the New Testament, and shewing great regard for the scriptures. He and Philoromus, who had been the emperor’s receiver general, were beheaded at Alexandria, in the same persecution, in the year 311, or 312, by order of the emperor Maximin.

Ch. LXI. In the year of Christ 300 Peter succeeded Theonas at Alexandria. Eusebius says, ‘he obtained great honour during his episcopate, which he held twelve years: he governed the church three years before the persecution. . . In the ninth year of the persecution he was beheaded, and obtained the crown of martyrdom.’ In another place the same historian says, ‘About the same time Peter also, an ornament of the episcopal character, both for the holiness of his life, and his laborious application in studying and explaining the scriptures, . . was on a sudden apprehended and beheaded.’ I forbear to transcribe any thing here from his writings.

Ch. LXII. A work ascribed to Archelaus bishop of Mesopotamia, containing an account of a conference with Mani, and his principles; which work probably was composed near the beginning of the fourth century. Herein are quoted the gospels, the Acts of the apostles, and divers of St. Paul’s epistles; and there are references to the epistle to the Hebrews.

Ch. LXIII. Here is a history of Mani and his followers, who is supposed first to have appeared as author of a sect near the end of the third century, and a large though not complete account of their principles and worship, and their doctrine concerning the scriptures: in which last, exactness has been aimed at. These people always rejected the Old Testament: they received the New Testament, and had a great deal of respect for it.

They

They seem to have received all the books of the New Testament generally received by other Christians at that time, excepting the book of the Acts, which may have been rejected by some, but not by all of them. See p. 507, 508. They said, that the books of the New Testament had been corrupted and interpolated; but they never produced any copies different from those in the hands of the Catholics. They likewise made use of apocryphal books; but it does not appear that they forged any books; they only made use of such apocryphal books as they found written before by some others of like sentiments with themselves.

Here also is an account of the Paulicians, in the seventh century, a branch of the same sect. They likewise rejected the Old Testament, and used only the gospels and the apostle. In particular they are said to have received the four gospels, and the fourteen epistles of Paul, and the epistle of James, and the three epistles of John, and the epistle of Jude, and the Acts of the apostles, without making any alteration in them; but they admitted not the two epistles of the chief of the apostles. What was their sentiment concerning the Revelation we cannot say. One thing more should be observed of this people: they greatly respected the scriptures of the New Testament, and approved that all the laity, and even women, should read, study and understand them.

In the inquiries that have been made concerning the scriptures received by the Manichees, and the respect they had for them, there are many observations concerning the genuineness and authority of the books of the New Testament, and concerning the apocryphal books made use of by the Manichees, and by some other sects of a more early original.

Moreover in this chapter is an account of two learned catholic bishops, who wrote against the Manichees: one of which is Serapion bishop of Thmuis in Egypt about the year 347. He quotes the gospels, the Acts, divers of St. Paul's epistles, particularly that to the Hebrews. See p. 386.

The other is Titus bishop of Bosra, about 362. He frequently quotes the gospels and the epistles of St. Paul, particularly that to the Hebrews: he likewise quotes the Acts of the apostles: he has little or nothing out of the catholic epistles, or the Apocalypse. See p. 386...389. Some remarkable quotations of the Acts made by him may be seen p. 504, 505.

We have been likewise induced to give here an account of Hierax, about 302, a native of Egypt, falsely supposed to have been a Manichee. Though he had some errors, he received
the

the Old and New Testament. He was in divers respects a very extraordinary person : he had the scriptures of the Old and New Testament by heart, and wrote Commentaries upon several parts of them. He received the epistle to the Hebrews as Paul's. See p. 399 . . . 402.

Vol. IV. Ch. LXIV. Arnobius, once a heathen, who in the time of Dioclesian taught rhetoric at Sicca in Africa with great reputation ; and when converted composed a work in seven books, Against the Gentiles, or an Apology for the Christian Religion. As Arnobius's work is very curious, the extracts out of him cannot but afford entertainment to intelligent readers. He seems not to have judged it proper to quote the books of the New Testament in an argument with Gentiles : nevertheless he has enumerated our Saviour's miracles in such a manner, as shews him to have been well acquainted with our gospels, and to have had a great regard for them. He seems likewise to refer to the Acts of the apostles, and some of St. Paul's epistles.

At the end of this chapter is also an account of another Arnobius, who about the year 460 wrote a Commentary upon the book of Psalms. He quotes the commonly received books of the New Testament, particularly the Acts of the apostles, and also the epistle to the Hebrews, the epistle of James, and the Revelation ; and he recommends the frequent reading of the scriptures.

Ch. LXV. Lactantius, the most learned Latin of his time, and as polite and elegant a writer as any among the Christians, and therefore sometimes called 'the Christian Cicero,' expressly quotes St. John's gospel, and the book of the Revelation ; and has allusions to many other books of the New Testament. He plainly had a collection of scriptures, consisting of the Old and the New Testament, which he esteemed sacred and divine, and of the highest authority. If he had not purposely restrained himself from quoting the Christian scriptures in his arguments with heathens, his testimony would have been much more full and particular. For, notwithstanding the reservedness which he imposed upon himself in that respect, there are many allusions and references to them ; which seems to shew, that the Christians of that time were so habituated to the language of scripture, that it was not easy for them to avoid the use of it, whenever they discoursed upon things of a religious nature. There are in him likewise quotations of the Sibylline books, and some other writings ; but it is evident, that he was far from esteeming them of canonical authority. Besides, there are in this chapter ex-
tracted

tracted many passages of Lactantius upon divers subjects; which must be allowed to be an ornament to this work.

Ch. LXVI. Of burning the scriptures, and of traitors in the time of Dioclesian's persecution.

Eusebius assures us, that in the Imperial edict in 303, it was expressly ordered, not only that the Christian churches should be demolished, but likewise, that their scriptures should be burned. This was one of the affecting scenes of that persecution, that he had seen the sacred and divine scriptures burned in market places. Notice is taken of the same thing by other writers. A farther account of it may be seen in that chapter.

Ch. LXVII. The Donatists, a large body of men, who, about the year 312, separated from the catholics in Africa, under pretence that Cæcilian bishop of Carthage had been ordained by bishops who in the time of the persecution had betrayed the scriptures and other sacred things into the hands of the heathens, received the same scriptures which other Christians received, particularly the book of the Revelation, and had a like respect for them.

In this chapter may be seen a brief account of several Donatist authors and their works; by which it appears, that the Donatists were not concerned for the interest of their own party only, but employed themselves likewise in the defence of the common cause of Christianity against its enemies.

Ch. LXVIII. Alexander bishop of Alexandria, in whose time arose the Arian controversy, upon that occasion wrote several epistles. He quotes expressly St. John's gospel, and several of St. Paul's epistles, particularly that to the Hebrews, and the second epistle of St. John.

Ch. LXIX. Arius presbyter of Alexandria, well known in the world, about the year 316. He and his followers received the same scriptures with other Christians, and shewed them a like regard.

In this chapter is an account of several writers of the fourth and fifth centuries, who went under the denomination of Arians, eminent men, and remarkable for their learning, and their works, particularly their Commentaries upon the scriptures. But here I can do little more than mention their names: 1. Aca-cius, who succeeded Eusebius in the see of Cæsarea in 340, and died about the year 366. 2. Aëtius. 3. An anonymous author of a Commentary upon the book of Job. 4. An author of a Dis-course in Augustine's works. 5. Asterius. 6. Basil of An-cyra. 7. Eunomius, bishop of Cizicum about 360: concern-

ing whom it may be here taken notice of to his honour, though omitted formerly: that^s he opposed the extreme veneration which was then begun to be shewn to the reliques of martyrs; as we learn from Jerom in his book against Vigilantius. 8. Eusebius bishop of Emesa, about 340. 9. Eusebius, at first bishop of Berytus, about 324, then of Nicomedia the chief city of Bithynia, afterwards of Constantinople in 338 or 339, died about 341. 10. Euzoius bishop of Cæsarea in Palestine, about 366. 11. George, bishop of Laodicea, about the year 340. 12. Lucius, bishop of Alexandria, after Athanasius, in 373. 13. Maximin, an Arian bishop in Africa, with whom Augustine had a public conference, about 428. 14. Philostorgius, about 425, well known for his Ecclesiastical History. 15. Sabinus, about 380, author of a History of Councils. 16. Theodore, bishop of Heraclea in Thrace, about 334, author of Commentaries upon the Psalms, the gospels of Matthew and John, and divers if not all of St. Paul's epistles. 17. Ulphilas, about 365, bishop of the Goths, who translated into their language the scriptures of the Old and New Testament, excepting only, as is said, the books of the Kingdoms.

Ch. LXX. Constantine the Great, the first Christian emperor, son of Flavius Valerius Constantius, surnamed Chlorus, was born at Naissus in Illyricum, in 273 or 274, and succeeded his father in 306. Having reigned above thirty years he died May 22, 337. About the year 312 he embraced the Christian religion, of which he continued ever after to make an open profession, and educated his children in the same belief. I forbear to rehearse here his several edicts in favour of the Christians. Besides other marks of respect for the scriptures, when he had enlarged the city of Byzantium, and consecrated it by the name of Constantinople, he wrote a letter to Eusebius, bishop of Cæsarea, requiring him to send him fifty copies of the scriptures for the use of the churches there, and to take care that they should be written upon fine parchment by such as were skilful in the art of fair writing, and that they should be portable and fit for use.

Ch. LXXI. In 325 was assembled the council of Nice, of which a brief history has been given, with divers free observations. There is not any catalogue of the books of scripture in their canons.

* Rides de reliquiis martyrum, & cum auctore hujus hæreseos Eunomio, ecclesiæ Christi calumniam struis: nec tali societate terreris, ut eadem contra nos loquaris, quæ contra ecclesiam loquitur. Adv. Vigilant. T. iv. p. 285. in.

Ch. LXXII. Eusebius was born about the year 270, and probably at Cæsarea in Palestine, of which place he was made bishop in 315, and died in 339 or 340. From him it appears, that the number of the books of the New Testament was not then settled by any authority that was universally allowed of. But the books following were universally received: the four gospels, the Acts of the apostles, thirteen epistles of Paul, one epistle of Peter, and one epistle of John. These were universally received by Christians in his time, and had been all along received by the elders and churches of former times. Beside these, we now generally receive also an epistle to the Hebrews, an epistle of James, a second epistle of Peter, a second and third of John, an epistle of Jude, and the Revelation. And we perceive from this learned writer, that these books or epistles were then well known, and next in esteem to those before mentioned, as universally acknowledged: and were more generally received as of authority, than any other controverted writings. Beside these, there was the gospel according to the Hebrews, made use of by the Jewish believers; being, probably, a translation of St. Matthew's gospel, with some additions, and, as it seems, containing little or nothing contrary to the genuine doctrine of Christ and his apostles. The book, called the Doctrine or Doctrines of the Apostles (first mentioned by Eusebius, and by no other writer before him), we have not now a distinct knowledge of; but, probably, it was a small book, containing the rudiments of the Christian Religion, and fitted for the use of young people and new converts, and never esteemed a part of sacred scripture. Some others there were which were reckoned useful, as the epistle of Barnabas, the epistle of Clement of Rome to the Corinthians, and the Shepherd of Hermas; but they were not esteemed to be of authority, and a part of sacred and canonical scripture. Beside these he mentions also the Gospels of Peter, Thomas, and Matthias, Acts of Peter, Acts of Paul, Acts of Andrew and John, the Preaching of Peter, and Revelation of Peter, which, he says, p. 228, are the forgeries of heretics, and are to be rejected as altogether spurious and impious: nor have any of the ecclesiastical writers, as he adds, vouchsafed to make mention of them in their writings. He farther bears witness, that to the books of the Old and New Testament, universally received, the greatest respect was shewn. They were esteemed of authority, and decisive in all points of a religious nature: they were publickly read and explained in the assemblies of Christian people, and they were open to be freely read by all sorts of persons in private, for their instruction and improvement.

provement in religious knowledge, and their edification in virtue. They were now also translated into many languages; for he says, p. 273, that Greeks and Barbarians had the scriptures concerning Jesus in their own letters and dialect. Finally, it may be observed, that this learned author makes little use in his works of apocryphal scriptures of the Old Testament: none at all of Christian writings forged with the names of Christ's apostles, or their companions.

Upon the whole, the chapter of this bishop of Cæsarea, with the select passages alleged from him, and his several passages concerning the books of the New Testament, and observations upon them, may be reckoned as important a chapter as any in this work, if not the principal of all. As such, it is recommended to the consideration of those who are desirous to form a right judgment concerning the evidences there are of the genuineness, antiquity, and authority of the books of the New Testament now received by us.

Ch. LXXIII. Marcellus, a learned man, bishop of Ancyra in Galatia, was present at the Council of Nice in 325. In 334 or 335, he published a book against Asterius and other Arians; whereby he brought upon himself a charge of Sabellianism or Unitarianism, for which he was deposed by the Arians in a council held at Constantinople in 336, and Basil was put in his room. He appears to have received the scriptures of the Old and New Testament as other Christians did, and to have had the same respect for them.

Ch. LXXIV. Eustathius, bishop of Antioch, and a principal part of the council of Nice, author of divers works (some written against the Arian doctrine by the intrigues of Eusebius of Nicomedia and those who adhered to him) was deposed by a synod at Antioch in the year 328, or soon after, as a Sabellian, and otherwise unworthy of the pastoral office: after which he was banished. As little of him remains, we can only say, that he received the same scriptures which other Christians did.

Ch. LXXV. Athanasius succeeded Alexander in the see of Alexandria in the year 326, and died in 373, when he had been bishop 46 years complete. From his Festal Epistle, and his other works, he appears to have received, as divine scripture, all the same books of the New Testament which we do, and no other: the four gospels, the Acts of the apostles written by Luke, the seven catholic epistles, fourteen epistles of the apostle Paul, and the Revelation. Beside these, there are others of which he speaks, as being 'without, not canonical,' but allowed

to be read by those who are newly converted, and are desirous to be instructed in the doctrines of religion. He mentions but two only, the Doctrine of the Apostles, and the Shepherd, meaning *Hermas*. Afterwards at the end of his Festal Epistle he speaks of apocryphal books, which he censures in general, as the 'inventions,' or forgeries, 'of heretics;' but does not name any one of them. So at the end of the Festal Epistle: and at the beginning of it he cautions men 'not to be seduced to 'make use of books called apocryphal, being^b deceived by the 'similitude of their names, resembling the true or genuine 'books.' By which expressions we are led to think, he intends books forged in the names of the apostles of Christ, and their companions; whose titles we find in Eusebius, and other ancient writers. His general divisions of scriptures, which were of authority, are such as these: 'Gospels and apostles: gospel, 'apostles, and prophets.' The sufficiency of these scriptures is strongly declared by him. Having enumerated the canonical books of the Old and New Testament, he adds, p. 284, 'These 'are fountains of salvation, that he who thirsts may be satisfied 'with the oracles contained in them. In these alone the doctrine of salvation is proclaimed: let no man add to them, or 'take any thing from them.' Condemning the multitude of Arian synods of that age, he says, 'The 'divine scripture is fully sufficient: but if there be any occasion for a synod, let them observe the determinations of the Council of Nice,' p. 288. It may be worth while to observe likewise, that he useth the word 'canonical:' it occurs several times in his Festal Epistle. The 'books^k delivered down to them, and believed to be divine 'scripture,' he calls 'canonical books.' Others^l he speaks of as 'without,' or 'not in the canon; though allowed to be read:' the rest are apocryphal. And in another work, speaking of the Shepherd, or *Hermas*, he says, 'it^m was not in the canon.'

This testimony of Athanasius to the scriptures is very valuable. It appears from his Festal Epistle, and also from his other works, that he received all the books of the New Testament that we do, and no other, as of authority: and considering the time in which he lived, the acquaintance he had with the several parts of the Christian church, and the bishops of it, in Egypt and its neighbourhood, in Europe, and Asia, and the knowledge

^b ἀπαλαίματοι τῇ σμανίᾳ τῶν ἀλθινῶν βιβλίων. Quoted vol. iv. p. 282.

καταβίβας τῶν αὐτῶν ἢ θεῶν γραφῶν. κ. λ. Citat. vol. iv. p. 288.

παράδοξαι, πρὸς τὴν αὐτὴν βιβλίᾳ. p. 283.

^k . . . καὶ ἕτερα βιβλία τῶν ἐξ ὧν τὸ πνεῦμα λαμβάνεται. p. 284.

^l . . . καὶ τῶν ἀναγνωσκόμενων. p. 284.

^m καὶ οὐκ ἐν τῇ κανονί. Cit. p. 287.

he had of ancient Christian writings, it must be of great use to satisfy us, that notwithstanding the frequent quotations of other books in the writings of divers ancient Christians, they did always make a distinction, and did not design to allege as of authority, and a part of the rule of faith, any books but those which were in the highest sense sacred and divine.

In the same chapter is an account of the Synopsis of sacred scripture, sometimes ascribed to Athanasius, but probably not written till above a century after his time. It is, in the main, agreeable to what we have just seen in Athanasius: but for particulars the reader is referred to the chapter itself.

Ch. LXXVI. A Dialogue against the Marcionites, ascribed to Adamantius, whoever he was. In this work are cited the four gospels, the Acts of the apostles, most of St. Paul's epistles, particularly that to the Hebrews, and the second epistle of St. Peter. He computes St. Mark and St. Luke to have been two of our Saviour's seventy disciples.

Ch. LXXVII. C. Vettius Juvencus, a Spaniard of a good family in the time of the emperor Constantine, published a work in hexameter verse, in four books, containing the history of our Lord, as recorded in the four gospels. A. D. 330.

Ch. LXXVIII. Julius Firmicus Maternus, a convert from Gentilism and a man of quality, and probably always a layman, in the reign of Constantius published a work entitled, Of the Error of Profane Religions. He quotes many books of the Old and New Testament, particularly the gospels and the Revelation, with marks of great respect. A. D. 345.

Ch. LXXIX. Cyril bishop of Jerusalem has a catalogue of the books of the Old and New Testament. In the latter part are the four gospels, the Acts of the apostles, the seven catholic epistles, and the fourteen epistles of Paul, without any express notice taken of the Revelation. A. D. 348.

Ch. LXXX. The Audians, followers of Audius a pious and zealous bishop of Syria in Mesopotamia. They are said by Epiphanius to have used, beside the other scriptures, some apocryphal books; but he does not mention their titles. A. D. 350.

Ch. LXXXI. Hilary of Poitiers in Gaul wrote a Commentary upon St. Matthew's gospel and divers books of the Old Testament. He quotes the epistle to the Hebrews as St. Paul's, and the Revelation as St. John's. A. D. 354.

Ch. LXXXII. The Aërians were so called from Aërius of Lesser Armenia. They denied the obligation of set fasts and feasts: the keeping of Easter they said was unnecessary; and they argued from scripture in behalf of their peculiar sentiments.

These people met with great difficulties, and may induce us to think, that in most times there have been some who opposed growing superstition in the church; but being generally opposed, and with much violence, they could not increase to any great number, and in time were quite reduced. A.D. 360.

Ch. LXXXIII. The Council of Laodicea in one of its canons has a catalogue of the books of the Old and New Testament. That for the Old Testament is much the same with that of the Jews: that for the New Testament has the four gospels, the Acts of the apostles, the seven catholic epistles, and fourteen epistles of the apostle Paul: thus including all the books of the New Testament now received by us, except the book of the Revelation; which perhaps is omitted for no other reason but because it was the design of the council to mention such books only as should be publicly read. A.D. 363.

Ch. LXXXIV. Epiphanius, bishop of Salamis in Cyprus, has three catalogues of the Old, and one of the books of the New Testament, which he rehearseth in this order: the four gospels, fourteen epistles of the apostle Paul, the Acts of the apostles, seven catholic epistles, and the Revelation, without any other books as of authority: his canon therefore was the same as ours. He supposes St. Mark and St. Luke to have been of the number of Christ's seventy disciples. The Acts of the apostles he ascribes to St. Luke, as the writer. It appears that the book of the Revelation was not universally received in his time. A.D. 368.

Ch. LXXXV. In this chapter is shewn from evidence internal and external, that the Apostolical Constitutions, in eight books, were not composed by the apostles, nor by Clement of Rome, but are a work of the fourth or fifth century. Though this work is an imposture, the writer's testimony to the scriptures ought not to be overlooked; for it appears that he received our four gospels, the Acts, and the epistles of St. Paul, particularly that to the Hebrews, and the first epistle of St. Peter. He might receive all the catholic epistles, though little notice is here taken of them: but probably he did not receive the book of the Revelation.

At the end of that chapter are remarks upon the apostolical canons.

Ch. LXXXVI. Rheticius bishop of Autun, a man of great note in Gaul in the time of the emperor Constantine, published a Commentary upon the Canticles, and some other works now extant. A.D. 313.

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man of great repute for eloquence in the reign of Constantius, and well acquainted with the Roman laws, published, besides other works, a Commentary upon the Canticles. He was once blamed for affecting to use a more elegant phrase in quoting Mark ii. 9, in one of his sermons, than that of the original. A. D. 340.

Ch. LXXXVIII. Fortunatianus, born in Africa, bishop of Aquileia in Italy, in the reign of Constantius wrote short Commentaries upon the gospels in a plain style. A. D. 340.

Ch. LXXXIX. Photinus, bishop of Sirmium, disciple of Marcellus of Galatia and his follower in the principles of Sabelianism and Unitarianism, published divers books against the errors of Gentilism and in favour of his own opinions. He died in 375 or 376: he received the scriptures of the Old and New Testament as other Christians did.

Ch. XC. Eusebius, born in Sardinia, made bishop of Vercelli in 354, died in 370 or soon after. He translated out of Greek into Latin the Commentary of Eusebius of Cæsarea upon the Psalms.

Ch. XCI. Lucifer, bishop of Cagliari in Sardinia, was author of divers works; which consist very much of passages of the Old and New Testament, cited one after another, with marks of great respect; particularly, he has largely quoted the book of the Acts, the epistle to the Hebrews, the second epistle of St. John, and the epistle of St. Jude; and there is reason to think, that he and his followers received the Revelation: whence it may be argued, that his canon of the New Testament was the same with ours. A. D. 354.

Ch. XCII. Gregory, bishop of Illiberis in the province of Bætica in Spain, was author of several works, of which very little now remains. A. D. 355.

Ch. XCIII. Phœbadius, bishop of Agen in Gaul, published a book against the Arians, still extant, and some other small treatises. In that book his respect for the scriptures of the prophets, evangelists, and apostles, is very conspicuous. A. D. 359.

Ch. XCIV. C. Marius Victorinus, an African, an illustrious convert to the Christian religion, who for a good while had taught rhetoric at Rome, wrote some books against the Arians and a Commentary upon the apostle Paul's epistles. In his remaining works most of the books of the New Testament are frequently quoted, particularly the Acts, the epistle to the Hebrews, and the Revelation. A. D. 360.

Ch. XCV. Apollinarius, bishop of Laodicea in Syria, a very learned man, besides his Confutation of Porphyry in thirty books

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Ch. XCV. Apollinarius, bishop of Laodicea in Syria, a very learned man, besides his Confutation of Porphyry in thirty books

and other works by which he was very useful to the Christians in the time of the emperor Julian, published also many volumes of Commentaries upon the scriptures, monuments of his zeal and affection for them, and of his diligence in studying them.

Ch. XCVI. Damasus, bishop of Rome, had a great regard for Jerom on account of his learning and knowledge of the scriptures. At his desire Jerom corrected the Latin version of the New Testament, then in use. In a letter to Jerom he says, 'There can be no higher entertainment, than to confer together upon the holy scriptures.' A.D. 366.

Ch. XCVII. Basil, commonly called the Great, bishop of Cæsarea in Cappadocia, besides the gospels, and the Acts, has quoted all St. Paul's epistles, particularly that to the Hebrews. He does not much cite the catholic epistles; however, he has several times quoted the first epistle of St. Peter, and the first epistle of St. John. The epistle of St. James is very seldom quoted: the second of St. Peter, the epistle of St. Jude, the first and second of St. John, not at all in any of his genuine works that I remember. Though there is very little notice taken of the book of the Revelation, there is not sufficient reason to say it was rejected by him. See p. 401. For the scriptures of the Old and New Testament he had the greatest regard: he bears witness, that they were read in every assembly of Christians for public worship, and he recommends the reading them in private to all sorts of people.

Ch. XCVIII. Gregory Nazianzen. Among his poems is a catalogue of the books of the Old and New Testament. The former is agreeable to that of the Jews: in the latter are expressly mentioned the gospels of the four evangelists, the Acts, fourteen epistles of Paul, seven catholic epistles, without any other. The Revelation is wanting; nevertheless it may have been received by him, but not reckoned proper to be publicly read. A.D. 370.

Ch. XCIX. Amphilochius, bishop of Iconium the chief city of Lycaonia, has an iambic poem, in which is a catalogue of the books of the Old and New Testament. The former is agreeable to the Jewish canon: the books of the New Testament are the four gospels, the Acts of the apostles written by Luke, then fourteen epistles of the apostle Paul. 'But some say, the epistle to the Hebrews is spurious, not speaking rightly. Then the catholic epistles: of which some receive seven, others three only; one of James, one of Peter, one of John: whilst others receive three of John, and two of Peter, and Jude's the seventh. The Revelation of John is approved by some; but many say it is

is spurious. Let this be the most certain canon of the divinely inspired scriptures.' So Amphilochius. A. D. 370.

Ch. C. Gregory, younger brother of St. Basil bishop of Nyssa in Cappadocia, quotes the gospels, the Acts which he ascribes to St. Luke, St. Paul's epistles, particularly that to the Hebrews. Concerning the catholic epistles it may be observed, that the first epistle of St. Peter, and the first epistle of St. John are quoted by him several times: the epistle of St. James may be thought to be quoted in a place, to which I refer below. What respect he had for the other catholic epistles does not clearly appear from his works, so far as I can now recollect. He has quoted the book of the Revelation; though but very seldom. In one of Gregory Nyssen's books against Eunomius are these words, deserving notice: 'Whence,' says he, 'did you learn those things, and from whom had you those expressions? They are not in Moses: you did not learn them from the prophets, or apostles: the evangelists likewise are silent here: we discern them not in any part of scripture: they must therefore be your own invention.' Certainly this shews, that the scriptures of the Old and New Testament were then esteemed by Christians to be the rule of their faith. This passage, now alledged, is additional to another to the like purpose formerly quoted from another work of this writer. See vol. iv. p. 418.

Ch. CI. Didymus, master of the catechetical school at Alexandria, wrote Commentaries upon divers books of the Old Testament, and upon the gospels of Matthew and John, and brief notes upon the seven catholic epistles. He received the epistle to the Hebrews, and, probably, the book of the Revelation. A. D. 370.

Ch. CII. Ephrem, called the Syrian, deacon in the church of Edessa, wrote Commentaries in Syriac upon many books of the Old Testament. He has frequently quoted the four gospels, the Acts, and St. Paul's epistles, particularly that to the Hebrews: he has quoted likewise the first epistle of St. Peter, and the first of St. John. Whether he received any of the five catholic epistles, which were sometimes doubted of, does not appear from his Syriac works, which are more to be relied upon than the Greek and Latin translations. Whether he received the book of the Revelation, may be determined by those who

* In Cant. Hom. 13. T. i. p. 669. A. Hom. 14. p. 678. A. In diem Nat. Chr. T. ii. p. 348. D. et alibi. De Vit. Nat. T. i. p. 220. D. In Cant. Hom. 7. T. i. p. 626. A. Hom. 12. p. 657. De Scop. Christian. T. iii. p. 302, et alibi. In 1 Cor. xv. 28. Orat. T. i. p. 19. B.

Ἡ Πᾶν ταῦτα μαθὼν, καὶ πᾶρα τινος τὰ ἑν-
μαῖα; Μοῖσης ἢ ἐπὶ πρὸς ἑλὼν καὶ ἀποστόλων
ἢ κρυπτὴν ἐπαγγελίαις τὰς τοιαύτας φωνὰς εἰσι-
γχεσθῆναι. Οὐδεμίαν ἐστὶ γραφὴν ταῦτα διδασκῶντος
μαθῆναι. κ. λ. Contr. Eunom. Orat. 12.
T. ii. p. 794. B.

are pleased to observe what is said, vol. iv. p. 432. His respect for the scriptures is manifest. A. D. 370.

Ch. CIII. Ebedjesu, a learned Syrian writer of the sect of the Nestorians, bishop of Nisibis, called also Soba, in the thirteenth century flourished about the year 1285. He has a catalogue of the books of the Old and New Testament: that of the New has the four gospels, the Acts written by Luke, three catholic epistles, and fourteen epistles of St. Paul, without any notice of the Revelation. They who are desirous to know more of the canon of the Syrian Christians, may do well to observe also the chapter of St. Chrysostom, a native of Antioch and for a good while presbyter in that church: and the chapter of Severian bishop of Gabala in Syria, and likewise the chapter of Cosmas of Alexandria.

Ch. CIV. Pacian, bishop of Barcelona, has quoted in his remaining works the commonly received books of the New Testament, particularly the Acts of the apostles, and likewise the book of the Revelation: but I have not observed in him any quotation of the epistle to the Hebrews, nor any plain reference to it. A. D. 370.

Ch. CV. Optatus, a convert from Gentilism and bishop of Milevi in Africa, beside, the gospels, has quoted the book of the Acts, and several of St. Paul's epistles, and the first and second epistles of St. John: whether he received the epistle to the Hebrews, is not certain. A. D. 370.

Ch. CVI. Ambrose, bishop of Milan, expressly rejects the gospel according to the twelve, the gospels according to Basilides, Thomas, and Matthias; and says, that the church has one gospel in four books, spread all over the world, and written by Matthew, Mark, Luke, and John. He often quotes the Acts, as written by St. Luke: he likewise received all St. Paul's fourteen epistles, and the seven catholic epistles, and the Revelation; consequently his canon of the New Testament was the same as ours: for there appears not in his works any particular regard to the writings of Barnabas, or Clement, or Ignatius, or to the Recognitions, or Constitutions: from whence it may be reasonably concluded, that these writings were not esteemed of authority by himself, or other Christians at that time. His respect for the sacred scriptures is very manifest: he wrote Commentaries upon divers of the Psalms, and upon St. Luke's gospel: he speaks of it as the practice of the Christians in ancient times, as well as in his own, to form their belief by the holy scriptures.

Ch. CVII. The Priscillianists, followers of Priscillian bishop of

of Abila, prevailed chiefly in Spain : they received all the canonical books of the Old and New Testament, making use likewise of some apocryphal books. Herein they differed from the Manichees, who rejected the scriptures of the Old Testament. It is generally supposed likewise, that some of the Manichees rejected the Acts of the apostles : if they did, here is another thing in which the Priscillianists differed from the Manichees, whom they are said to have resembled very much ; for we know from Augustine, that the Priscillianists received that book. A. D. 378.

Ch. CVIII. Diodorus, native of Antioch and bishop of Tarsus in Cilicia, wrote many books, most of which are now lost. He is said to have written Commentaries upon divers books of the Old Testament, and upon the four gospels, the Acts of the apostles, and St. John's first epistle. A. D. 378.

Ch. CIX. A Commentary upon thirteen of St. Paul's epistles, by many ascribed to Hilary deacon of Rome. In this work are quoted the four gospels, the Acts of the apostles written by Luke, the first and second epistle of St. Peter ; the first and the third epistle of St. John, and the Revelation. Whether the writer received the epistle to the Hebrews may be justly questioned, as he did not write any commentary upon it.

Ch. CX. Philaster bishop of Brescia, author of a work concerning Heresies, received the same books of the New Testament that we do, but we learn from him, that there were then some, who did not receive the epistle to the Hebrews nor the Revelation. A. D. 380.

Ch. CXI. Gaudentius, successor of Philaster in the bishoprick of Brescia, appears to have had the same canon of scripture as his predecessor. A. D. 387.

Ch. CXII. Sophronius, a learned man, friend of St. Jerom, who translated several of his works into the Greek language, and was himself likewise an author. A. D. 390.

Ch. CXIII. Theodore native of Antioch, bishop of Mopuestia in Cilicia, wrote Commentaries upon divers books of the Old Testament, and upon the gospels of St. Matthew, St. Luke, and St. John, and St. Paul's fourteen epistles : which of the catholic epistles were received by him, and whether he received the book of the Revelation, are things not certainly known. There is a fragment of one of his works containing a noble testimony to the four gospels ; where he supposeth the first three

^r Nec illud moveat, quod Priscillianistæ, Manichæorum simillimi, ad jejunandum die Dominico solent testimonium de apostolorum Actibus adhibere, cum esset apostolus Paulus in Troade. Sic enim scriptum est. . . . Act. xx. 7. Ad. Casulan. Ep. 36. cap. 11. n. 28. T. ii.

gospels not to have been written till after St. Paul had openly preached the doctrine of the gospel to the Gentiles, nor till after the other apostles had left Judea to go upon the same service. A. D. 394.

Vol. V. Ch. CXIV. St. Jerom's canon of the Old Testament was that of the Jews; and he received all the books of the New Testament which are now received by us, and no other. However, he lets us know, that in his time many Latins did not receive the epistle to the Hebrews as St. Paul's, and that many Greek churches rejected the book of the Revelation. In him are histories of the several writers of the books of the New Testament, and many observations upon the scriptures, with testimonies of high respect for them, and exhortations to read and study them, and, indeed, many other things deserving notice; to which the reader is referred, for they cannot be repeated here.

That chapter concludes with a passage, wherein Jerom triumphs on account of the remarkable progress of the gospel. I here add another passage, to the like purpose, from a letter written in 396, in which he says: 'Until the resurrection of Christ, in Judah only was God known, and his name was great in Israel. Pl. lxxvi. 1. The men of all the earth, from India to Britain, and from the cold regions of the north to the warm climates of the Atlantic Ocean, with the numberless people dwelling in that large tract, were no better than beasts, being ignorant of their Creator. But now the passion and resurrection of Christ are celebrated in the discourses and writings of all nations: I need not mention Jews, Greeks, and Latins. The Indians, Persians, Goths, and Egyptians, philosophise, and firmly believe the immortality of the soul, and future recompences; which before, the greatest philosophers had denied, or doubted of, or perplexed with their disputes. The fierceness of Thracians and Scythians is now softened by the gen-

* Vid. Pagi ann. 396. n. 3, 4.

* Adde, quod ante resurrectionem Christi, notus tantum in Judæa erat Deus, in Israel magnum nomen ejus. . . . Ubi tunc totius orbis homines, ab India usque ad Britanniam, a rigida septentrionis plaga usque ad fervores Atlantici Oceani, tam innumerabiles populi, et tantarum gentium multitudines? Quam variz linguas, habitu tam vestis, et armis: piscium ritu et locustarum, et velut muscæ et culicis contrebantur. Absque notitia etenim Creatoris sui omnis homo pecus est. Nunc passionem Christi, et resurrectionem ejus curtarum gentium et voces et literæ sonant.

Taceo de Hebræis, Græcis et Latinis: quas nationes fidei suæ in crucis titulo Dominus dedicavit. Immortalem animam, et post dissolutionem corporis subsistentem, quod Pythagoras somniavit, Democritus non credidit, in consolationem damnationis suæ Socrates disputavit in carcere, Indus, Persa, Gottus, Ægyptius, philosophantur. Bessorum feritas, et Pellitorum turba populorum, qui mortuorum quondam inferiis homines immolabant, stridorem suum in dulce crucis fregerunt melos, et totius mundi una vox Christus est. Ep. 35. al. 3. ad Heliodor. Epitaph. Nepotian. T. p. 267, 268.

* the

‘ the found of the gospel, and every where Christ is all
‘ in all.’

Ch. CXV. Rufinus has a catalogue of the books of the Old and New Testament. His canon of the ancient scriptures likewise is the same as that of the Jews; and his catalogue of the books of the New Testament contains all those which are now received by us, and no other, as of authority. Having recited them, he adds, ‘ These are the volumes which the fathers have included in the canon, and out of which they would have us prove the doctrines of our faith.’ A. D. 397.

Ch. CXVI. In one of the canons of the third council of Carthage is a catalogue of the books of the Old and New Testament. The latter part of it contains all the books of the New Testament which are now received by us, without any other as sacred and canonical; but the manner in which the epistle to the Hebrews is mentioned, affords reason to think that it was not so generally received in that country as the other thirteen epistles of St. Paul. A. D. 397.

Ch. CXVII. In Augustine likewise is a catalogue of the books of the Old and New Testament, and his canon is the same as ours; however, sometimes he quotes the epistle to the Hebrews, as if he was not fully satisfied that it was St. Paul’s. We perceive from him, that with some Latins it was of doubtful authority, whilst it was readily received by the churches in the east, whose opinion he was inclined to follow. We can perceive from him also, that the book of the Revelation was not universally received in his time. He strongly asserts, in almost innumerable places, the high authority of the canonical scriptures of the Old and New Testament above all the determinations of bishops and councils. We are assured by him, that the scriptures were read in all the assemblies of Christians. He has many just observations concerning the genuineness and authority of the books of the New Testament, the credibility of the evangelical history, the truth of the Christian religion, and its wonderful progress. A. D. 395.

At p. 115, 116, is an account of a conjecture of Dr. Bentley, for amending a suspected passage in Augustine, with remarks. Since the publication of that volume, I have had the honour to receive from the bishop of Oxford another conjecture: ‘ For “ Itala” his lordship would read “ usitata:” so Augustine ‘ himself elsewhere ‘ calls the old Latin version, and also

‘ Non autem ita se habet, vel quod Joannes interponit, vel codices ecclesiastici interpretationis usitatae. Aug. de Consens. Evang. cap. 66. T. iii. P. ii. edit. Bened.

‘ vulgata,

* *vulgata*, as does *Jerom.* The first syllable, "us," might easily be swallowed up by the end of the word immediately preceding, which is "interpretationibus;" and the remaining difference is only that between a *t* and an *l*; and thus there is no need of changing "nam" into "quæ;" which having no manuscript to favour it, may be reckoned a somewhat bold alteration.* If this conjecture be approved of, some observations of mine at p. 116 are superseded, as I am very willing they should be for the sake of better.

Ch. CXVIII. The books of the New Testament received by *St. Chrysostom* are the four gospels, the Acts of the apostles written by *St. Luke*, *St. Paul's* fourteen epistles, the epistle of *St. James*, one epistle of *St. Peter*, and one epistle of *St. John*, without any the least appearance of an especial respect for any Christian writings after the times of the apostles. For the scriptures of the Old and New Testament he has the greatest regard: they were read in the public assemblies of Christian worship; and he recommends the reading them to all in private, as likely to answer the most valuable ends and purposes. In his works are many agreeable observations concerning the credibility of the evangelical history, and the swift and wonderful progress of the gospel. A. D. 398.

I add here only one testimony of respect for the scriptures: 'You see,' says he, 'into how great absurdity they fall, who will not follow the rule of the divine scripture, but trust entirely to their own reasonings.'

Ch. CXIX. *Severian*, bishop of *Gabala* in *Syria*, received the four gospels, the Acts of the apostles, fourteen epistles of the apostle *Paul*, and three of the catholic epistles; and for the scriptures of the Old and the New Testament he shews the highest regard. A. D. 401.

Ch. CXX. *Sulpicius Severus*, of *Aquitain* in *Gaul*, an enemy to all persecution, quotes the four gospels, the Acts written by *Luke*, and other books of the New Testament, particularly the epistle of *St. James*, and the *Revelation*, which he ascribes to the apostle *John*; but, he says, it was either foolishly or wickedly rejected by many. His general divisions of the books

* *Fiunt itaque anni a diluvio usque ad Abraham, mille septuaginta duo, secundum vulgatam editionem, hoc est, interpretum Septuaginta. De Civ. Dei. l. xvi. cap. 10. Tom. vii.* *Legi in nonnullis codicibus, et studiosus lector forte reperiet id ipsum in eo loco, ubi nos posuimus, et vulgata habet editio: ut imple-*

retur quod dictum est per prophetam dicentem, ibi scriptum, per Isaiam prophetam dicentem. Hier. in Matt. cap. xiii. 35. T. iv. P. i. p. 58. ed. Bened.

Οὐκ εἰς οὐκ ἀπορίας ἐκπεσόντων οὐ μὴ βυλομένων τῶν τῆς θείας γραφῆς κατακελευσθέντων, ἀλλὰ τοῖς οἰκείοις λογισμοῖς ἀντιπροσέτις. In Gen. cap. 33. Hom. 58. T. iv. p. 566. B.

of scripture are such as these: 'the law, the prophets, the gospels and apostles; the law and the apostles; the Old and New Testament.' A. D. 401.

Ch. CXXI. Chromatius, bishop of Aquileia, a learned man and a patron of learning, wrote but little. In what remains of him we see quoted most of the generally received books of the New Testament, in particular the Acts of the apostles, the epistle to the Hebrews, and the Revelation. He has also expressly quoted the epistle of James, the first epistle of Peter, and the first epistle of John; and probably he received the rest of the catholic epistles. He compares the scripture to a lamp: he says, 'it ought not to be hid, but set up in the church, that thereby all may be enlightened, and guided in the way of salvation.' A. D. 401.

Ch. CXXII. Victor of Antioch wrote a commentary upon St. Mark's gospel, collected out of the works of Origen and other ancient writers. He supposes Mark to be son of Mary, mentioned Acts xii. For a while he accompanied his uncle Barnabas and Paul. When he came to Rome, he joined Peter, and followed him; for which reason he is particularly mentioned by that apostle, 1 ep. v. 13. His gospel, he says, was written at Rome, at the request of the believers there. At the beginning of his work he says, that many had written commentaries upon the gospels of Matthew and John, a few only upon Luke's, none at all upon Mark's; which determined him to attempt it. Thus he bears testimony to the four gospels. He has also quotations of the Acts, several of St. Paul's epistles particularly that to the Hebrews, the epistle of James, and the first of Peter. A. D. 401.

Ch. CXXIII. Innocent bishop of Rome has a catalogue of the books of the Old and New Testament, which were in the canon, and is exactly the same as ours. A. D. 402.

Ch. CXXIV. Paulinus was bishop of Nola in Italy. His works abound with quotations or allusions to texts of scripture. He says, John wrote the last of the four evangelists; and he extols the beginning of his gospel as confuting all heretics: he celebrates St. Luke as a physician for soul and body, and ascribes to him two books, unquestionably meaning his gospel, and the Acts. He has quoted all St. Paul's epistles, particularly that to the Hebrews: he likewise frequently quotes the epistle of St. James, the first of St. Peter, the first of St. John, and the Revelation. A. D. 403.

Ch. CXXV. Pelagius wrote a commentary upon all St. Paul's epistles, excepting that to the Hebrews: he quotes also the Acts, the epistle of James, both the epistles of Peter, and the Revelation.

Revelation. He expresses the greatest regard for the authority of the scriptures, and recommends the reading them to all. A. D. 405.

Ch. CXXVI. Prudentius, an elegant Latin poet of an honourable family in Spain, refers to the gospels, the Acts, and other books of the New Testament, particularly the Revelation of John the apostle and evangelist. A. D. 405.

Ch. CXXVII. Palladius, friend of Chrysostom, and author of a dialogue concerning his life, freely quotes the gospels, the Acts, and St. Paul's epistles. He seems to have received all the catholic epistles; but whether he received the Revelation does not appear. A. D. 408.

Ch. CXXVIII. Nonnus, of Panopolis in Egypt, wrote in Greek verse a paraphrase of St. John's gospel, still extant. A. D. 410.

Ch. CXXIX. Isidorus, of Pelusium in Egypt, a man of good judgment and exemplary virtue, and a polite and agreeable writer, often quotes with great respect the four gospels, the book of the Acts which he ascribes to St. Luke, all St. Paul's epistles, divers of the catholic epistles; and seems to have had the same canon of the New Testament with us. He justifies the plain and familiar style of the scriptures, as most conducive to the edification and salvation of men of all conditions. A. D. 412.

Ch. CXXX. Cyril, bishop of Alexandria, his native city, received all the books of the New Testament which we do, and no other as of authority. He commends all the evangelists; but speaks of John as superior to the rest. He recommends the studying of the scriptures, and says, 'that from the holy prophets, apostles, and evangelists, we may learn how to attain to piety, and secure to ourselves true peace of mind.' A. D. 412.

Ch. CXXXI. Theodoret, native of Antioch, bishop of Cyrus in Syria, a man of extensive learning, and a fine writer, author of commentaries upon most of the books of the Old Testament, and divers other works, received the four gospels, the Acts which he ascribes to St. Luke, St. Paul's fourteen epistles, upon which he wrote commentaries; the epistle of James, the first of Peter, and the first of John; but there is no clear proof that he received the other catholic epistles, or the Revelation; inasmuch that there is reason to think that his canon of the New Testament was that of the Syrian Christians. He has digested St. Paul's epistles according to the order of time in which they were written. The general titles and divisions of scripture used by him are these: 'gospels, prophets, and apostles; the books of the sacred gospels, the writings of the holy apostles, and the oracles of the thrice blessed prophets; evangelists and apostles, the prophets, and Moses the chief of the prophets.' He recommends

recommends the reading and studying them; and shews the benefit of so doing. This learned author vindicates the popular style of the scriptures, and admirably represents, and expatiates upon, the swift progress and wonderful success of the gospel, in converting men in great numbers, in almost every part of the world, from idolatry and vice; which had been effected, not by arms and legions of soldiers, but by the preaching of Christ's apostles, destitute of worldly supports, and undergoing many difficulties and discouragements. A. D. 423.

Ch. CXXXII. John Cassian quotes not only the four gospels, the Acts of the apostles, and other books of the New Testament universally received by catholic Christians; but likewise the epistle to the Hebrews as Paul's, the epistle of James, the second of Peter, the epistle of Jude, and the Revelation: whence we may conclude, that he received all the books of the New Testament which we receive; which is worthy of observation. Cassian, who had been in Egypt and Palestine and at Constantinople, as well as in the western part of the Roman empire, did not follow the peculiar opinion of any of those places, but received all those books of the New Testament which appeared to have been received upon good ground by Christians. These he quotes as of authority, and with tokens of great respect. A. D. 424.

Ch. CXXXIII. Eutherius was bishop of Tyana, in Cappadocia. In the little that remains of him the books of the New Testament are often quoted, particularly the beginning of St. John's gospel, the Acts, and the epistle to the Hebrews as St. Paul's. He has two remarkable arguments or discourses; one against such as judged of principles by the multitude of those who embraced them; the other against some who discouraged the reading the scriptures. A. D. 431.

Ch. CXXXIV. Prosper of Aquitain, by some said to have been a bishop, by others reckoned more probably a layman, quotes not only the gospels and the Acts, and other books of the New Testament universally received; but likewise the epistle to the Hebrews, the epistle of James, the second of Peter, and the Revelation. He expressly rejects the book of Hermas as of no authority. A. D. 434.

Ch. CXXXV. Works ascribed to Prosper. All the books of the New Testament seem to have been received by the authors of these several works. In one of them, entitled, *Of the Calling of the Gentiles*, the epistles of St. Peter are quoted as written to Gentile Christians; and in another, entitled, *Of the Divine Promises and Predictions*, written by an African, the

second epistle of the same apostle is quoted as written to Gentiles. A. D. 434.

Ch. CXXXVI. Vincentius Lirinensis, or Vincent, monk and presbyter of the monastery of Lerins, an island on the south coast of France, wrote a Memoir or Commonitorium for the catholic faith, against the novelties of all heretics. He says, that he who would avoid the errors of heretics and be preserved in the right faith 'should secure himself by this twofold method; 'first, by the authority of the divine law, and then by the tradition of the catholic church;' upon which doctrine divers remarks have been made by us: and it appears from himself to have been a general opinion, that 'the scripture is perfect, and 'abundantly sufficient,' for all the purposes of a rule. He seems to have received all the books of the New Testament that we do, except the epistle to the Hebrews, which may be questioned. He lets us know, that heretics received the same scriptures with the catholics; and that they quoted them much in their discourses and writings, even 'the Law, the Prophets, the Gospels, 'and the Apostles.' A. D. 434.

Ch. CXXXVII. Eucherius bishop of Lyons in Gaul. It appears from the quotations of scripture in his remaining works, that he received all the books of the New Testament which are now received by us. A. D. 434.

Ch. CXXXVIII. Cæcilius Sedulius presbyter, a man of great ingenuity, published two works, one in verse, the other in prose, both having the same design; and each exhibiting, in the former part, the most remarkable things of the Old Testament, and in the latter the history of our Saviour, taken from the four gospels. A. D. 434.

Ch. CXXXIX. In a later age, another Sedulius, of Ireland as it seems, a man well skilled in the Greek language, published, in Latin, a Commentary upon St. Paul's fourteen epistles, collected out of Origen, Jerom, and other ancient writers. That Commentary affords many useful observations, divers of which have been selected by us. The author received all the books of the New Testament, the Revelation in particular. A. D. 818.

Ch. CXL. Leo bishop of Rome received all the books of the New Testament which are now received by us. He says, 'This is the cause of errors and heresies, that men follow their own fancies, and attend not as they ought to the doctrine of the prophets, apostles, and evangelists.' Again: 'The Holy Ghost instructs us in the law, the prophets, the gospels, and 'the apostles.' Once more: 'What reason can there be, why

‘ we should receive what is not taught by the law or the prophets, the evangelists or apostles?’ Here we see it was then the prevailing sentiment of Christians in general, that the scriptures of the Old and New Testament are the only rule of faith. For other things I refer to the chapter itself. A. D. 440.

Ch. CXLII. Salvian presbyter of Marseilles, a very agreeable writer, seems to have received all the books of the New Testament; for beside the gospels and the book of the Acts, often and largely quoted by him, he quotes the epistle to the Hebrews, the epistle of James, the second of Peter, and the Revelation. His general divisions of the sacred scriptures are such as these: ‘ First the Law, then the Prophets, thirdly the Gospel, fourthly the Apostles; the Old and New Testament; the Prophets, the Apostles, the Gospels;’ and the like: and he bears witness, that they who were called heretics received the same scriptures that other Christians did, the same prophets, the same apostles and evangelists. A. D. 440.

Ch. CXLIII. Euthalius, at first deacon at Alexandria, afterwards bishop of Sulca in Egypt, published an edition of St. Paul’s epistles, and afterwards an edition of the Acts of the apostles, and the seven Catholic epistles, having first compared them with the exact copies in the library of Cæsarea in Palestine. All the books of the New Testament were at first written by the apostles and evangelists in one continued tenor, without any sections or chapters. In the year 396, some learned Christian, whose name is not known, divided St. Paul’s epistles into chapters or lessons: these Euthalius made use of in his own edition of the same epistles, adding some other lesser sections or subdivisions. This he is supposed to have done about the year 458. Afterwards, in the year 490, he published an edition of the Acts of the apostles, and the seven Catholic epistles; now dividing these also into lessons, chapters, and verses, which had never been done before; and to the several parts of this work he prefixed a prologue. As Euthalius confined his labours to those parts of the New Testament, it may be argued, that the Revelation was not publicly read in the churches at Alexandria; though it might be received as sacred scripture. There are divers other things observable in that chapter, but they cannot be repeated here.

Ch. CXLIII. Dionysius, falsely called the Areopagite, author of divers works, has a catalogue of the books of the Old and New Testament, very agreeable to what is the present canon. He received the Revelation; and it is probable, that he

thought St. John's gospel to be the last written book of the New Testament; it being mentioned last, and next after the Revelation. A. D. 490.

Ch. CXLIV. Gennadius presbyter of Marseilles, beside the other scriptures, received the Revelation as a writing of John the apostle and evangelist. A. D. 494.

Ch. CXLV. Gelasius bishop of Rome has a catalogue of the books of the Old and New Testament: that of the New is exactly the same as ours. Having recited these catalogues, it is added, 'that upon the prophetical, evangelical, and 'apostolical scriptures, the catholic church is built by the 'grace of God.' Afterwards follows an enumeration of many ecclesiastical writings, which are allowed to be read as conducive to edification; and then a long catalogue of apocryphal books, which are rejected. All which is of use to shew, that the books now received by us as canonical, are of a superior character to all others; and that none beside them ever were esteemed to be of authority, or decisive in things of religion. A. D. 540.

Ch. CXLVI. Andrew bishop of Cæsarea, in Cappadocia, wrote a Commentary upon the Revelation. He plainly received all the books of the New Testament which are now received by us. A. D. 500.

Ch. CXLVII. In this chapter is an account of the Alexandrian manuscript, and divers stichometries.

The Alexandrian manuscript, written as is supposed before the end of the fifth century, consists of four volumes in folio, or large quarto: three of which contain the scriptures of the Old Testament in the Greek version of the Seventy, and the fourth the scriptures of the New Testament, but not quite complete. For more particulars I must refer to the chapter itself.

Afterwards follows the Stichometry of Nicephorus patriarch of Constantinople. A. D. 806. A stichometry is a catalogue of books of scripture, to which is added the number of verses in each book. In the stichometry of Nicephorus is a catalogue of the books of the Old Testament, very agreeable to the Jewish canon; and then a catalogue of the books of the New Testament, exactly the same with our present canon, except that the Revelation is wanting, at least in some copies. Afterwards follow catalogues of contradicted and apocryphal books: which afford evidence, that there never were any Christian writings, which were esteemed to be of authority, beside those which are now reckoned by us sacred and canonical. The same observation is confirmed by

by the stichometries from Cotelarius, which are subjoined in the same chapter.

Ch. CXLVIII. Cosmas of Alexandria, called Indicopleustes on account of a voyage which he made to the Indies, was at first a merchant, afterwards monk, and author. Matthew, he says, is the first evangelist; and he supposeth him to have written his gospel in Judea soon after the martyrdom of St. Stephen: Mark, the second evangelist, wrote his gospel at Rome, by the direction of Peter: Luke is the third evangelist, who likewise wrote the Acts: John, the fourth and chief of the evangelists, as he is here called, wrote his gospel at Ephesus after that the faithful writings of the other evangelists had been brought to him. The books of the New Testament received by Cosmas, are the four gospels, the Acts, St. Paul's fourteen epistles, and three of the Catholic epistles, as it seems, that of James, the first of Peter, and the first of John, agreeably to the sentiment of the Syrian Christians. And he says, 'that no perfect or well instructed Christian should endeavour to prove any thing but by the canonical books of scripture acknowledged by all: which books have sufficiently declared what is needful to be known concerning the doctrines of religion.' A. D. 535.

Ch. CXLIX. Facundus, a learned African bishop, appears to have received all the books of the New Testament which we receive, and no other. His general division of the scriptures of the New Testament is that of 'gospels and apostles:' for which he has the greatest regard. A. D. 540.

Ch. CL. Arethas, generally supposed to have been bishop of Cæsarea in Cappadocia, wrote a Commentary upon the book of the Revelation, extracted out of the Commentary of his predecessor Andrew, and the works of Irenæus, Hippolytus, Gregory Nazianzen, Cyril of Alexandria, and others. It appears by his quotations, that he received the same books of the New Testament that we do. A. D. 550.

Ch. CLI. Arator sub-deacon in the Church of Rome published a work, entitled the Apostolical History in verse, in two books, composed out of the Acts of the apostles, which he ascribes to St. Luke. A. D. 544.

Ch. CLII. Junilius was an African bishop, but of what place is uncertain. He is very particular in his manner of dividing the books of scripture: 'Some,' he says, 'are of perfect, others of middle authority, others of none at all; and some are historical, some prophetical, some proverbial, and some teach simply. The historical books of the New Testament, of perfect and canonical authority, are the four gospels of Mat-

‘threw, Mark, Luke, John, and the Acts of the apostles: the books that teach simply, or plainly, are the epistles of the apostle Paul to the Romans, the Corinthians, the Galatians, the Ephesians, the Philippians, the Colossians, the Thessalonians, to Timothy, Titus, Philemon, the Hebrews; one of the blessed Peter to the Gentiles, and the first epistle of the blessed John. To these many add five more, one epistle of James, a second of Peter, one of Jude, and two of John.’ He likewise says, that the Revelation of John was doubted of generally by the Christians in the east: which may imply, that it was generally received in Africa, as indeed it was. The books last mentioned, which were not received by all, seem to be reckoned by him of ‘middle authority’ only; the rest were of perfect and canonical authority. And it is observable, that he says St. Peter’s first epistle was written to Gentiles; it will follow that the second, also was written to Gentiles; for very probably they were both written to the same people. A. D. 550.

Ch. CLIII. M. A. Cassiodorus in his Institutions has three catalogues of the Old and New Testament; one called by him Jerom’s, the second Augustine’s, the third that of the ancient translation: and it is very observable, that in none of these catalogues mention is made of any books of the New Testament as canonical which are not received as such by us. There are not inserted in any of these catalogues Barnabas, or Clement, or Ignatius, or any other Christian writers whatever; which affords a cogent argument, that there never were any other Christian writings, which were placed by the churches upon a level with those now received by us as canonical. A. D. 556.

Cassiodorus published likewise a work called Complexions, or Short Commentaries upon the epistles, the Acts of the apostles, and the Revelation; they are upon St. Paul’s fourteen epistles, the seven catholic epistles, the Acts, and the Revelation: by which it is manifest, that he received all the books of the New Testament which are now received by us, and no other.

Ch. CLIV. The author of the imperfect work upon St. Matthew was a bishop and an Arian, who wrote in Latin in the sixth century. From his quotations it appears, that he received all the books of the New Testament that we do. He has likewise quoted divers apocryphal books; but, as it seems, not as books of authority. He has some remarkable passages concerning the

the time and occasion of writing the gospels of St. Matthew and St. John.

Ch. CLV. Victor Tununenſis an African biſhop, who wrote a Chronicle ending at the year 566, ſays, ‘ that when Meſſala was conſul, that is, in the year of Chriſt 506, at Conſtantinople, by order of the emperor Anaſtaſius, the holy gospels being written by illiterate evangelists, were cenſured and corrected.’

Some have hence argued, that the copies of the New Teſtament, of the gospels at leaſt, have not come down to us pure and uncorrupted, as they were originally written, but were altered at the time above mentioned.

In answer to which it has been obſerved by us, agreeably to what had been already ſaid by divers learned men, firſt, that it was impoſſible in the ſixth century to effect an alteration in the ſenſe or words of the gospels, or any other books of the New Teſtament; forasmuch as there were at that time in every part of the known world, in Europe, Aſia, and Africa, numerous copies of the books of the New Teſtament, in the original Greek, and in the Syriac, Latin, and other languages, into which they had been tranſlated. Secondly, that no alteration was made in the gospels or other ſacred books is hence apparent; that our preſent copies agree with the quotations of ancient Greek and Latin authors, and with the tranſlations made before the time of Anaſtaſius. Thirdly, the ſtory of Victor deſerves no regard, becauſe he is ſingular. No other writer has mentioned it beſide Iſidore of Seville, who tranſcribed him; whereas, if ſuch an attempt had been made by Anaſtaſius, and any books had been publiſhed with alterations, it would have made a great noiſe in the world, and would have occaſioned a general outcry. The emperor Anaſtaſius was far from being popular in his government. There are extant writings of contemporaries, as well as of others, in which he is freely and grievouſly reproached; nevertheleſs there is no notice taken of this affair, which would have given greater and more general offence to Chriſtians than any other.

Ch. CLVI. Gregory the firſt, biſhop of Rome, received all the books of the New Teſtament, as of authority, which we do, and no other. Some in his time doubted of the genuineness of the ſecond epiſtle of St. Peter; but he ſhews their doubts to be unreaſonable. His general titles and diviſions of the ſacred ſcriptures are theſe: ‘ The Old and New Teſtament, conſiſting of the Law and the Prophets, the Gospels and Acts, and Words of Apoſtles; the Law and the Prophets,

‘Gospel and Apostles.’ He says, ‘Whoever was writer of the scriptures, the Holy Ghost was the author.’ . . . And, ‘the doctrine of the scripture surpasseth beyond comparison all other learning and instruction whatever. In the scriptures,’ he says, ‘there are obscure and difficult things to exercise the more knowing, plain things to nourish weak minds;’ and he assures his hearers, that ‘the more the scriptures are read and meditated upon, the more easy and delightful they will be.’ A. D. 590.

Ch. CLVII. Isidore bishop of Seville in Spain has several catalogues of the books of the Old and New Testament. He says, that Matthew wrote his gospel the first, in Judea; then Mark in Italy; Luke the third evangelist, in Achaia; and John the last, in Ephesus. The first and last relate what they had heard Christ speak, or seen him perform; the other two, placed between them, relate what they had heard from apostles: the Acts of the apostles contain the history of the infancy of the church; the writer is the evangelist Luke; which, he says, is well known. Divers other things deserving notice may be seen in his chapter. A. D. 596.

Ch. CLVIII. Leontius, who for some time was an advocate at Constantinople, afterwards retired and lived a monk in Palestine. He has a catalogue of the scriptures, wherein the books of the Old and New Testament are recited distinctly and agreeably. His catalogue of the books of the Old Testament is much the same with that of the Jews: his catalogue of the books of the New Testament contains all which are now received by us, and no other. Here is no notice taken of the Constitutions, or Recognitions, or Clementines, or any other Christian writings, as of authority. The scriptures of the New Testament are divided by him into six books: the first book contains Matthew and Mark; the second Luke and John; the third is the Acts of the apostles; the fourth the Catholic epistles, being seven in number; the fifth book is the fourteen epistles of the apostle Paul; the sixth is the Revelation of John. ‘These,’ says he, ‘are the ancient and the new books, which are received in the church as canonical.’ And soon after he says, ‘the period next after Christ’s ascension, is treated of in the Acts of the apostles. The following period reaches from the death of the apostles to the reign of Constantine; the affairs of which have been related by several ecclesiastical historians, as Eusebius and Theodoret, whom we are not obliged to receive: for beside the Acts of the apostles, no such writings are appointed to be received by us.’ A. D. 610.

Ch. CLIX.

Ch. CLIX. Venerable Bede, besides many other works, wrote commentaries upon all the books of the New Testament now received. His prologue to the seven catholic epistles may be seen at large in his chapter. A. D. 701.

Ch. CLX. John Damascenus monk and presbyter, though a native of Damascus wrote in Greek, and is supposed to represent the sentiment of the Greek Christians of his time. He has catalogues of the Old and New Testament, which are recited by us in his chapter, with remarks. His general titles and divisions of the books of scripture, and his respect for them, appear in such expressions as these: 'All things which are delivered to us by the law and the prophets, the apostles and evangelists, we receive, acknowledge, and venerate, seeking not any thing beyond what has been taught by them.' Again: 'We cannot think, or say any thing of God, besides what is divinely taught and revealed to us by the divine oracles of the Old and New Testament.' A. D. 730.

Ch. CLXI. Photius patriarch of Constantinople, received the same scriptures of the Old and New Testament which are now generally received by us. Beside other works, he wrote Commentaries upon the Psalms, the Prophets, and St. Paul's epistles. This great critic, and fine writer, was a great admirer of the apostle Paul, and has celebrated his manly and unaffected eloquence.

Ch. CLXII. Oecumenius bishop of Tricca in Thessaly received the same books of the New Testament that we do. He wrote Commentaries upon the Acts, St. Paul's fourteen epistles, and the seven Catholic epistles. Upon Acts xiii. 13. he says, 'this John, who is also called Mark, nephew to Barnabas, wrote the gospel according to him, and was also disciple of Peter, of whom he says in his epistle, "Mark, my son, saluteth you." And upon Acts xv. 13. he says, 'this James, appointed bishop of Jerusalem by the Lord, was son of Joseph, [meaning by a former wife] and brother of our Lord Jesus Christ, according to the flesh.' For other things the reader is referred to the chapter itself. A. D. 950.

Ch. CLXIII. Theophylact, archbishop of the chief city in Bulgaria, received all the books of the New Testament that we do, excepting the book of the Revelation; concerning which his judgment does not now appear to us. He wrote Commentaries upon the four gospels, the Acts, and St. Paul's fourteen epistles. He says, 'There are four evangelists, two of whom, Matthew and John, were apostles of Christ; the other two, Mark and Luke, were of the number of Christ's seventy disciples:

' disciples: Mark was a companion and disciple of Peter, Luke
 ' of Paul. Matthew first wrote a gospel in the Hebrew language,
 ' for the use of the Hebrew believers, eight years after Christ's
 ' ascension; Mark wrote ten years after our Lord's ascension,
 ' having been instructed by Peter; Luke fifteen, and John two
 ' and thirty years after our Saviour's ascension.' Afterwards,
 ' Mark wrote at Rome, ten years after Christ's ascension, at the
 ' request of the believers there, being the disciple of Peter,
 ' whom he calls his son spiritually: his name was John; he
 ' was nephew to Barnabas, and for a while was also companion
 ' of Paul.' He likewise says, that Mark's gospel was said to be
 Peter's: he says, that Luke, who wrote the gospel and the Acts,
 was a native of Antioch, and by profession a physician. In his
 preface to St. Matthew's gospel he writes to this purpose: ' And
 ' was not one evangelist sufficient? Yes. Nevertheless, for
 ' making the truth more manifest, four were permitted to write:
 ' for when you see these four, not conferring together, nor meet-
 ' ing in the same place, but separate from each other, writing
 ' the same things as with one mouth, are you not led to admire
 ' the truth of the gospel, and to say, that they spake by the
 ' Holy Ghost? Do not say to me, that they do not agree in every
 ' thing... For they agree in the necessary and principal things;
 ' and if they agree in such things, why should you wonder that
 ' they vary in lesser matters? They are the more credible for not
 ' agreeing in all things; for then it would have been thought,
 ' that they had met and consulted together: but now one has
 ' written what another has omitted; and therefore they seem to
 ' differ in some things.' A. D. 1070.

Ch. CLXIV. Euthymius, a monk at Constantinople, besides
 other works, wrote Commentaries upon the Psalms, and the four
 gospels; collected chiefly out of Chrysostom, and other ancient
 writers. According to him Matthew wrote eight, Mark ten,
 Luke fifteen years after Christ's ascension; but the evangelist
 John did not write his gospel till many years after the destruction
 of Jerusalem.

Here ends this part of my design; for my intention was to
 write at large the history of all, or almost all, the Christian writers
 of the first four centuries, with their testimony to the books of
 the New Testament: forasmuch as it is universally allowed, that
 witnesses near the time of any events are the most credible and
 material: that has filled ten volumes. Afterwards I intended to
 write briefly, the history of the principal writers, from the end
 of the fourth century, as low as Theophylact and Euthymius, to
 the end of the eleventh, or the beginning of the twelfth cen-
 tury,

ture, with their testimony likewise to the scriptures of the New Testament; which has been performed in the eleventh volume alone of the former edition.

Ch. CLXV. The chapter of Nicephorus Callisti, who lived not before the fourteenth century, more than two hundred years after the writers last mentioned, (without taking notice of any of the authors in that space) was added only by way of conclusion, as containing the sum of our argument, and of what was to be proved by us. For that learned monk, in his Ecclesiastical History, referring to what had been said by Eusebius concerning the books of the New Testament, and having mentioned those which had been all along universally acknowledged, and then the epistle to the Hebrews, and those of the Catholic epistles, which had been doubted of by some, and the Revelation, adds, 'But though there were for a while doubts about these, we know that at length they have been received by all the churches under heaven with a firm assent.' And he says, that all others were rejected from being part of sacred scripture. By which we are assured, that all the books of the New Testament which are now received by us were generally received in those times; and that there were not then, nor ever had been, any books of authority among Christians beside them.

And now I hope that there needs not any long harangue to shew the force of our argument. In the first part of this work it was shewn, that there is not any thing in the books of the New Testament, however strictly canvassed, inconsistent with their supposed time and authors; which alone (as was formerly shewn at large) affords good reason to believe, that they were written by persons who lived before the destruction of Jerusalem, which happened in the seventieth year of our Lord's nativity, according to the common computation.

In this second part we have had express and positive evidence, that these books were written by those whose names they bear, even the apostles of Jesus Christ, who was crucified at Jerusalem in the reign of Tiberius Cæsar, when Pontius Pilate was governor in Judea, and their well known companions and fellow labourers. It is the concurring testimony of early and later ages, and of writers of all countries in the several parts of the known world, Europe, Asia, and Africa, and of men of different sentiments in divers respects; for we have had before us the testimony of those called heretics, especially in the third and fourth centuries, as well as catholics. These books were received from the beginning with the greatest respect, and have been publicly and solemnly read in the assemblies of Christians throughout the world

world in every age from that time to this. They were early translated into the languages of divers countries and people: they were quoted by way of proof in all arguments of a religious nature, and were appealed to on both sides in all points of controversy that arose among Christians themselves: they were likewise recommended to the perusal of others as containing the authentic account of the Christian doctrine; and many commentaries have been written upon them, to explain and illustrate them; all which affords full assurance of their genuineness and integrity. If these books had not been written by those to whom they are ascribed, and if the things related in them had not been true, they could not have been received from the beginning: if they contain a true account of things, the Christian religion is from God, and cannot but be embraced by serious and attentive men, who impartially examine, and are willing to be determined by evidence.

Much has been said by some in late times about spurious and apocryphal books, composed in the early days of christianity. I hope, that all objections of that sort have been answered or obviated in the preceding volumes; nevertheless I shall put together some observations, concerning them, in this conclusion.

1. Those books were not much used by the primitive Christians.

There are no quotations of any of them in the apostolical fathers; by whom I mean Barnabas, Clement of Rome, Hermas, Ignatius, and Polycarp; whose writings reach from about the year of our Lord 70, to the year 108. I say this confidently, because I think it has been^b proved.

Irenæus quotes not any of these books: he^c mentions some of them, but he never quotes them. The same may be said of Tertullian: he has mentioned^d a book, called 'Acts of Paul and Thecla,' but it is only to condemn it. Clement of Alexandria^e and Origen^f have mentioned and quoted several such books; but never as of authority, and sometimes with express marks of dislike, as may be seen at large in their chapters. Eusebius quotes no such books in any of his works. He has mentioned them indeed; but how? Not by way of approbation; but to shew, that they were of little or no value,

^a See, particularly, besides other places, the history of the Manichees, vol. iii. p. 529... 536. and the chapter of Eusebius of Cæsarea. vol. iv. p. 258... 262.

^b See here p. 358. and vol. ii. p. 46, 47, 49. 83, 84. ^c Vid. Iren lib. i. cap. 31. al. 35. lib. iii. cap. 11. p. 192. ^d See vol. ii. p. 285, 286. ^e Ibid. p. 234... 242.

^f p. 502... 522.

and that they never were received by the sounder part of Christians. Athanasius^k mentions not any of them by name; he only passeth a severe censure upon them in general: nor do these books ever come in the way of Jerom but he shews signs of his displeasure. I may not allow myself to go any lower; nor can it be expected.

I only farther add here, that these books were always obscure, and little known. That^h the gospel according to the Egyptians was very obscure, appears from Clement's manner of quoting it: and we saw manifest proof of the obscurity of the gospel of Peter inⁱ Serapion's censure of it. Eusebius, having given an account of the two epistles of St. Peter, proceeds, 'But^k the book entitled his Acts, and that called the Gospel according to him, and that styled his Preaching, and the Revelation under his name, we know that they have not been delivered down to us in the number of catholic writings, forasmuch as no ecclesiastical writer of the ancients, or of our time, has made use of testimonies out of them.' In another place he says, 'He^l had given a catalogue of such books of scripture, as according to the ecclesiastical tradition are true, genuine, and universally acknowledged, and of others that are controverted, and yet appear to have been known to many; that by this means we may know these from such as have been published by heretics under the names of apostles, as containing the gospels of Peter, and Thomas, and Matthias, and some others; and the Acts of Andrew and John, and other apostles: which books none of the ecclesiastical writers in the succession of the apostles have vouchsafed to mention.' Our author's expressions are very strong: but we may hence conclude, that little notice had been taken of these books by ancient writers.

2. These books do not overthrow the evangelical history, but confirm it.

As formerly^m said, 'These apocryphal books confirm the history of the genuine and authentic scriptures of the New Testament. . . . They are written in the names of such, as our authentic scriptures say, were apostles or companions of apostles. They all suppose the dignity of our Lord's person, and a power of working miracles, together with a high degree of authority, to have been conveyed by him to his apostles.'

^k See here p. 388. and vol. iv. p. 284.

^h Vol. ii. p. 235, 236.

^l Ib. p. 248,

149.

^k Cited vol. iv. p. 228, 229. from H. E. l. iii. cap. 3. p. 72. A.

ⁱ Cited vol. iv. p. 228. from Euseb. H. E. l. iii. cap. 25. p. 97.

^m See vol. iii.

p. 516.

Every one who observes that these books are called Gospels, or Preachings of Peter, Paul, Thomas, Matthias, Bartholomew, or Acts of Paul, Andrew, John, and other apostles, must suppose that the composers did not intend to disparage them, whatever they might do in the event. No, they had great respect for them, and knew that other Christians had the like: therefore by recording traditions, which they pretended to have received, concerning the discourses and miracles of Christ and his apostles, they endeavoured to recommend some particular opinions, which they had embraced. The presbyter, who was convicted of having composed the Acts of Paul and Thecla, as we are assured by ^a Tertullian, alleged, that he had done it out of love to Paul. Serapion, bishop of Antioch, about the year 200, in his censure of the gospel of Peter says: 'Having^o read it over, we have found, that the main part of the book is agreeable to the right doctrine of our Saviour. But there are some other things, which we have noted.' In the Recognitions, which probably are the same^p as the Acts, Travels, Circuits of Peter, are references to the gospels, the Acts, and some of the epistles of the New Testament; and the truth of the principal facts of it is supposed; as may be seen in our extracts out of that^q work. It is now generally supposed, upon the ground of some things said by ^r Irenæus and ^s the author of the additions to Tertullian's book of Prescriptions, that the Valentinians had a book called 'the Gospel of Truth,' or 'the Gospel of Valentinus:' nevertheless the Valentinians received all the books of the New Testament, as we are assured both by ^t Tertullian and ^u Irenæus. Mill thinks, that ^x Valentinus was singular in this: I rather think it was the common method. Jerom^v mentions a book entitled the 'Gospel of Apelles;' and yet it cannot be questioned, that Apelles received the scriptures of the New Testament; though, perhaps, after the manner of his master Marcion, with rasures and mutilations. The Anabaticon, or Revelation of Paul, was founded upon what the apostle says, 2 Cor. xii. 1, 2, as Epiphanius^z supposeth. I make no question but that the composers of these writings received the books of the New Testament, and allowed the truth of the

^a See vol. ii. p. 286.

^o p. 248.

^p p. 342 . . . 345. ^q p. 348 . . . 354.

^r Iren. l. iii. cap. 11. p. 192.

^s Præf. Hæc. cap. 49. p. 253.

^t Neque enim, si Valentinus integro instrumento uti videtur, non callidior ingenio, quam Marcion, manus intulit veritati. Præf. Hæc. cap. 38. p. 246.

^u Καὶ ὁ μόνος ἀπὸ τῶν εὐαγγελικῶν καὶ ἀποστολικῶν :

καὶ περιττὰς τὰς ἀποδείξεις ποιῶντας . . . ἀλλὰ καὶ ἐκ νομῶν καὶ περὶ φηλῶν. Iren. l. i. cap. 3. p. 17.

^x Peculiare autem Valentino id erat, quod una cum evangelio proprio, 'integro instrumento' uteretur, teste Tertulliano. Prol. num. 266. ^y Præf. in Comm. sup. Matth. T. iv. p. 1.

^z Hæc. 38. num. ii. p. 177. C.

things contained in them, though they understood them differently from other Christians. Some of the authors of these works might reject the scriptures of the Old Testament, but it is likely, that most of them received the same books of the New Testament which were received by the catholic Christians of their times, and allowed them a like authority. Accordingly, the Manichees and Priscillianists, who made use of apocryphal books, received all the books of the New Testament which other Christians did; at least this is allowed of the Priscillianists. They therefore, who out of a regard to these books, or the great number of them, attempt to set aside, or diminish the authority of the books of the New Testament, now commonly received, are not countenanced by those who in ancient times made the most use of them, and shewed them the greatest respect, and go beyond the intention even of the authors themselves.

3. Few or none of these books were composed before the beginning of the second century.

There should be an exception made for the gospel according to the Hebrews; which, probably, was either St. Matthew's gospel, in his original Hebrew, with some additions of no bad tendency; or, as I rather think, a Hebrew translation of St. Matthew's Greek original, with the additions before mentioned: undoubtedly that gospel appeared in the first century.

The Acts of Paul and Thecla likewise must have been composed before the end of the first century, or in the very beginning of the second, if the presbyter who composed them was censured for so doing by St. John, as ^a Jerom says: but that particular is not mentioned by Tertullian.

St. Luke speaks of 'many,' who before him had 'undertaken' to write histories of our Saviour; but those histories being slight and defective, presently disappeared, as I imagine, after the publication of St. Luke's gospel, and those of the other two evangelists, who wrote about the same time with him. I do not think that those histories or narrations are quoted by any remaining author.

The gospel according to the Egyptians is first quoted by ^b Clement of Alexandria, near the end of the second century. The same gospel is supposed to be quoted, or referred to, in the 'fragment of an epistle ascribed to Clement of Rome; but I think it manifestly not his, and not written before the third century.

It is not needful for me to enlarge any farther now; but if

^a See vol. ii. p. 286.

^b Ibid. p. 235, 236.

^c Ib. p. 49.

there

there were occasion I suppose it might be shewn to be probable, that none of the other apocryphal books, of which we are now speaking, were composed until after the beginning of the second century.

As they were not composed before that time, they might well refer to the commonly received books of the New Testament, as most of them certainly do; and particularly the Acts of Paul and Thecla, though so early a work, as was^d formerly shewn: so that these writings, which some have supposed to weaken the credit of our books of the New Testament, do really bear testimony to them.

I might add here (what the readers of this work may easily recollect) that Christian writings of all sorts, about this time, the second century, pay tribute to the received books of the New Testament, and bear witness, that they were the only authentic records of Jesus Christ and his doctrine.

The Sibylline oracles (whatever were the particular views of the composer) owe^e all their pretended prophecies concerning our Saviour's nativity, baptism, miracles, sufferings, death, resurrection and ascension, to our evangelists.

The unknown author of the Testaments of the Twelve Patriarchs bears^f a large testimony to the facts, principles and books of the New Testament; and, so far as was consistent with his assumed character, he declares the canonical authority of the Acts of the apostles and St. Paul's epistles.

4. All these books are not, properly, spurious, though they are fitly called apocryphal.

A 'spurious' work is that which is ascribed to any man as author who did not compose it. In this sense the Recognitions are spurious, because they are ascribed to Clement of Rome, who did not write them. The like may be said of many other books; but I do not think that the gospels and Acts above-mentioned are spurious in this sense. One of our universally acknowledged books of the New Testament is entitled, 'The Acts of the apostles;' but none thereby understand, that they were composed by the apostles. We are assured that they were written by the evangelist Luke; but supposing that no name were affixed to that book, we should not ascribe it to the apostles as authors. Though there were no account in antiquity of the author of the Acts of Paul and Thecla, we should not have imagined that they were written either by St. Paul or Thecla. It is not easy to think, that the book, called the Traditions of Matthias

^d Ib. p. 311, . . . 313.

^e Ib. p. 318, . . . 322.

^f Ib. p. 341, 342.

(the ² same as his gospel) was composed by Matthias himself, or pretended to be so; nor were the Acts of Peter, Andrew, and other apostles, ascribed to them as authors. 'Acts,' in ancient writers, is sometimes equivalent to 'Travels,' or 'Circuits.' The Acts of Paul and Thecla are called their Travels by ¹ Jerom; and the Acts of Peter are sometimes called his Travels or Circuits: that ¹ book was so called from the subject matter of it, as containing an account of his travels, discourses, and miracles, in several places; and it would be absurd to suppose him to have written that account himself; nor is there any reason to think it was at first ascribed to him as author. The same, as I apprehend, ought to be supposed likewise of those books called Gospels and Preachings of Peter and Paul.

These books bear, in their titles, the names of apostles. We often say, that they are written 'in the names of apostles,' and we call them 'pseudepigraphal;' but it is said chiefly for the sake of brevity, and for avoiding long circumlocutions. For preventing mistakes, that way of speaking might sometimes be declined. In a sense, these books are pseudepigraphal: many things in them are imputed to the apostles, which they neither said nor did; the histories of them, related in those gospels and acts, are false, fictitious, romantic; but the works themselves were not composed by apostles; nor were they at first ascribed to them, as I apprehend.

But they are fitly called 'apocryphal;' for they have in their titles the names of apostles, and they make a specious pretence of delivering a true history of their doctrine, discourses, miracles, and travels; though that history is not true and authentic, and was not written by any apostle or apostolical man.

5. The publication of these apocryphal or pseudepigraphal books, may be accounted for; it was very much owing to the fame of Christ and his apostles.

The many 'narrations,' or short histories, referred to by St. Luke, in the introduction to his gospel, were owing probably to an honest zeal for Christ and his honour; and the composers supposed, that their histories would be acceptable to many, who had heard of Jesus, and believed in him: but being defective, they were soon laid aside; and the gospels of the four evangelists, when published, were universally received by the faithful, as the authentic histories of Jesus Christ.

The apocryphal gospels and acts published afterwards, were

² Vid. Grabe Spicileg. T. ii. p. 117, 118.

¹ Vol. ii. p. 286.

¹ Ib.

P. 344, 345.

also owing to the fame of Christ and his apostles, and the great success of their ministry. By the end of the first, or the beginning of the second century, there were in the church many learned men converts from the several sects of philosophy, especially in the eastern part of the empire. These read the scriptures of the New Testament, but they did not rightly interpret them: bringing with them their philosophical principles, and having been used to schemes of philosophy, they formed to themselves a scheme of religion, different from that commonly received among Christians. These peculiar opinions they endeavoured to support by philosophical reasonings; and in order to recommend them, they also laid hold of such traditions concerning Christ and his apostles, though groundless, as were at all favourable to them. These, with fictitious discourses and histories of their own invention, they, or some of their admirers, inserted into a volume; which they published with the title of the Gospel, Acts, or Travels, of some Apostle. To this it is owing, that in so many of this sort of books may be observed the doctrine of two principles, the evil nature of matter, a wrong notion concerning the person of Christ as man in appearance only, a disadvantageous opinion of marriage, and the like.

6. The case of the apostles of Christ is not singular.

Many men of distinguished characters have had discourses made for them, which themselves knew nothing of; and actions imputed to them, which they never performed; and eminent writers have often had works ascribed to them, of which they were not the authors. Nevertheless, very few impostures of this kind have prevailed in the world, all men being unwilling to be deceived, and many being upon their guard, and readily exerting themselves to detect and expose such things. Says Augustine, in his argument with the Manichees, 'No' writings ever had 'a better testimony afforded them, than those of the apostles 'and evangelists: nor does it weaken the credit and authority 'of books received by the church from the beginning, that 'some other writings have been without ground, and falsely, 'ascribed to the apostles; for the like has happened, for instance, to Hippocrates; but yet his genuine works have been 'distinguished from others, which have been published under 'his name.' Many other such instances might be alleged. Divers orations were falsely ascribed to ^m Demosthenes, and ⁿ Lyfias, as is observed by Dionysius of Halicarnassus. The

^k See vol. iii. p. 533, 534. and likewise vol. ii. p. 248.

^l Vol. iii. p. 525.

^m Dionys. de admiranda vi dicendi in Dem. § 57. Tom. ii. p. 320. et alibi. Ed. Hudf.

ⁿ De Lyfia Judic § 12. p. 135. Ibid.

same critic and historian has ° catalogues of the genuine and spurious orations of Dinarchus. Many things ° were published in the name of Plautus, which were not his. Some works were ascribed to ° Virgil, and ° Horace, which were not theirs. The Greek and Roman critics distinguished the genuine and spurious works of those famous writers. The primitive Christians acted in the like manner: they did not presently receive every thing proposed to them; they admitted nothing which was not well recommended. Says Serapion, bishop of Antioch, in his examination of the gospel of Peter, 'We ° receive Peter, and the ° other apostles, as Christ; but as skilful men we reject those ° writings which are falsely ascribed to them.' We have seen many proofs of the caution and circumspection of Christians in former times. For a good while, the epistle to the Hebrews, some of the catholic epistles, and the Revelation, were doubted of by many, when other books of the New Testament were universally acknowledged. The titles of the numerous Gospels and Acts above-mentioned, and the remains of them, whether entire, or fragments only, are monuments of the care, skill, and good judgment of the primitive Christians, and of the presidents of the churches, and their other learned guides and conductors; and we have all the satisfaction which can be reasonably desired, that the books received by them were received upon good ground, and that others were as justly rejected.

If these observations are right (as I hope they are) they may be sufficient to shew, that the books now, and for a long time, called 'apocryphal,' or 'pseudepigraphal,' afford no valid argument against either the genuineness or the authority of the books of the New Testament, generally received, as written by apostles and evangelists.

° De Dinarch. Jud. § 9, 10, 11. T. ii. p. 184. . . . 186. ° Aul. Gell. Noct. Att. l. 3. cap. 3. ° Quamvis igitur multa *pseudepigrapha*, id est, falsa inscriptione, sub alieno nomine sint prolata, ut *Thyestes* tragedia hujus poetæ, quam Varius edidit pro sua, et alia hujuscemodi; tamen Bucolica liquido Virgilii esse minime dubitan-

dum est. Donat. in Vita Virgil. ° Venerunt in manus et Elegi sub titulo ejus, et Epistola prosa oratione, quasi commendans se Mæcenati. Sed utraque falsa puto. Nam elegi vulgares, Epistola etiam obscura. Quo vitiominus tenebatur. Sueton in Vita Horat. ° Vol. ii. p. 247.

